

Practical Angel Magic of Dr John Dee's Enochian Tables

Tabularum Bonorum Angelorum Invocationes

rZiIaAvtIpa		TaOAdVptDnIm	24
ardzaIdpaLam		aa bcooromebb	48
CZonsarOYaub		TozconXmaI Gm	72
ToiIttXopacoc		nhodDjaIeaoC	96
SiGasomrbznh		PaCAXioVspSyl	120
fmondarIdIari		SaaiXaarvTroI	144
oroibAhaoozri		mpharsIgaioI	168
CnabrvIXgazzd		ma mgIoInLirX	192
OiIttTPXIoau		olaaDagaTapa	216
AhamooOacvca		PaLcoIdXPacn	240
NaecOTTnPrat		ndaZnXiVaasa	264
Ocanmagotroi		liIdponsdaSri	288
ShIalrapmZox		xriihetarndiI	312
	exarr		
	hcom		
	nanet		
	biton		
beaZaRoPhaRa		donPaTdanVaa	336
VNnaXoPsondn		OlOaGeOobavi	360
aIgranoomagg		opamnoOGmdnm	384
oxPmninbbcaI		apIstedeccaop	408
rsoniZiricemu		scmioonAmIoX	432
iZinrcziAmhI		varsGdLbrIaP	456
morJiaIhctGa		oipteaaPdOce	480
Rocancbiasom		psvacnrZirZa	504
ArbizmiIipiz		SiodaoinrZfm	528
oanajamsmal		daitTdndirc	552
doIopinJanba		dixomonsiosp	576
rxpaoCsizixP		ooDPZiaPanli	600
axetirvasterim		rgoannqACrar	624

Stephen Skinner & David Rankine

Practical Angel Magic of John Dee's Enochian Tables

*from four previously unpublished manuscripts on Angel Magic
being a complete transcription of Tabula Bonorum Angelorum Invocationes
in manuscripts BL Sloane 307 and 3821 and Bodleian Rawlinson D 1067 and D 1363*

*as used by Wynn Westcott, Alan Bennett, Reverend Ayton, Frederick Leigh Gardner, and
other senior members of the Hermetic Order of the Golden Dawn*

Stephen Skinner & David Rankine

GOLDEN HOARD PRESS
2004

Published by Golden Hoard Press
BM Avalonia
London WC1N 3XX, UK.
www.GoldenHoard.net

First Edition

© 2004 Stephen Skinner & David Rankine

All rights reserved. No part of this publication may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, or used in another book, without written permission from the authors.

British Library Cataloguing in Publication data

Dee, John, 1527-1608

The practical angel magic of John Dee's Enochian tables:
from three previously unpublished manuscripts on angel
magic, being a complete transcription of Tabula Bonorum
Angelorum Invocationes in manuscripts BL Sloane 307 and
Sloane 3821 and Bodleian Rawlinson D1067. – (Sourceworks of
Ceremonial magic ; v. 1)

1. Enochian magic 2. Angels

I. Title II. Skinner, Stephen III. Rankine, David
133

ISBN 0954763904

Cover Design by Valentina Kim

Printed in Singapore

*"Whilst heaven endureth, and earth lasteth, never shall be razed out
the memory of these Actions"*

- the Angel Raphael speaking to John Dee
28 March 1583

Dedicated to the memory of Alan Bennett
who carried the flame of the Tradition

Contents

Introduction	11
Traditional Approaches to Western Magic	12
Definition of Magic	16
Dualist View of Magic	19
Aristocratic Connections	21
 Part 1 - A Short History of Angel Magic in England	
Sources of Angel Magic in the Grimoires	23
John Dee, Elizabethan Magus	30
Aristocratic Magic after the Sixteenth Century	43
Resurgence of Magic - The Impact of the Golden Dawn	48
 Part 2 - The Manuscripts	
The Manuscripts	53
Notes on Style used in the Manuscript Transcription	55
 Part 3 - The Practice of the Tables	
Tabula Bonorum Angelorum Invocationes	57
Clavicula Tabularum Enochii	58
A Brief Introduction to the use of the Tables	61
The Hierarchy of Angels	65
East Quadrangle	67
The Table of Union	78
Evil Angels in the Table of Union	80
Method to Invoke the Angels to Visible Appearance	86
Of the Evil Malicious Spirits	90
The General Use and Signification of the Tables	92
The Book and the Procedure	97
 The Practice of the Tables	
The Practice of the East Table	101
The Practice of the West Table	112
The Practice of the North Table	122
The Practice of the South Table	132
 The Title of the Following Prayer [before Invocation]	142

Practical Angel Magic

The Invocations of the Kings, Seniors, Angels and Spirits

Invocation of the East	147
Invocation of the West	165
Invocation of the North	182
Invocation of the South	199

The Keys to the Portals

Janua Orientalis Reserata, or the Key...of the East	216
Janua Occidentalis Reserata, or the Key...of the West	227
Janua Septentrionalis Reserata, or the Key...of the North	238
Janua Meridionalis Reserata, or the Key...of the South	249

Ashmole's Prayers

Humble Supplication to Almighty God	260
Enoch Prayer	263

Appendices

1 - Angel Function Table	267
2 - Golden Dawn <i>Book H</i> : <i>Clavicula Tabularum Enochi</i>	269
3 - Angel Magic from Alan Bennett's magical diary	271
4 - Table of the Kings, Seniors and Angels	278

Bibliography	283
---------------------	-----

List of Tables & Illustrations:

Map of the City of London in 1593.	32
A sample page of Sloane MS 307 showing the red ruling.	52
The final form of the Enochian Tables from Sloane MS 307.	58
A note in the back of the Golden Dawn Flying Roll <i>Book H</i> .	268
Cover Page of F.L. Gardner's copy of <i>Book H</i> .	270

Acknowledgements

We wish to thank the staff of the British Library and Bodleian Library for their assistance in preparing this volume. Folios from Sloane MS 307 have been reproduced with permission from the Trustees of the British Library, for which we are duly grateful.

"...the nature of angels and spirits...is neither inscrutable nor interdicted. ...it is no more unlawful to inquire the nature of evil spirits, than to inquire the force of poisons in nature, or the nature of sin & vice in morality." *The Advancement of Learning*, 2nd Book, VI, 2, Bacon 1605.

Introduction

The four manuscripts transcribed in this book are highly significant manuscripts in the history of magic. In researching them we have come to a number of conclusions about:

- a) The precise methods used in angel magic both by Dr John Dee and other practitioners both before and after him.
- b) The origin of these methods, which shows little or no practical line of demarcation between evocation and invocation.
- c) The line of transmission from magician to magician of these techniques which appears to partly re-write the history of Western Magic, specifically with reference to the transmission of the final angelic invocations of Dee.
- d) In tracing this line of scholar magicians we have discovered that in every age some of the most prominent players were major members of the establishment, politicians, lords, legislators, and even royalty.
- e) A small part of just one of these manuscripts (Sloane MS 307) was used as *Book H*, the key to the Enochian system, by founding and higher-grade members of the Golden Dawn. Even this small extract was later suppressed. The Golden Dawn only used part of Dee's magical techniques. Here for the first time is printed the whole key to the Enochian system as originally discovered by the senior initiates and founders of the Golden Dawn.

Traditional Approaches to Western Magic

First we need to look at how the history of magic has been viewed in Western Europe over the last thousand years. It has almost always been explained or examined in one of five basic ways:

1. By assembling a collection of biographies of magicians or isolated historical events like Faust's pacts, Cellini's evocations or Mesmer's parlour tricks.
2. By associating magic with Neoplatonism or the Hermetic texts that circulated in Europe during the Renaissance. This academic approach looks at magic as if it was a cultural trend, a poor relation of science, or the discredited remains of pagan practice and philosophy.
3. By associating magic with movements like Rosicrucianism, the Illuminati or Freemasonry, and from that association implying a continuous history of hidden brotherhoods up to and beyond the Hermetic Order of the Golden Dawn. This was a popular Victorian view.
4. By looking at magic from the perspective of its persecutors, as exemplified in the witch trials. This approach also includes the Faustian view that magic consists of selling one's soul to the devil, a view popularised and promoted by the church, and a theme that was later taken up in literature.
5. By examining the craft of village cunning men and wise women, and the development of local witchcraft and leechcraft. From the mid 20th century this strand blends into modern witchcraft, which draws its substance from a number of other sources as well.

None of these approaches (with the exception of modern witchcraft) says much about the actual magical practices used by magicians, what happened to their workbooks, what practical results they obtained, and how they handed this knowledge on. Let us examine each in turn:

1. The first approach consists of simply supplying a series of biographies of well-known real and fictional magicians such as Faust, Abramelin, Dee, Barrett, Crowley or even Casanova. This gives the impression that romantic individuals cropped up every so often, and that there was no continuous history of the subject, in

Practical Angel Magic

the same way as there is for example a continuous history of art, architecture or literature. All too often we see gaps of decades, even centuries, between each episode. Most Victorian histories, including that of Eliphas Levi, fall into this category.

2. The second approach, and one often taken by scholarly writers like Frances Yates, is that magic is part of the gradual evolution of human knowledge. These writers explain magic as if it was part of a late flowering of Neoplatonism, or the result of the injection of Christianised Kabbalah into the mainstream of European thought by the likes of Pico, Reuchlin and Bruno, rather than something which had been established just as strongly long before these cultural influences reached Renaissance Europe.

The usual thesis is that magic fell out of use, or certainly out of respect, from the coming of the Age of Enlightenment in the early 17th century onwards, and from thence forward science became the main pursuit of the intelligencia. This view is contradicted by the facts, not only by Newton's well-known interest in alchemy and angelic theology, but by records of the consistent and carefully documented practice of magic right up to the current time.

3. The third, and one of the more appealing views of magic, was that it was the rationale of a number of well known societies and fraternities who passed on its practice from one century to another. This transmission of magical theory and practice however has not been via secret societies, except in a few scattered instances. On the whole, Rosicrucians, Freemasons and Illuminati were not magical groups, nor were their members magicians, except in a private capacity.

The vast literature concerning secret societies like the Illuminati, Masons or Rosicrucians, clearly shows that they were in most cases more concerned with fraternal networking and political causes than with magic. If the history of Masonry, for example, is examined closely it will be seen that the system of elevation by degrees, passwords and secret handshakes made more social, political and commercial sense than magical sense. French Masonry was heavily intertwined with politics, and the Rosicrucian movement hoped to create a climate for the formation of a political utopia among the intelligentsia of Europe, particularly in the Germanic states.

The only exception to this was the Hermetic Order of the Golden Dawn founded in the late 19th century, where the practice of magic took precedence over the other two objectives. Although these

Practical Angel Magic

Masonic activists of late nineteenth century England did find Masonry a useful way of preserving secrecy about their magical activities.

If we eliminate the modern (late 20th century) Rosicrucians' rosy view of history, which justified the inclusion of anyone they fancied, like Bacon, Newton or Shakespeare, as a member of their Fraternity, merely upon the basis of supposed sympathetic interests, then we are left with the letters and correspondence circulating at the time of the founding of the movement soon after 1612. From these you can clearly see that the Rosicrucians were much more concerned with a new political order, plus a bit of alchemy and the new Paracelsian medicine, than they ever were with the invocation of spirits or angels.

Aaron Leitch convincingly says of the Rosicrucians:

"It is most likely that the Brotherhood did not exist in any tangible sense. The Rosicrucians claimed to meet only at an "Invisible College" - and there are many subtle hints to suggest that this was meant as an allegory. The Rosicrucian manifestos were addressed to all free thinkers and spiritual seekers in the world; especially those who yearned for the dawning of a new age, the advancement of learning, and freedom from the oppressive Roman Church. The Invisible College was the common ground within the hearts of all who sought such goals. There is no known historical philosopher or Hermetic mystic, who we would call 'Rosicrucian' today, who ever claimed membership to such an Order."

It is safe to say that the handing down of magical technique has not occurred via the Rosicrucians, except in the sense that the movement united men of a like mind, some of whom were also interested in magic.

4. Of all the approaches, the fourth is perhaps the most misleading as it draws its information from those who were most interested in persecuting magic. We look below in more detail at the attitude of the Church to magic. The idea that the practitioner of magic would sell his soul for knowledge or power has been around since the Middle Ages, but especially flourished under French and Italian Catholicism when grimoires like the *Grimoirium Verum* and the grimoire of so-called *Pope Honorius* made their appearance. These rely for their rationale upon the catholic view of damnation, rather than mainstream techniques of magic. The aim of most serious magicians was knowledge and not the endangerment of their soul. 'Pope Honorius' incidentally has no connection with

Practical Angel Magic

Honorius filius Euclid who authored the *Sworn Book*.

5. The fifth approach looks at magic primarily from the local village wise woman and cunning man perspective, where a few (sometimes elderly and eccentric) occupants eked out a living constructing and deflecting charms, or providing herbal medicines. Some of the excellent writers who best exemplify this approach are Norman Cohn and Keith Thomas in *Religion and the Decline of Magic*. Thomas explains¹ that "popular magic and intellectual magic were essentially two different activities, overlapping at certain points, but to a large extent carried on in virtual independence of each other. Most of the magical techniques of the village wizard had been inherited from the Middle Ages, and had direct links with Anglo-Saxon and classical practice".

Such techniques were certainly passed on often by inheritance, but did not tend to enter the studies of the learned or more highly placed members of society, where the 'style' of magic was completely different. Thomas continues, "It was relatively uncommon for such persons to possess books, or for their activities to rest upon a body of self-conscious theory".

Modern witchcraft dating from the 1950s, as sponsored by such luminaries as Cecil Williamson, Gerald Gardner, Alex Sanders and Jim Baker is too recent and too eclectically constructed to throw light on the early development of magic, and so is excluded from this discussion. Of course the modern witchcraft movement draws on many of the above strands for its substance and has mixed many of these together.

Almost all of these studies look at magic from the outside. None of these approaches does justice to the evolution of magical technique in Western Europe as a separate and valid field of study that was practiced alongside astronomy, chemistry, physics or geography by some of the best minds of each age. The nature of angels (which seems irrelevant in our currently irreligious age) was just as important a study as the geometry of lenses or the mathematics of astronomy.

We feel that magic is worthy of such study, and we can demonstrate that in every age some of the best minds including clergy, scientists, lawyers, senior politicians, statesmen, and even royalty, right up to the present day, have been deeply involved in its study.

¹ *Religion and the Decline of Magic* page 271.

Practical Angel Magic

Definition of Magic

Magic is concerned with practical techniques for communicating with angels, demons (or daemons), spirits, and elementals, and questioning them or compelling them to assist the practitioner in very specific ways. We would like to group all of these entities (as they often were grouped in the 15th and 16th century) under the category of 'spiritual creatures', meaning entities not inhabiting the physical plane.

This is a much more useful distinction than that forced upon them by the doctrines of Christianity, where there is concern to separate the angels who 'fell' from those who didn't. In any case Christianity has always been confused about the theological status of elementals and other non-human spirits. The King James version of the Bible translated the words for all of these various creatures, which were quite distinct in the Latin and Hebrew texts of the scriptures, simply as 'devils', a slackness of the translators that has caused much confusion, bigotry and misery over the centuries.

Modern pagan movements have attempted to broaden the definition of magic. For example the gods and goddesses of various pantheons have been included in the list of spiritual creatures available for invocation. However, in the context of ceremonial magic, these entities were not often invoked *per se* by European magicians before the end of the 19th century. Since the Renaissance, the gods of the Greek and Roman pantheons were seen as part of the general literary and artistic heritage and education of post-Mediaeval Europe. To quote Daniel Driscoll, "in accepting astrology, Mediaeval Europe accepted the major gods of the [Greek/Roman] pagan pantheon; the pagan gods simply became...in philosophical terminology 'secondary causes'." Magicians like Ficino or Campanella invoked the planetary forces, rather than the ancient gods or goddesses associated with the planets.

Gods of pantheons outside of Greece or Rome hardly figured in the Renaissance intellectual landscape, or were conveniently re-classified as demons. Such a fate befell Ashtoreth (the Phoenician goddess of love and increase) and Baal (her Phoenician consort) both of whom turn up later as demons in grimoires such as the *Goetia*.

Other views have obscured the world view of early practitioners of magic. In the second half of the 20th century it was popular to subscribe to a psychological interpretation of magic, to the effect that entities such as demons are just 'dissociated complexes' or

Practical Angel Magic

some other part of the vocabulary of theoretical psychology. Strangely this idea was probably initiated by Aleister Crowley's ultra rationalist introduction to his edition of the *Goetia* in 1912, long before Carl Jung's theories became popular. It is quite possible that this rationale was written by Crowley with his tongue firmly in his cheek, but more likely he was overcompensating to prevent the *Goetia* being rejected out of hand by his primarily Victorian readers. Crowley's later writings show that he thought of such entities as having considerably more independence of existence than he ascribed to them in this particular introduction. But this pernicious view, embellished by Jung's theories, still colours some modern thinking about magic.

To understand the thinking of magicians of earlier periods, you should not allow your views to be clouded by this particular theory that has been popular for so short a period. By making magic appear solely subjective, a lot of the 'sting' was taken out of the subject, and it has consequently been embraced by New Age thinkers. However, we do not subscribe to the idea of magic as either a form of access to the sub-conscious mind or as a form of therapy, and this idea certainly did not colour the theory or practice of pre-20th century magicians at all. In fact all of the theories of modern psychology are much more shallowly rooted than the age old theoretical framework of traditional magic.

In defining magic in terms of 'spiritual creatures' it may be objected that nobody believes any more in the objective existence of angels or demons on the grounds that if they are invisible, they must not exist, and are therefore not worthy of study. There are however many subjects that rely completely on belief in the invisible. Modern belief in such invisibles as radio waves, quasars or protons is endemic, and prefaced *only* on a theoretical framework, rather than on direct experience. All these things are known only through their effects, and none known by direct experience. The theory behind magic also relies upon the observation of effects. Magic has however also had, over the centuries, many instances of direct experience. The whole point of magic was not just to produce an effect, but often to move the invisible cause into the realm of the visible effect. It is therefore not logical to dismiss one set of beliefs (magic) but not the other (physics) on the grounds of invisibility, especially as both have measurable effects.

Lastly, some might instead argue that practitioners of magic are simply deluded by a sophisticated form of wish fulfilment. If magicians were simply gullible fools gratifying their own fancies,

Practical Angel Magic

then you would expect to see a succession of successfully self-serving visions and comfortable answers. This is not the case: many answers received from 'spiritual creatures' are not as comfortable as expected, and often mischievous and uncooperative 'deceiving spirts' arrived rather than the expected angels. This suggests the action of an external agency rather than the results of self-delusion.

Practical Angel Magic

Dualist View of Magic

Dualism is the perception that the world divides neatly into black and white, good and evil. This has led to concern about the difference between what has been called 'black magic' and 'white magic'. The difference has often simplistically been put down to good or bad intentions. In almost all cases the basic techniques of evocation or invocation are the same, and the operator's intention has little or no effect beyond defining the objectives of the ritual. In practice the type of entity called through by such techniques could be angel, demon or spirit, regardless of the intention or piety of the practitioners. So if the techniques and the results were the same, then for the practicing magician there was no question of a distinction. It is only a later interpretation imposed from outside which insisted upon a supposed difference characterised as black or white magic.

Dualism was the legacy of the increasingly repressive grip of Christianity. Adam McLean, in his excellent introduction to *A Treatise on Angel Magic* highlights the effect of introducing dualism into magic:

"Before this period [the Renaissance] magicians could work naturally to invoke spirits without any great inner qualms. They saw that such spirits were, after all, part of God's creation and worthy of the occultist's attention... [but] from that time on...the magician's healthy relationship to the realm of spirits, his personal exploration through ritual of the spiritual world, becomes diseased by a concern about 'evil'."

This is no more apparent than in John Dee's *Spiritual Diaries* (*Libri Mysteriorum*), where despite his undoubtedly pious intention to conjure angels, he often finished up talking with 'divells', 'deceivers' or other stray spirits. This caused him, and Kelly, a lot of heart searching, but they persisted. Dee's desire to talk with angels was driven by his belief that the angels alone would be able to give accurate answers to his probing questions, 'because they were closer to God'. His concern was one of degree of wisdom, knowledge and accuracy, rather than theology.

The fine theological distinctions between angels, demons and spirits were in practice of little use, and sometimes the baser spirits still appeared, treating Dee's painstaking pious prayer-filled preparations with the same reverence as the protagonist in the old joke: 'what happens when you show a cross to a Jewish vampire?'

Practical Angel Magic

The roots of this problem lie partly in the distinction between 'devil' and 'demon'. This distinction is *very* clear in the Greek (*Septuagint*) and Latin (*Vulgate*) versions of the Bible, but has been totally destroyed in the Protestant versions of the Bible, especially the King James version. The crux of the issue is the meanings of the two Greek words *daimon* and *diabolos*. These two terms are totally distinct and never confused in the Greek originals of the New Testament or the Greek translation of the Hebrew and Aramaic of the Old Testament.

Diabolos always translates the Hebrew words TzR or STN, Satan the name for the tempter or god's spiritual 'adversary'. But *daimon* translates a number of Hebrew words that apply variously to Pagan deities, apparitions, spirits, and even satyrs. The root of *daimon* is *daio* which means 'to distribute fortune', and it should never have been confused with the word for the ultimate spiritual adversary.

Diabolos occurs in the Bible just thirty-five times, while *daimon* in various forms occurs more than seventy times. English translations have confused these two terms totally, translating *both* as 'devil'. *Diabolos* is definitely a different word. This has led to the confusion that has lumped all sorts of 'spiritual creatures' with the Devil himself, a categorisation that they do not deserve any more than angels do.

In fact Calmet, and a number of other theologians, were of the opinion that demons are identical with apostate angels. As such we are simply left with a range of 'spiritual creatures' of varying degrees of veracity and knowledge, including angels, spirits and demons, which are quite separate from the Devil himself. This confusion did not arise till the King James version of the Bible appeared in English. In a pre King James world, this is how John Dee and other scholar magicians perceived them.

It bears repeating that under the same king, some of the most ferocious English witch persecutions ever seen were launched.

Practical Angel Magic

Aristocratic Connections

The aristocracy has been an enduring thread throughout the history of ceremonial magic in England, from the 12th century to the present day. One of the amazing things about this type of magic is that, at every period it has attracted the very highest echelons of society, from English kings and queens, like Henry IV and Elizabeth I, who definitely owned and read grimoires, through titled Barons and Lords, including several Chancellors of the Exchequer and at least one Master of the Rolls, all of whom indulged in the practice of angel invocation, and who owned extensive libraries of rare manuscripts on these subjects. Queen Elizabeth even discussed, with John Dee, the detailed contents of a grimoire that she had inherited from Henry IV.

There was also a flourishing parallel tradition of local village wise women and men who practised 'wort cunning' and drew up charms, but the practice of angelic and demonic invocation was to a very large extent confined to the hands of the upper and professional classes. These techniques of invocatory angel magic have been passed on, not from local village witch to witch, not through secret fraternities, not as part of neo-Platonic or alchemic studies, but from one scholar magician to another, and quite often in a limited geographic area.

One of the strangest coincidences that we discovered whilst researching these manuscripts was the number of angel magicians who had connections with Worcester in Worcestershire. Almost all the main practitioners of angel magic in the 16th and 17th century (except the Napiers) came from nearby.

Just to instance a few:

John Dee had one of his rectory 'livings' located at Upton upon Severn, in Worcester, upon which he depended financially. This living was taken from him when he left England for the Continent, having absentmindedly forgotten to have the Queen's seal affixed to it.

Edward Kelly was born in Worcester, and went to Worcester College at Oxford.

Thomas Coke, who was the alchemy assistant to the 'Wizard Earl' Henry Percy Northumberland, and worked for a period for John Dee, also came from Worcester.

Practical Angel Magic

Elias Ashmole (who collected and preserved Dee's manuscripts and practiced angel magic himself) accepted the position of Commissioner for Excise at Worcester on 8th December 1645, after turning down a number of other more suitable positions in other areas. He was introduced to this position by John Heydon, himself interested in angel magic, who also had Worcester connections, and who wrote *Theomagia*, one of the now neglected books on magic.

Baron Somers and Sir Joseph Jekyll, angel magicians who we will meet in more detail later in this book, both came from and had their family seats and lands in the Worcester area.

A number of other participants in angel magic were also connected with this region. This connection even survives into the 20th century with Gerald Yorke, who had his family seat at Forthampton just south of Worcester. He was very knowledgeable about angel magic, and was the person responsible for collecting and preserving many of Aleister Crowley's papers, including those on Enochian magic. Interestingly he was also for a period the Dalai Lama's representative in the UK.

In the early 1970s, Gerald Yorke kindly granted access to all of these papers to one of the present authors. Another recipient of Gerald's generosity was Robert Turner, who in turn dedicated his edition of Dee's angel magic grimoire *De Heptarchia Mystica* to Gerald. So the Worcester angel magic tradition lives on.

Part 1 - A Short History of Angel Magic in England

Sources of Angel Magic in the Grimoires

The idea of invoking angels goes back a very long way to pre-Christian times. Even Jesus was thought by many people to have used the magic of angels to perform his miracles. One early Christian father, Gregory Thaumaturges wrote that it was commonly believed that "Jesus was a Magian;² He effected all these things [his miracles] by secret arts. From the shrines of the Egyptians He stole the names of angels of might." Gregory goes on to refute this view. The reason why he was thought to have stolen the names of angels, is in order to use these angels in his magic. As always, possession of the true name of a spiritual creature gave the magician power over that creature.

Angel magic survived the Middle Ages in grimoires in both Latin and Hebrew. Surprisingly, by the 12th century, the practical techniques of angel magic are almost all rooted in early grimoires, which until recently have usually been associated by scholars and modern practitioners exclusively with demonic magic.

The four hundred years from the 13th to 17th century is a period where the grimoire or handbook of practical ceremonial magic dominates magical procedure. Perhaps the most important grimoires of this period were, from our point of view, the *Sworn Book of Honorius* [*Liber Sacer sive Juratus*], and the *Lemegeton* [which includes within it the *Goetia*, the *Art Theurgia Goetia* and the *Almadel*]. The oldest of these grimoires is probably the *Sworn Book*.

The Sacred or Sworn Book of Honorius

One of the earliest and most influential grimoires was *Liber Sacer sive Juratus*, which literally means *The Sacred or Sworn Book of Honorius*. The book was considered sacred by its author and many of its owners because it contained techniques for calling the angels, and for achieving the Beatific vision. The author is not the Pope Honorius of later Faustian grimoires but an altogether more interesting figure called 'Honorius filius Euclid of Thebes'.

² A magician.

Practical Angel Magic

The most familiar Euclid is Euclid of Megara³ who devised the basic theorems of geometry that all schoolchildren used to be obliged to learn. Honorius, the author of the *Sworn Book* is referred to as the son of Euclid of Thebes (probably the Thebes⁴ in Greece not that of Egypt). This is not the same Euclid, but a more shadowy figure who may well have originally written in Greek.

The book opens with the mention of a convocation or meeting at which 811⁵ Masters of magic assemble to decide how to resist a papal plan to persecute magicians. This meeting, which caused the *Sworn Book* to be written, drew its adepts from as far afield as Athens, Tholetus (Toledo) and Naples, the later city being where the convocation was held.

The *Sworn Book* was written by Honorius at the request of this group of 811 Master Magicians, to preserve their secrets, and allegedly with the help of the angel Hocroell⁶. Even at this point we see magicians soliciting the help of angels in *intellectual* endeavour, a theme that will continue to repeat itself over the next 800 years. The date of composition of this grimoire is definitely before 1249⁷, and the most likely date being during the papacy of Gregory IX (1227-41) a pope who attempted to suppress magic and persecute magicians, as he saw them as a threat to the authority of the church. They were a threat because they purported to converse directly with angels!

Three centuries later John Dee owned a copy of the *Sworn Book*, and undoubtedly drew upon it for the design of his key sigil, the *Sigillum Aemeth*. Perhaps it was also the source of the idea that prayers made to the angels could result in communication from such beings with superior knowledge and intelligence.

It is also very suggestive that John Dee gave his first public lectures on Euclid of Megara, and in fact contributed a Mathematical Preface

³ We will refer to the geometer as Euclid of Megara, as that is how he was known in Dee's time, although subsequent scholarship has discovered that the geometer and the philosopher of Megara were not the same person.

⁴ Modern day Thivai. Interestingly Thebes is only about 40 km from Megara, in Greece.

⁵ The number 811 has a symbolic meaning being the Greek numeration of IAO, a Gnostic god name associated with Abraxas [I=10, A=1, O=800]. Although IAO was in use in a number of works on magic, it tends to suggest a Greek rather than a Hebrew origin for this grimoire. Some manuscripts state the number was 89 magicians.

⁶ Possibly an angel of the zodiacal sign of Leo.

⁷ William of Auvergne, Archbishop of Paris, made two references to the *Sworn Book* in his book *De Legibus*. Therefore it has to have existed before his death in 1249.

Practical Angel Magic

to the first edition of Euclid which he helped translate (with Henry Billingsley) and publish in English in 1570. Euclid resurfaces much later in 1651, when significantly a certain Captain Thomas Rudd (1583-1665) published just the first six books of the geometry of Euclid of Megara together with the same Preface by John Dee.

Both Rudd and Dee (who owned a copy) would have been familiar with the *Sworn Book* of Honorius son of Euclid of Thebes. Is it possible that their interest aroused in Euclid of Megara may have initially been caused by a confusion of this Euclid with the Euclid of Thebes?

In Dee's efforts to get intellectual satisfaction from the angels, piety and cleanliness were paramount considerations. This grimoire stresses the purity of its intent, and not just in order to preserve its owners from possible ecclesiastical prosecution. In the opening paragraphs it says "it is not possible that a wicked and unclean man could work truly in this art; for men are not bound unto spirits, but spirits are constrained against their will to answer clean men and fulfil their requests." This is a very important point. And later it explains that "we call this book the *Sacred or Sworn Book* for in it is contained 100 sacred names of God and thus [it is] sacred, for it is made of holy things...it was consecrated by God."

For Dee, the *Sworn Book* was very important. It was not just concerned with the invocation of angels, but was the origin of the *Sigillum Aemeth* (or *Sigil of Truth*) that is the key diagram engraved on the wax tablets used on his Table of Practice, and on the wax tablets used as supports under its legs⁸. This *Sigil*, which has a complex geometry, and should be coloured according to very specific rules, may even pre-date the *Sworn Book*. It also appeared in one of Kircher's books. The *Sworn Book* is therefore a prime example of a grimoire which provided some of the basic rationale, equipment, diagrams and techniques of angel magic.

The *Sworn Book* was very influential amongst a wider circle of Elizabethan intellectuals, and it is interesting to note that Ben Jonson (1573-1637), the playwright contemporary of Shakespeare, was also the owner of one of the main surviving manuscript copies of *The Sworn Book*.⁹ It is well known that Jonson was interested in and well informed about alchemy, which can be seen from the detail in his play *The Alchemist*. However it is not so well known that he

⁸ These tablets are still preserved in the British Museum, and can be seen today.

⁹ British Library manuscript Sloane MS 313.

Practical Angel Magic

was also interested in and practiced the angel magic contained in the *Sworn Book*.

Giordano Bruno, who visited Dee, and probably read his copy of the *Sworn Book* when he was in England in the early 1580s, actually incorporated into his book on the Kabbalah, a character called 'Onorio' from Thebes: probably a sly reference to Honorius of Thebes.

Heptameron or Magical Elements

This book by Peter de Abano (1250-1317), may have been written around 1300, towards the end of his life. It contains the Latin versions of conjurations to be found in the *Goetia*, and therefore is probably one of the sources of that important grimoire. The *Heptameron* was first printed in English in 1655¹⁰, but was undoubtedly known to Dee perhaps in the Latin version of 1496. Like the *Goetia*, but unlike some of the other grimoires, it emphasises the importance of an inscribed circle on the floor, "for they are certain fortresses to defend the operators safe from the evil Spirits".

One of the interesting contributions that this grimoire makes to the contents of the present book is its list of angelic powers and objectives. These are very similar to those listed in the present work, and the source of some very interesting transcriptional mistakes in the manuscripts of the present work.

Armadel, Arbatel, Almadel

Note that the *Armadel*, the *Arbatel*, and the *Almadel* are three distinct and different grimoires despite the similarity of name. We will deal with them in order.

*Armadel*¹¹ might be the name of the author but it is more likely to be a common noun. This grimoire has been very influential in the history of angelic invocation. It opens with the seals of 7 angels: Michael, Anael, Raphael, Gabriel, Cassiel, Sachiel, and Samael, the first four¹² of which also appear on the opening page of Dee's manuscript of his very first *Liber Mysteriorum*¹³. Dee thought that

¹⁰ The *Heptameron* was contained in the 1655 English edition of the *Fourth Book of Occult Philosophy* which was reprinted by Askin Publishers in 1978.

¹¹ A translation of a 17th century French manuscript of this grimoire by S L MacGregor Mathers was edited by Francis King and published by RKP in 1980. That edition seems however to be a bit scrambled in terms of the order of its chapters.

¹² Together with Uriel.

¹³ This begins in December 1581.

Practical Angel Magic

the relatively unknown angel Annael (Dee spelt it with a double 'n') was the angel presiding over the whole world (at least during Dee's lifetime) and therefore the ruler of Michael, Gabriel, Raphael and Uriel, the angels of the four quarters, and the angels with whom Dee was most keen to communicate.

The *Arbatel* dates from 1575 and is also entitled *De Magia Veterum*. John Dee is known to have owned a copy of the *Arbatel*, to which he makes several references in his *Libri Mysteriorum*, especially to the spirit Och [one of the so called Olympic spirits who also occurs in other grimoires]. The *Arbatel of Magick* was included in Agrippa's *Fourth Book of Occult Philosophy*¹⁴

However the most interesting of these three grimoires from the point of view of angel magic is the *Ars Almadel*. This first appears in a 15th century manuscript in Florence¹⁵. 'Almadel' might be a word of Arabic derivation, with *Al-* being the definite article 'the', plus *madel* or *mandel*. Words from the major invocation¹⁶ of the *Almadel* also appear in Dee's Enochian calls, suggesting that either Dee or Kelly may have used and adapted material from the *Almadel*. The *Almadel* invocation: "I [am] the servant of the highest the same your god Adonai Helomi & Pine" parallels Dee's Enochian "Lap zirdo Noco MAD Hoath laida" which translates "for I am the servant of the same your God the true worshipper of the Highest".¹⁷

In addition, Dee and other practitioners of angel magic have utilised magical equipment that was made of wax. The magic of the *Almadel* is worked using a fascinating piece of magical apparatus called an 'almadel' or possibly a 'mandel'. This is a square tablet of white wax, with holy names and characters written upon it with a consecrated pen. Its surface is inscribed with a large hexagram, which covers most of the top of the tablet, with a triangle in the centre. Four holes are drilled through the tablet, one in each corner. More wax from the same source is then used to fashion four candles; each with a small protrusion of wax (like a 'foot'), half way up the length of the candle.

The four candles are placed in candlesticks, and positioned in a

¹⁴ This volume contained just two essays by Agrippa plus two of the grimoires mentioned above, another geomancy, and a commentary on spirits, a total of six separate books. A complete modern typeset edition of the *Fourth Book of Occult Philosophy* is due to be published in 2005 by Nicolas Mays.

¹⁵ Florence II-iii-24.

¹⁶ From Sloane MS 2731. See Peterson *Goetha* footnote page 153.

¹⁷ From Sloane MS 3191 48 *Claves Angelicae* first Call.

Practical Angel Magic

square pattern with the 'feet' all facing inward. The almadel itself is then placed between the candles, so that it rests on the four 'feet' and is thus elevated above the surface of the table of practice. A small golden or silver talisman is then placed in the centre of the almadel. An earthenware censor is placed on the table directly underneath the almadel.

No less than four almadels must be made, each with its own four candles and an earthen censor. Each is ascribed to a different 'Altitude' or 'Chora', and there is a different colour for each of the four Altitudes. The same golden seal can be used in the operation of each of the Altitudes.

The colour of the almadel belonging to each Chora¹⁶ differs:

first Chora	=	lily white.
second Chora	=	red rose.
third Chora	=	green mixed with a white silver colour.
fourth Chora	=	black mixed with a little green.

Once you have chosen which angels (and thus which Altitude) you wish to work with, you set up the almadel, light the candles, and burn mastic in the censor. The smoke will rise against the bottom of the wax tablet, and is forced to pass through the four holes. So you have candles surrounded by channelled smoke as your arena for the manifestation of the angel. It is within this smoke, and upon the almadel and its golden talisman, that the angel in question should manifest.

The equipment described by the angels for use in Dee's Enochian system of magic include an engraved wax tablet used as a support for the scrying stone in which the angel manifests (as well as four smaller tablets as support or insulation for the legs of the Table of Practice). It would seem that Dee's angel scrying equipment was therefore very much part of the *Almadel* grimoire tradition.

Art Theurgia Goetia

This book is the second part of the *Lemegeton*. This grimoire draws some of its angel seals from the first Book of Trithemius'

¹⁶ Although this word is usual translated as Altitude it is probably from the Biblical Greek word, *chora* that means 'an empty expanse, a room or a space or territory (including its inhabitants)'. It is interesting to speculate that 'altitude' might correspond to 'aethyr' as well as to 'chora'.

Practical Angel Magic

Steganographia, which was written around 1500 although not published till 1606. The *Theurgia Goetia* is a very interesting name for a grimoire, as it incorporates in one title the evocation of spirits (*Goetia*) and the invocation of angels or other divine beings (*Theurgia*), helping to confirm our observation that the techniques of both these procedures are almost identical. Most importantly, the *Theurgia Goetia* gives the key method for calling and manifesting spiritual creatures, with details of the sort of deserted location required by the practitioner, and the use of the crystal stone.

Art Pauline

This forms Part III of the *Lemegeton* or *Lesser Key of Solomon*. The key angel magic idea derived from this grimoire was the idea of a wax 'Table of Practice' which no doubt helped in the concept or the creation of Dee's Holy Table.

Trithemius (1462-1516)

Trithemius was a very important influence on John Dee and many other magicians of his period. He was the mentor of Henry Cornelius Agrippa who wrote the *Three Books of Occult Philosophy*, a book that was probably the most influential and comprehensive book on magic ever written. He not only wrote a short but important text on the invocation of angels into a crystal, but also the *Steganographia*, or the art of concealed writing, which doubles as an intriguing text on angel magic. Dee was so concerned to secure a manuscript copy of this, that he paid a very high price for one.

Simon Forman (1552-1611)

The life of Simon Forman in some ways chronologically paralleled that of John Dee, but at a much less respectable level. Forman was primarily an astrologer and physician, however he too became involved in angel magic in 1589. He got so proficient at it that in Easter 1590, he even wrote his own guide to angel conjuration, with formulas for deriving angelic names, and prayers used to call them.

Enough has been said to demonstrate the continuity of tradition between the magic of the grimoires and the angel magic of John Dee. Let us now look at Dee's application of these different magical strands.

John Dee, Elizabethan Magus

John Dee [1527 - 1609] is the name that first comes to mind when the subject of angel magic comes up, but in fact he was only one of a long chain of relatively well-known English scholars, lawyers, lords and literary men whose taste for angel magic caused them to keep their own diaries of 'Actions with Spirits'. Dee's story is too well known to bear repeating here, but a few events need to be drawn out to show how he fits into the line of transmission.

Dee's character is summed up by the motto on his Coat of Arms, which appears at the end of his *Letters Apologeticall* that was published in 1599. The motto was *veritas praevalebit*, or 'truth prevails'. This sums up Dee's attitude to all his work. He was not concerned with appearances he believed fervently in the truth.

When popular opinion whispered about his being a sorcerer, Dee actually requested King James I to try him for sorcery, so that the truth would come out. Considering that James I was very adverse to any hint of witchcraft, Dee must have been either very certain that the truth would prevail. Or maybe it just betrayed a naïve trust in the perspicacity of the English legal system.

According to his own note (in Sloane MS 3188) he began his interest in angel magic and scrying in 1569 when he was 42. His first experiments consisted in invoking the archangels Raphael and Michael. From that date till his death in 1608 he pursued knowledge through communication with angels and spirits, as well as through the more conventional means of book collecting, experimentation and discussion with his peers. His own output of words was considerable. As we explain in the Bibliography, he was capable of keeping as many as three parallel diaries going at the same time, plus the writing of numerous books and correspondence. We however are interested in the survival and subsequent transmission of just one of his most secret books.

Tale of a Chest: the survival of four key books

Some years after Dee's death in 1608 a sale was held of his remaining books and furniture. At this sale was John Woodall (1570-1643) a 'Paracelsian surgeon' who later recognised and helped abate the causes of scurvy. One of the most influential medical books of the time was *The Surgeon's Mate*, written by John Woodall and first published in 1617. This was the first textbook in any language for the guidance of ship surgeons on long voyages.

Practical Angel Magic

Unique when it was published, *The Surgeon's Mate* is neither a comprehensive surgical nor a complete medical treatise, but a textbook to guide novice physicians and inexperienced surgeons who might be expected to treat medical and surgical emergencies peculiar to ships far from land for prolonged periods of time and under tropical conditions. Although Woodall's text was written chiefly for young sea surgeons, it was addressed to a much wider readership because of its treatises on gunshot wounds, gangrene and the plague. The book gained immediate success and was reprinted in 1639, 1653 and 1655. Because it was so universally used by ship surgeons sailing around the world, most of the copies were worn out or lost at sea in the course of time and only eleven copies are now known to exist of the many that were printed.

Woodall's other appointments included election as surgeon to St. Bartholomew's Hospital in 1616, and the promotion in the Barber-Surgeons Company to Examiner in 1626, Warden in 1627 and Master in 1633. At St. Bartholomew's he was a colleague of Sir William Harvey, the discoverer of the circulation of blood.

The year 1626 was noteworthy both for reform and Woodall's pocket. First, the Privy Council decided to pay the Barber-Surgeons Company fixed allowances to furnish medical chests for both the army and navy; and second, the Company requested Woodall to supervise their provision, in addition to his long-standing commitment to supply the East India sea chests.

Despite his dismissal as Surgeon General to the East India Company in 1635 for economic reasons, he retained a monopoly on supplying the Company's medical chests until 1643, the year of his death at about the age of 73, presumably in London¹⁹.

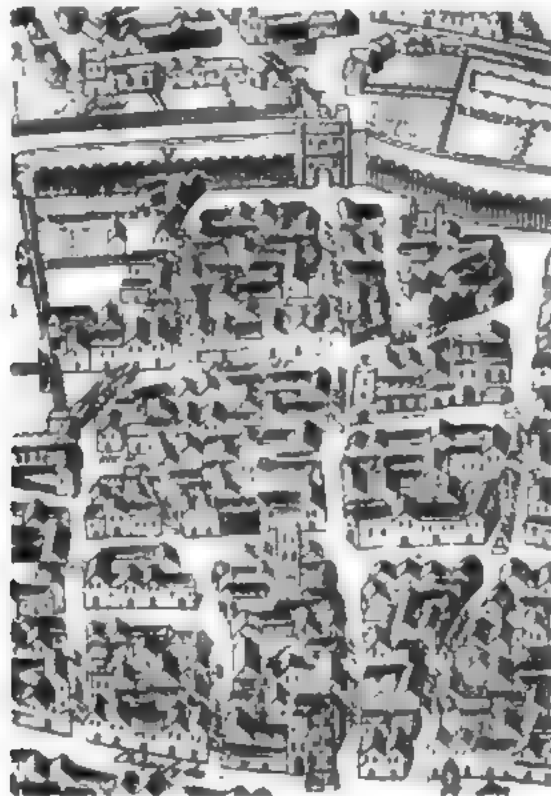
Woodall was obviously a man obsessed by chests, particularly travelling ones, so it is not surprising that at the sale of Dee's goods he bought a particularly fine cedar wood chest 'about a yard & half long' (1.37 metres) with a 'lock & hinges, being of extraordinary neate worke'. Now this chest had a substantial secret draw which neither Woodall nor the next 3 owners were aware of, which is very strange considering Woodall's professional familiarity with chests.

When John Woodall died in 1643, the chest passed to his son Thomas Woodall, Sargeant Surgeon to King Charles II. Ironically John Woodall was also an intimate friend of Elias Ashmole, and so

¹⁹ See 'John Woodall. Paracelsian Surgeon', in: *Ambix* 10 (1962), 108-118.

Practical Angel Magic

it is almost as if the contents of the chest were destined to eventually reach Ashmole's hands, but failed to do so at this point in time. Instead Thomas Woodall sold the chest, along with other household goods, to a 'joyner' (a carpenter who specialised in furniture) whose shop was on a corner of Adle Street²⁰ in the city of London.



Map of London in 1593 at the peak of John Dee's career. Adle Street is visible at the top right.

Robert Jones was a confectioner, who lived at the sign of the Plow (a public house) in Lombard Street, near to the present Bank of England. One day in the same year that Thomas Woodall died, he was taken shopping by his wife Susannah Jones, in search of 'household stuff'. They visited Adle Street and bought the chest from the joiner's shop.

²⁰ Adle Street used to be a westerly continuation of Silver Street, now disappeared. It is now called 'Addle' street and is not far from the Thames.

Practical Angel Magic

Twenty years after they bought the chest (in 1662) Susannah and her husband were moving it from its usual place when they thought they heard 'some loose thing rattle in it' at the bottom right hand end. Mr Jones therefore "thrust a piece of iron into a small crevice at the bottom of the chest, and thereupon appeared a private drawer, which being drawn out, therein were found divers Books in manuscript, and papers, together with a little box, and therein a Chaplet of olive beades, and a cross of the same wood, hanging at the end of them"²¹.

They had found Dee's secret drawer and in it Dee's most precious manuscript books, papers and his olive wood rosary, 54 years after Dee's death. However they did not consider the books to be of any value, as they could not understand them. In due course their maid used up about half of the papers to light fires²², and for other household uses. When the Joneses finally noticed this they decided to keep the rest of the books and papers rather more safely. It is intriguing to think, that despite the quantity of Dee's manuscripts which have survived the intervening 400 years, that a goodly proportion were destroyed by this unfortunate serving maid [from our calculations, perhaps as many as seven of the 28 manuscript books written by Dee were so destroyed].

Two years later Robert Jones died. A year later in 1666 the Great Fire of London burned out the area where they lived. The chest was too heavy to move, and so it was also destroyed by the fire, but Mrs Jones had the good sense to carry the books out of her house with the rest of her household goods, to the nearby open fields of Moorfields²³ about a mile away. After that she took much greater care of the books.

A few years later, Mrs Jones re-married, this time to a Mr Thomas Wale, one of the Warders in the Tower of London. She took the remaining books and papers with her. Mr Wale was however more curious about the papers and books than her first husband, and so sent them to his good friend the antiquary Elias Ashmole (1617 - 1692). Ashmole was an important scholar and collector of the period. It was later Ashmole's collection of artefacts that was to form the basis of Oxford's Ashmolean Museum, whilst his books helped augment the Bodleian Library in the same city.

²¹ Ashmole's note written at the front of Sloane MS 3188.

²² To light 'pyres', not to make pies as rendered by one commentator.

²³ Not 'Moon fields' as one commentator would have it.

Practical Angel Magic

In fact it was Ashmole's servant Samuel Storey who collected the parcel of Dee's manuscripts from the Wale's house on 20th August 1672 and delivered it to Ashmole who was then staying with Dr William Lilly at Hersham [near Esher] in Surrey.

Lilly was a close friend of Ashmole's, a well known astrologer, and also a practitioner of angel magic.

You can imagine Ashmole's reaction when he discovered that this collection of manuscripts contained four of Dee's key angel magic books in manuscript. He subsequently painstakingly copied these out by hand.²⁴

Dee's Key Manuscripts

The manuscript books in the chest were:

1. *Libri Mysteriorum I - V*
2. *The 48 Claves Angelicae*
3. *Liber Scientiae, Auxilii & Victoriae Terrestris*
4. *De Heptarchia Mystica (Collectaneorum Liber Primus)*, and
5. *A Book of Invocations or Calls*

The first manuscript was Dee's Spiritual Diaries for 1581 to 1583, a day-to-day record of his scrying with Edward Kelly²⁵. The other four were the fruits of that scrying.

Ashmole later bound the last 4 books up in one volume (Sloane MS 3191), which were therefore separated from the day by day scrying of the Spiritual Diaries, as he could see that they were the end result of Dee's system, rather than the painstaking scrying that produced it.

On the 5th September the same year (1672) when Ashmole had returned to London, Thomas Wale called upon him, at his office in the Excise Office in Broad Street (just a short walk from where his wife had originally found the chest). They made a deal and Ashmole exchanged a new copy of his *Institution, Lawes & Ceremonies of the most Noble Order of the Garter* for Dee's five manuscript books. Ashmole undoubtedly got the better part of the bargain, and, probably feeling a little guilty, also offered Thomas Wale's son a job as one of his Deputies at the Excise Office (the predecessor of the

²⁴ These copies by Ashmole are now Sloane MS 3678 in the British Library.

²⁵ Now published as *John Dee's Five Books of Mystery*, edited by Joseph Peterson, Weiser, 2003

Practical Angel Magic

modern government department of Customs & Excise) for the then good salary of £80 per year.

Of the 4 manuscripts that Ashmole bound together, three are now well known (see the Bibliography for details of their modern editions), but the last book has remained obscure.

A Book of Invocations or Calls

The last of the books found in the chest is the one of importance to us. This last manuscript was described by Ashmole (in Sloane MS 3188) as "a booke of invocations or Calls, beginning with the squares fill[e]d with letters, about the black cross". It does not have a title, but is sometimes referred to as the *Booke of Invocations or Calls*, or by the title of the table found at the beginning, *Clavicula Tabularum Enochi*, or as *Tabula Bonorum Angelorum Invocationes*. It is also sometimes referred to and as *The Book of Supplications or Invocations*. All these are different names for the same manuscript.

It was written in Latin and had just over 9000 words, and as we shall see below, is in fact the immediate predecessor of the manuscript that is here transcribed, which is more than ten times longer. The Latin manuscript is now bound up in the British Library as part of Sloane MS 3191 and begins at folio 58r with the opening lines:

"Fundamentalis ad DEVM Supplicatio, et Obtestatio pro Angelorum Bonorum, benigno, habendo Ministerio"

This is however only the title of the first prayer. This manuscript consists of:

- a. A circular diagram of the 49 Angelorum Bonorum or Good Angels.
- b. Two Angelic Tables containing 624+20 letters, from which were drawn a number of angelic names and names of god. The first table in the manuscript is marked as incorrect, and the second table noted as corrected Die Luna [Monday] 20 Aprilis, 1587 by the angel Raphael. These tables are the key to the whole manuscript²⁶.

²⁶ This corrected Table appears again in only one of the manuscripts of our present book, which is Sloane 307. In this form it represents the most correct version of this table, from Dee's point of view, and is in many ways different to the uncorrected version copied by Mathers and presented in the published Golden Dawn papers, and many later books on Enochian Magic based on these.

Practical Angel Magic

c. An opening 'Fundamental Prayer to God and entreaty for the benign ministry of the Good Angels. This, like the following invocations, *specifically includes Dee's name as the supplicant*²⁷:

"I, John Dee, your unworthy servant...most humbly and faithfully ask you to favour and assist me..."

This inclusion makes it certain that these were the invocations that Dee prepared or received and which he used for his own personal invocations.

d. A list of the names of the 24 Seniors²⁸ assembled from the central 20 letters of the preceding Angelic Table. These 24 Seniors are grouped according to the 4 compass directions, East, South, West and North, 6 per direction²⁹. The manuscript includes four Addresses or prayers to the Six Seniors of each of the four compass directions

e. Next there are lists of 128 lesser Good Angels (together with an equivalent number of corresponding Malevolent angels to balance them). It is instructive that although later writers have characterised Dee as high minded and only interested in angels of light, in fact when you get to the heart of his system you see that he is equally prepared to deal with both Good and Malevolent spiritual creatures, without being unduly worried by the dualism introduced by the Church's thinking on the subject.

For Dee it was a question of getting accurate information, and in doing so he saw that the universe was balanced, not lob-sided. Each group of 16 angels (plus 16 malevolent angels) was qualified to perform certain specific tasks, or give specific information.

This list of angelic competencies is important for several reasons. First it led to some scribal errors, which have enabled us to identify the relationship of the three manuscripts used in the transcription of the present book. Secondly it is interesting to see the list of magical objectives in which John Dee was interested, and for which these angels were supposedly skilled³⁰. In brief these were:

²⁷ This feature does not occur elsewhere amongst Dee's papers. Therefore these invocations were obviously of the utmost personal importance to him.

²⁸ 'Seniors' is a term mentioned by Dee as being specifically derived from *Revelations*, the Apocalypse of St John. In fact it appears as the 24 'elders' in chapter 4, verse 4 of the King James Version (which was only published after Dee's scrying sessions). Dee seems as interested in *Revelations* with its frequent mention of angels, as Aleister Crowley was in it, with its mention of the Beast 666.

²⁹ An interesting, but probably coincidental, similarity is that the main ring of the Chinese feng shui compass is also divided in the same way into 24 equal sectors.

³⁰ See also Appendix 1.

Practical Angel Magic

- i) Medicine and the cure of sickness (or in the case of the 16 malevolent spirits, the bringing of sickness).
- ii) The discovery, collecting, use and intrinsic powers of metals, also the combining of stones and their powers [in short alchemy in the widest sense].
- iii) Skill in Transformations.
- iv) Comprehending the species and uses of the living creatures in each of the four Elements.
- v) Skill in dealing with mixed natures and other natural secrets (Natural Magic).
- vi) Changing of place.
- vii) Mechanical Arts
- viii) Understanding the secrets of all men, including their inclinations, actions, circumstances, and good or evil deeds.

This list is strangely limited, and indicative of Dee's desire to use the angels to further his scientific knowledge. The last objective could however have been of use in Dee's brief as an 'intelligencer' or spy.

The Present Manuscript

It is clear that the present manuscript is a working expansion of the *Book of Invocations or Calls*, the last of the four manuscript books found in Dee's secret chest. It is for this reason that we have gone into so much detail concerning its provenance.

Someone had access to this manuscript either before it was 'lost' to the world in the chest in 1608, or after it was recovered in 1662. They translated its contents out of Latin and then expanded the invocations more than tenfold. They also included considerably more explicit detail as to how the angelic names were derived from the Table, and how they were to be used. Also, very importantly, whilst Dee included both the correct and an uncorrected Table of the Good Angels at the front of the Latin manuscript, the present English text discards the incorrect material and just provides the corrected Table of Practice. This Table thus supersedes all other versions of these Tables, and particularly those used by the Golden Dawn. The Golden Dawn version, via Regardie has been subsequently repeated by many modern authors. The cells in the Tables in those books sometimes include both correct and incorrect letters within the same square. It is clear that Dee did not do this.

Practical Angel Magic

Dating and Du Bartas

In the first page of the prologue to the present manuscript, mention is made of a writer called Du Bartas and his works, and elaboration is called for to provide further context for the manuscripts. Guillaume De Salluste, Seigneur Du Bartas, lived from 1544-1592. In 1578 at the age of 34 he published his seminal work *La Semaine; ou, Creation du Monde* a hugely successful epic rhyming poetic work describing creation and the early Biblical tales of *Genesis* over a period of seven days, but mirroring the Creation from a Protestant viewpoint.

La Semaine was translated into Latin and many modern European tongues and widely distributed, being a 'blockbuster' bestseller of its time. This was probably the best-known literary treatment of the Fall story before Milton's, which eclipsed it. The Fall story of course helped to introduce the problems of duality into the practice of magic. *La Semaine*'s seminal influence on his classic work the *Inferno* was acknowledged by Dante Alighieri.

During the period 1579-92 Guillaume De Salluste worked for the French diplomatic service, being stationed between the courts of Queen Elizabeth I of England, King James of Scotland, and the King of Denmark, a position that was doubtless helped by the widespread influence of *La Semaine*. De Salluste also published a translation into French of Ovid's *Metamorphoses* in 1586, which has magical overtones, and a work entitled *Urania or the Heavenly Muse* in 1589.

It is very easy to speculate that this influential figure would have been interested in, and quite possibly involved with magicians of the time, as he certainly moved in the same circles as John Dee. Because our present text specifically mentions Du Bartas, it provides us with a tentative dating. As 1605 was the first publication date in English of *La Semaine*, this is probably the earliest date the present manuscript could have been written³¹. At that date, Du Bartas would have been a controversial reference, and therefore most likely to have been included if the manuscript was written just after 1605.

The Contents of the Manuscript

It seems from examination of changes and corrections in both

³¹ Of course it is possible that the present author might have seen an earlier French edition.

Practical Angel Magic

manuscripts, that Sloane MS 307 is the earlier manuscript, and that Sloane MS 3821 is a copy made for Elias Ashmole. Sloane MS 307 is the only manuscript which contains the key table at the beginning, and therefore it is likely to have been the original copy. The handwriting of a few pages of prayers at the end of Sloane MS 3821 is certainly Ashmole's. Ashmole had painstakingly copied many of Dee's works himself.

In the front of Sloane MS 3821 is a contents list written in another 17th century hand. This clearly shows that *The Practice of the Tables* is just the first part of this manuscript, and the rest, though apparently related, is not part of it. In fact the later section clearly relates to another set of magical operations which we plan to cover in a future volume in this Sourceworks of Ceremonial Magic series.

It is worthwhile transcribing the items in this contents list. Numbering has been added to provide clarity:

- 1 The Practise of the Tables – fo[lio]. 1.
- 2 Operations of the East Angle of the Air by Invocation made to the Royal Spirit Oriens – fo[lio]. 217³².
- 3 Celestial Confirmations of Terrestrial Observations by certain select powerfull Contractures[?] drawn from the Seven Sarzod[?] Intelligences – fo[lio]. 245.
- 4 Humble Supplication to Almighty God³³ - fo[lio]. 281.
- 5 Enoch's Prayer³⁴ - fo[lio]. 286.
- 6 Michael Nostradamus's Epistle to his Son in his *Book of Prophecies* from Salon [dated] Mar 1 1555 and to Henry the 2^d King of France June 27. 1558³⁵ – fo[lio]. 297.
- 7 A Select Treatise as it was first discovered to the Egyptian Magi...from ancient to modern Ages – fo[lio].323.

³² This consists of operations for each of the four Angles of the Table (under the jurisdiction of Oriens, Paymon, Egin and Amaymon) and operations for the 7 days of the week running from Saturn to Venus in the traditional weekly order. This has a different folio sequence, and has not been included in the present work, but will form part of a future volume.

³³ This prayer is in Ashmole's handwriting.

³⁴ This prayer is in Ashmole's handwriting.

³⁵ Not too much importance should be attached to the inclusion of these two transcriptions of Nostradamus' letters (which were available in print anyway) as it was common practice amongst collectors' bookbinders to sometimes bind completely unrelated material in the same volume.

Practical Angel Magic

The original folio numbers listed in this contents list have since been superseded by a Library renumbering. The renumbering however obscures the separateness of these items, which is clear here.

We know that Sloane MS 307 is the earlier manuscript, and that Sloane MS 3821 is a copy made by Elias Ashmole. The text of both is parallel till folio 158 of Sloane MS 3821. Therefore the material after this folio number was added later.

At this point Sloane MS 307 ends, but Sloane MS 3821 continues with further Operations for each of the four Angles of the Table (under the jurisdiction of Oriens, Paymon, Egin and Amaymon) and operations for the 7 days of the week running from Saturn to Venus in the traditional weekly order, which is not at all like the structure of the first part. Also as we have seen, although the modern folio sequence continues uninterrupted, an earlier folio numbering sequence begins at folio 1 with the Operations of the East Angle, confirmation of the separate nature of this item.

After this are bound in two prayers transcribed by Ashmole. These are addressed respectively to Almighty God and the prophet Enoch, and as they were obviously used by Ashmole in his own angel magic, so they have been here transcribed.

The Author of the Manuscript

The question then is who created Sloane MS 307, which is in effect an extensive expansion of the original Dee manuscript found in Dee's chest. Tentatively we would like to suggest that one strong candidate is Thomas Rudd.

In 1570, just one year after Dee took up invoking the angels, a certain 'T.R.' who may have been Thomas Rudd³⁶ was involved in the transcription and publishing of Johann Weyer's *Pseudomonarchia Daemonum*³⁶. This book, a seminal magical text of the period, has the same roots as the *Goetia*, as it replicates fairly closely the list of the 72 spirits of the *Goetia*. It is also a source of some of the techniques of angel magic.

There were at least another two Thomas Rudds during this period, and because of the similarity between their interests it is likely they were father and son. At least one, and possibly both, knew Dee.

The first Thomas Rudd, who was a doctor, lived from 1583 to 1656. On 19th October 1605, just three years before Dee's death, Thomas

³⁶ Johann Weyer (1515-1588) was a pupil of Henry Cornelius Agrippa.

Practical Angel Magic

Rudd wrote a letter to Dee about alchemical vitriol. It is conceivable that Dee also shared his work on angel magic as well as alchemy with the young Rudd. If so, then this Rudd may have made a copy of the *Book of Invocations or Calls* before Dee's death. Certainly Dr Thomas Rudd was heavily involved in angel magic. This suggests a creation date for Sloane MS 307 between 1605 and 1608.

In 1651, Thomas Rudd published an edition of Dee's *Mathematical Preface* to Euclid. It is tempting to think this is the son of the Thomas Rudd who knew Dee. This Thomas Rudd styles himself as 'Captain'. This would tie in with a considerable knowledge of navigation, which was another of Dee's well known areas of considerable expertise and interest. It can hardly be a coincidence that not only is the mathematical preface to this work written by Dee, but the book published by Rudd is an edition of Euclid.

Yet another book on geometry (this time the geometry of gunnery) was published by Captain Thomas Rudd in 1668. It is very likely that Captain Thomas Rudd was the son of Dr Thomas Rudd, and that both of them had a serious interest in the practice of angel magic.

Because of his association with Rudd, it is worth mentioning Peter Smart. Smart, who flourished around 1699-1714, was the copyist who transcribed some of Thomas Rudd's manuscripts³⁷ at the end of the 17th century, and who also claimed to have transcribed one of Dee's manuscripts.³⁸

A second candidate for the authorship of Sloane MS 307 is Richard Napier, rector of Great Linford (a relative of John Napier, the inventor of logarithms) who was also definitely a practitioner of angel magic and who met Dee through their joint interest in mathematics. He dined with Dee on at least one occasion³⁹. Napier was a pupil and colleague in astrology and magic of Simon Forman. As a result of this dinner with Napier, Dee and Forman also met and dined some 24 days later.

Dee's patron Queen Elizabeth I had died just the year before and Dee was feeling his mortality, and probably looking for someone to whom he could pass his work and precious manuscripts and books.

³⁷ Harley MSS 6481-6486.

³⁸ More likely to have been a manuscript *owned* by Dee, rather than written by him. This was later published under the very misleading title *The Rosicrucian Secrets of Dr John Dee*.

³⁹ 2nd July 1604.

Practical Angel Magic

So Napier might have had access to his precious *Book of Invocations or Calls* during this period.

This helps with the dating of Sloane MS 307 which was therefore probably expanded from Dee's manuscript either:

a) Between 1605 and before Dee's death in 1608, by someone like Rudd or Napier whom Dee saw as a potential collaborator, or

b) After the discovery of Dee's chest in 1662 but before Ashmole's death in 1692, by someone who had never met Dee.

Because of the topicality of the Du Bartas reference, the first of these two possibilities is definitely the most likely.

Practical Angel Magic

Aristocratic Angel Magic after the Sixteenth Century

After Dee's death in December 1608,⁴⁰ a number of his books and manuscripts were scattered (except the four key manuscripts hidden away in the chest). By 1626, Dee's library was pillaged, but the remainder was still unsold due to ongoing litigation. Some of Dee's books and manuscripts were finally acquired by Sir Robert Cotton, who, after his death in 1631, left them to his son Sir Thomas Cotton.⁴¹ Amongst these was the manuscript of the later *Libri Mysteriorum* that was published by Casaubon as *A True & Faithful Relation...*⁴²

Around this time, copies of grimoires such as the *Lemegeton*, the *Armadel* and the *Ars Notoria*⁴³ that had been known to Dee in manuscript form began circulating and even appearing in print, attesting to an increasing interest in angelic and demonic evocation. Robert Turner, who lived 1620 - 1665(?), and who should not be confused with the late 20th century Robert Turner who had the same interests, began translating and publishing a number of these grimoires. Several of them were published in 1655 as part of the *Fourth Book of Occult Philosophy*⁴⁴ which was attributed to Agrippa.

Elias Ashmole (1617-1692)

Ashmole is the man more than any other, who we can thank for the preservation of Dee's work, and who in his own right attempted a series of experiments in angel magic based on Dee's techniques. In 1646 Ashmole met the astrologer William Lilly (1602-1681) and they became firm friends, staying for long periods at each other's houses. They soon began to share their interests in both astrology and magic and were later to experiment together with some of the techniques of angel magic. Ashmole was eager to learn all he could about these techniques. Lilly knew, and may have introduced Ashmole, early in their relationship, to someone called William

⁴⁰ Edward Fenton suggests that Dee died instead on 26 February 1609 on the basis of John Pontoys' diary entry which shows a death's head and 'Jno Dee [shown as a triangle], hor[a] 3.a.m.' Pontoys was the beneficiary of Dee's library, and this entry is just as likely to have been the record of a post mortem appearance of Dee to Pontoys in a dream, especially considering the carelessness with which Pontoys appears to have treated Dee's library.

⁴¹ Some 69 years later these were in turn left to the British Museum.

⁴² First republished by Askin Publishers in 1973.

⁴³ Published 1657.

⁴⁴ Published in 1655 and reprinted in 1978 by Askin Publishers.

Practical Angel Magic

Hodges who regularly called the angels Raphael, Gabriel and Uriel⁴⁵.

Ashmole also received a number of Simon Forman's papers, after his death (probably including his detailed manuscript on angel magic) from the son of Sir Richard Napier, who inherited them from Richard Napier, the rector of Great Linford, who in turn was Forman's pupil and colleague.

Ever interested in practical results, on 27th September 1652 Ashmole writes "I came to Mr. Jo. Tompson, who dwelt near Dove Bridge; he used to call [i.e. summon spirits or angels], and had [angelic] responses in a soft voice".

In 1659 Meric Casaubon published *A True and Faithful Relation...* which consisted of Dee's later *Libri Mysteriorum*. Although he had been interested in angel magic for over 20 years it was strangely not till around 1670 that Ashmole borrowed some of Dee's original manuscripts from Sir Thomas Cotton.

The year after Meric Casaubon died in 1671 was the turning point for Ashmole. On 1st August 1672 his servant brought the 4 manuscripts hidden since 1608 in Dee's secret chest to Ashmole, as we have related above. He was staying with Lilly at the time. You can imagine how they eagerly devoured these manuscripts together. A few months after on 26th October 1672, Ashmole began to painstakingly transcribe Dee's early Spiritual Diaries, or *Libri Mysteriorum*. Simultaneously Ashmole began his own Actions with Spirits that he persisted with till at least 1676. The record of these experiments still exists and contains details of a number of interesting, and often very physical, poltergeist and other magical phenomena.

On 13th August 1674 Ashmole records triumphantly that he has completed his transcription of Dee's early *Libri Mysteriorum*. In the same year the British Museum, which was to be the final resting place of these manuscripts, was founded. The BM, as it has been affectionately called by generations of scholars had its origins in the collections of the Royal Society. It is amusing to note that this organisation, which is credited with the founding of experimental and scientific method in England, has also become the eventual custodian of the most important manuscripts and traditions of angel magic in England.

⁴⁵ see Lilly's *History*, 1774, pp. 49-50.

Baron Somers of Evesham (1651-1716)

John Somers (or Sommers) was Lord Chancellor of England. It is no surprise to discover that he was born near Worcester. He was the eldest son of John Somers, an attorney in a large practice in that town, who had formerly fought on the site of the Parliament. After being at school at Worcester he was entered as a 'gentleman commoner' at Trinity College, Oxford, and afterwards studied law under Sir Francis Winnington, and joined the Middle Temple. He was the author of a major reference book of the time, the *History of the Succession of the Crown of England, collected out of Records, &c.* His interest in the descent of the monarchy reflected Dee's interest in proving that Elizabeth I was heir to the titles of various lands other than England.

In May 1689 Somers was made Solicitor-General, and became King William III's most confidential adviser. He was soon after appointed Attorney-General, and in that capacity strongly opposed the bill for the regulation of trials in cases of high treason. On the 23rd of March 1693, Somers was appointed Lord-Keeper, with the then very significant pension of £2000 a year,⁴⁶ and at the same time was made a Privy Councillor. He had previously been knighted. Somers then became the most prominent member of the Junto, the small council that comprised the chief members of the Whig party. When William III left in 1695 to take command of the army in the Netherlands, Somers was made one of the seven lords-justices to whom the administration of the whole kingdom was entrusted during his absence.

In April 1697 Somers was made Lord Chancellor, and was created a peer with the title of Baron Somers of Evesham (a town very near Worcester). His connection with, and financing of, the notorious pirate Captain William Kidd adds an interesting dimension to his character, but caused a parliamentary vote of censure. The vote went in his favour. On the subject of the Irish forfeitures another parliamentary attack was made on him, with a motion being brought forward to request the king to remove Somers from his counsels and presence for ever; but this was also rejected by a large majority. However in consequence of the incessant agitation William finally requested Somers to resign; this he refused to do, but gave up his seals of office to William's messenger. In 1701 he was impeached by the Commons on account of the part he had taken in the negotiations relating to the Partition Treaty in 1698, but the

⁴⁶ Eighty pounds a year was considered a good income.

Practical Angel Magic

impeachment was voted upon, and later dismissed.

On the death of the king, Somers retired almost entirely into private life. From then on he devoted himself to his other passion, angel magic. In fact it is recorded in the catalogue entry for Sloane MS 3821, that he was one of the owners of the manuscript here transcribed. He took a totally scientific interest in many things including angel magic.

His scientific approach is confirmed by the fact that he was president of the Royal Society from 1699 to 1704. He was made president of the council of the Royal Society in 1708 upon the return of the Whigs to power, and retained the office until their downfall in 1710. He died on the 26th of April 1716. Somers was never married, but left two sisters, of whom the eldest, Mary, married Charles Cocks, whose grandson, became the second Lord Somers.

Sir Joseph Jekyll [1663 – 1738], Master of the Rolls

Somers' second sister married Sir Joseph Jekyll, who in turn inherited many of Somers' magical books and manuscripts, including Sloane MS 3821. He also lived in Worcestershire, and took up Somers' interest in angel magic. Jekyll was also an eminent lawyer, like Somers, and appointed Master of the Rolls. He owned a number of manuscripts by Dee and many others about angel magic, many of which he had inherited from Somers. On his death his huge library was sold by auction on 21 January 1740. You can appreciate its size from the fact that the auction lasted for sixteen days. One of the keenest bidders at this auction was Sir Hans Sloane.

Sir Hans Sloane [1660-1753]

The present manuscript Sloane MS 3821, plus almost all the other key angel magic manuscripts were bought by Sir Hans Sloane at Sir Joseph Jekyll's sale. Sloane was an ardent collector, but also fascinated by magic and scrying. He also knew Somers well, and shared his interest in angel magic, as is proved by the correspondence between them⁴⁷. Sloane has always been looked upon as merely a collector, but in fact he was passionately interested in the magical techniques preserved in the manuscripts he collected.

⁴⁷ Sloane MS 4042 f.159 and Sloane MS 4061 ff. 27-33 consist of letters from John Sommers to Sir Hans Sloane dated 1710.

Practical Angel Magic

Goodwin Wharton (1653-1704)

One of the most important Whigs of the time was Goodwin Wharton who definitely knew Somers (and also probably knew Jekyll), and who rose, after many false starts, to eventually become Lord Admiral.

Wharton was described by Keith Thomas ⁴⁶ as "continuously engaged in a treasure quest for which he enlisted sprits, fairies and the latest resources of contemporary technology". He is even credited with inventing diving gear to try and raise sunken treasure.

His kinsman, Richard Wharton, was not known to share Goodwin's talent for speaking to angels and disembodied spirits, but got involved with his many commercial and speculative ventures, especially searching for sunken treasure, and showed that he was equally zealous in looking for treasure and profit.

In 1683 a friend of Goodwin Wharton shared with him "a method, which he had found among his father's papers for conversing with good angels." Wharton does not say who this was in his Diaries, but it is an intriguing possibility, and some evidence, that it might have been William Lilly's son, thus connecting Wharton's first efforts at angel magic with our present manuscript. After this initial encounter, Wharton became more serious about angel magic, and learned his angel magic from a contact of Mary Paris, his long term companion, seer and bedfellow. His association with Mary Paris was a saga that in some respected reflected Dee's relationship with Kelly. Communication with other spiritual creatures, including the Queen of the fairies, was part of Wharton's passionate interests encouraged by Mary Paris. However such interests did not prevent him, and may even have helped, his final promotion to Lord Admiral of England.

Foundation of the British Museum

Sir Hans Sloane's angel magic manuscripts arrived in the British Museum in 1753, upon Sloane's death, forming the Sloane collection in what is now the British Library. At this point the passing on of these angel magic manuscripts from one scholar magician to another ceases. But a wider range of readers and scholar magicians now had access to these key manuscripts.

⁴⁶ Keith Thomas in *Religion and the Decline of Magic*, p. 281.

Resurgence of Magic: The Impact of the Golden Dawn

Magical practice resurfaced at the end of the Nineteenth century in the form of an organisation known as the Hermetic Order of the Golden Dawn, whose members numbered amongst them many well know names such as W B Yeats, the poet, Florence Farr the actress, and Annie Horniman the tea heiress. To understand where the Golden Dawn sprung from we have to pick up the angel magic thread again.

Frederick Hockley (1808 – 1885)

In the nineteenth century, one of the most influential angel scryers was Frederick Hockley. He was part of the direct line of transmission of angel invocatory techniques, and owned and used Thomas Rudd's 18 Angelic Calls. His scrying generated 30 volumes of conversations with angelic beings. Hockley in turn influenced the late 19th century founders of the Golden Dawn. He was friends with both Kenneth Mackenzie and the Reverend W. A. Ayton, a colleague of Wynn Westcott within the SRIA (Societas Rosicruciana in Anglia).

Hockley is credited, in the History Lecture written by Westcott for members of the Hermetic Order of Golden Dawn, along with Mackenzie and Eliphas Levi, with being one of the adepts who influenced the founding of the Golden Dawn.

It is Hockley who effectively passed the traditions of angel magic to the founders of the Golden Dawn. From Hockley, who was working with both Dr Rudd's angel magic and the *Key of Solomon*, the material was bequeathed to Kenneth Mackenzie, a freemason and member of the SRIA. Mackenzie was also a close friend of the famed French occultist Eliphas Levi (Louis Alphonse Constant) and the Reverend Ayton. Ayton also worked with Mackenzie in the Society of Eight, an occult order founded by Mackenzie in 1883. Another member of the Society of Eight was Frederick Holland, who was also a member of SRIA, and interestingly gave Mathers his first instruction in the Kabbalah.

Reverend William Alexander Ayton (1816-1909)

Ayton was one of the early members of the Golden Dawn. He was 72 when he joined, and brought a wealth of knowledge and experience with him to the Order. Mathers introduced Ayton to W B Yeats, the poet, with the words "He unites us to the great adepts

Practical Angel Magic

of the past", referring to his friendships with both Kenneth Mackenzie and Eliphas Levi.

Ayton was a strict vegetarian, being a member of the Vegetarian Society, which also required abstinence from alcohol and tobacco of its members. It was Ayton who actually married Mathers to Mina Bergson. Ayton had known Wynn Westcott for some years when he joined the Golden Dawn, and remained in touch with him after leaving in 1903. He was also one of the chiefs of the Stella Matutina from 1903 until his death in 1909.

Wynn Westcott (1848-1925)

Wynn Westcott was one of the three founders of the Golden Dawn. Many people have credited S.L. MacGregor Mathers with being the main creator of the rituals of the Golden Dawn, but in fact Westcott was probably just as active, certainly on a day to day basis.

The creation of the Golden Dawn has been well documented elsewhere⁴⁹ and does not need to be outlined here. Westcott was already well-established as an occultist by this time, having become a member of SRIA in 1880, and knowing such figures as Ayton and Kenneth Mackenzie from this period. In 1892 Westcott became the Supreme Magus of the SRIA, and this position brought him into contact with other major occult figures such as Theodor Reuss, head of the OTO, who sought to start a German branch of SRIA.

By profession Westcott was the coroner for Hoxton, and this eventually forced him to leave the Golden Dawn in 1900 due to the unsuitability of his membership of the Order in the eyes of the authorities, when knowledge of it became public. However Westcott remained involved in the Stella Matutina, and in touch with many of the members. It is clear that Westcott was very popular amongst the members of the Golden Dawn, and his role in the organisation has often been downplayed, with Mathers being given more prominence, possibly because of his better known published works, not to mention his colourful life style. There can be no doubt that Westcott was supremely important in the Golden Dawn, and its downfall may be seen as being as much due to his departure as to Mathers' erratic behaviour.

Sloane MS 307 was discovered in the British Museum by one of the above, and when its importance was recognised, a partial copy of it

⁴⁹ See for example, *Magicians of the Golden Dawn* by Ellic Howe, and *The Golden Dawn, Twilight of the Magicians*, by R.A. Gilbert.

Practical Angel Magic

was used by Alan Bennett, Wynn Westcott, Frederick Leigh Gardner, Ayton, and other higher grade members of the Hermetic Order of the Golden Dawn. However to simply say this, ignores the major line of descent of information through the prominent magicians of the nineteenth century which we have already detailed, who may well have also been aware of the manuscript.

Only a small part of Sloane MS 307 was transcribed as *Book H*, and the G.D. members who used this transcript did not seem to be aware at all of the rest of it. Nor were they aware of Sloane MS 3821, or indeed the sections of the text which we found in the 18th century Rawlinson MS D.1067 and Rawlinson MS D.1363 in the Bodleian Library.

We have included *all* of Alan Bennett's copy of *Book H* in the Appendix 3, in order to show how small a portion of the relevant material was actually used by the Golden Dawn.

Bennett also worked with Gardner, Florence Farr and Charles Rosher, in the inner working group of the Golden Dawn called the "Sphere". This group focused on areas like skrying the Enochian alphabet in the astral, which suggests that this group may have also been using *Book H*. If this were the case, then the latter two members would also have had access to copies of *Book H*. Whilst it is probable that other members of the Order had copies of *Book H*, we have only mentioned the individuals who we know definitely had access to it. The fact that it was considered an inner circle paper, and that its source was a closely guarded secret comes from the scrap of Golden Dawn cipher on Bennett's copy. The cipher simply said 'Sloane MS 307' with the numbers additionally protected from the eyes of the curious by being encoded in Hebrew.

Anyway *Book H* was lost to sight, or maybe suppressed, before the publication of the Golden Dawn papers by Israel Regardie in the 1940s. This suggests that this material may not have been passed on to members of the Stella Matutina. Subsequent work on the Golden Dawn has always used Regardie's text, and no attempt was made to restore this early Enochian paper.

Frederick Leigh Gardner (1857-1930)

Gardner did not join the Golden Dawn until March 1894, though he had been corresponding with Ayton for years prior to this, and was aware through this correspondence of the existence of the Order. He was also a member of the SRIA and the Theosophical Society.

Practical Angel Magic

By profession Gardner was a stockbroker, running his own small stockbroking firm.

Gardner rose quickly through the grades to the Second Order, but he left in September 1897 after quarrelling with various members of the group. By all accounts he was a very blunt individual. Apart from his friendship with Alan Bennett and membership of the Sphere group, his other main contributions to occultism are probably the detailed correspondence he kept, and the money he loaned Mathers to help ensure the publication of *The Sacred Magic of Abra-Melin the Mage*.

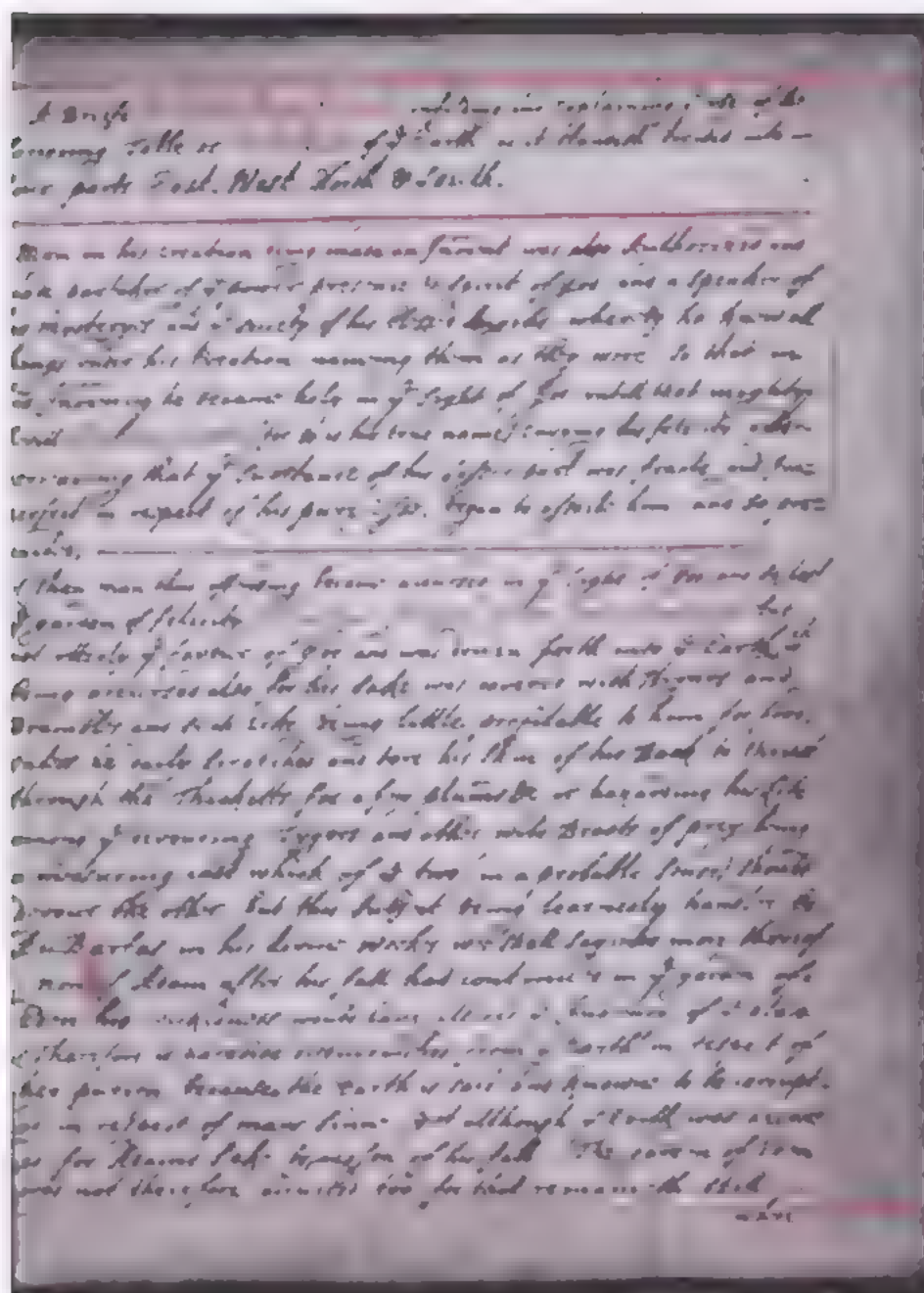
Alan Bennett (1872-1923)

Alan Bennett was an analytical chemist who suffered from chronic ill health. He was renowned through the Golden Dawn for his magical ability, and was one of the most respected (and possibly feared) members of the order. Bennett was one of the founder members of the "Sphere" group within the Golden Dawn, skrying the astral with other members like Florence Farr and Charles Rosher to learn more about the astral side of subjects like the Enochian alphabet. According to Aleister Crowley, Bennett was a "genius, a flawless genius."

In 1899 Bennett left England due to his health problems, travelling to the Buddhist monasteries of Ceylon. In 1908 he returned to England, and is credited with being the first Buddhist missionary to bring Buddhism to English shores.

The involvement of his most famous magical pupil, Aleister Crowley, with the Golden Dawn's version of Dee's angel magic is too well known to need any amplification here.

Practical Angel Magic



A sample folio from Sloane MS 307 showing the red ruling.

Part 2 - The Manuscripts

The two manuscripts transcribed in Part 3 of this book are Sloane MS 307 and Sloane MS 3821, both from the British Library. These were then checked against manuscripts in the Bodleian Library.

None of the manuscripts has a title page⁵⁰, although Elias Ashmole refers to one of the manuscripts as *A Book of Supplications and Invocations*.⁵¹

Sloane MS 307 opens with the key Table (see page 58) before starting straight in on the text. Sloane MS 3821 opens at the same point, without the Table entitled '*Clavicula Tabularum Enoch*'. The title of the Table has sometimes been used as a title for the whole manuscript.

The text contains the actual invocations of the Kings, Seniors, Angels (including evil angels) and Spirits of the Table shown at the beginning of Sloane MS 307. None of this material has ever been published in full before. Sloane MS 307 probably was written between 1605 and 1608, whilst Sloane MS 3821 is a copy made from it in the second half of that century. Both are obviously a translation and a tenfold expansion of the Latin of the Dee manuscript which is the last item in Sloane MS 3191.

These manuscripts were both written with considerable care, indicating their value to the scribe. One of the most important features of these very beautifully written manuscripts is that they supply the correct invocations to use in conjunction with the Enochian Tablets, something that has hitherto been missing from the material published on John Dee's magic, the Golden Dawn, or Enochian Magic.

Joseph Peterson's recent excellent publication of John Dee's pre-Casaubon Spiritual Diaries, the early *Libri Mysteriorum*, gives the background, in the form of the diaries, to the original scrying that produced the Enochian system. This present manuscript is the working parts of the Enochian system, as used by angel magicians continuously without a break from the 17th to 20th centuries. The

⁵⁰ Sloane MS 307 has a misleading half-title page written in a latter hand that erroneously entitles it *Clavicula Salomons*, which is one of the reasons it has not been noticed before.

⁵¹ In Ashmole MS 1790 fol. 52r

Practical Angel Magic

system did not suddenly get rediscovered by Mathers after lying fallow for three hundred years, but had been used consistently!

Clay Holden suggests that:

"Sloane 3821 is partly in the hand of Elias Ashmole. I do not know who did Sloane 307. As has been pointed out more than once, neither Dee's MSS. nor Sloane MS. 307 give elemental attributions to the Tablet of the Earth (at least not directly), nor do they use the truncated pyramids found in *Book H* and the O.'.D.'. system."

During our research we also discovered material in the Bodleian Library which is clearly derived from Sloane MS 3821. This material is found within two manuscripts, being Rawlinson D.1067 and Rawlinson D.1363. Rawlinson D.1363 contains a variant of one of the prayers and this has been included to demonstrate textual differences. Rawlinson MS D.1067 contains a unique prayer and a set of invocations which are derivative of the two sets of invocations contained within the Sloane manuscripts, merged together to give "hybrid" invocations. We have included the prayer but not the invocations as they are clearly later and merely repeat the form already given at great length.

We have used Sloane MS 307 as our primary text, and footnoted any variant wording found in the others. However it is obvious that this manuscript has been written as a fair copy of the original draft.

The scribe who wrote Sloane MS 307 obviously got tired of the repetition of some of the formulae, and instead of inserting the correct functions, began to write the special knowledge and abilities of *every* angel as only one of two possibilities:

"the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together" or

"the true knowledge of physick⁵² in all its parts, and the curing of all diseases whatsoever: that are incident to Humane bodies".

Unfortunately these were just two of the eight possible functions of the angels. A later hand has gone through, underlining these incorrectly repeated phrases, and inserting in the margin the true functions of the angels concerned. Ashmole even inserted a table in his own hand to keep track of this.⁵³ We have indicated this change where it appears, which is more than 35 times.

⁵² Medicine.

⁵³ See Appendix 1.

Practical Angel Magic

Notes on Style used in the Manuscript Transcription

Abbreviations

Some abbreviations have been expanded for convenience of reading. Where the abbreviation "E. W. N. & S." appears in the text it has been expanded to "East, West, North & South".

The abbreviation "C.S. or G.R." has been expanded to "Crystal Stone or Glass Receptacle". This expression is a common expression in many of the manuscripts of angel magic and can be seen fully expanded in for example the *Art Theurgia Goetia*⁵⁴ where it says "you may call these spirits into a Crystal stone or Glass Receptacle, [this] being an Ancient & usual way of Receiveing & binding of spirits, This Crystal Stone must be four Inches Diameter set on a Table of Art". Likewise "C.G." has been expanded to "Crystal Glass". This clearly also shows the influence of Goetic magic on Dee's Enochian system.

The term "Essce" has been expanded to its full form of "Essence". However "&", which is used frequently through the manuscript has been maintained, as has "&c" for "etcetera".

Style

Capitalisation and punctuation have been reproduced faithfully from the manuscripts, even where they seem curious. Paragraph structure has also been kept to the original form, resulting in some very long paragraphs that we decided to preserve to maintain the flavour of the original.

In general the spelling of the manuscript has been rationalised to modern English, without interfering with the meaning. For example words like "soe" and "doe" have been transcribed as "so" and "do", "coelestial" as "celestial", and "Angell" as "Angel".

The grammar of the manuscript is reproduced faithfully, and no attempt has been made to render it into a modern English form, the text being sufficiently clear in its original form as not to warrant such alteration.

⁵⁴ See *The Lesser Key of Solomon*, edited by Joseph H. Peterson, p. 65.

Practical Angel Magic

The colouring of the original is likewise reproduced faithfully. All words printed in red ink are likewise written in red ink in the original manuscripts.

Footnotes

Where footnotes occur, the following is the standard we have adopted:

- 'Insert' or 'omit' indicates additional text or the removal of text.
- Struck-through text indicates that this occurs in addition to the text.
- A single word or phrase indicates a replacement for the word or phrase marked by the footnote.

Manuscript variants

The following abbreviation codes are used in the footnotes to distinguish between the different source manuscripts:

S1: for Sloane MS 307 (the primary text).

S2: for Sloane MS 3821.

R1: for Rawlinson MS D.1067.

R2: for Rawlinson MS D.1363.

G: for the F L Gardner copy of *Book H*.
(which is a derivative rather than a source manuscript).

Practical Angel Magic

Part 3 – Tabula Bonorum Angelorum Invocationes

Clavicula Tabularum Enochi

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
a	b	c	d	e	f	g																	

Clavicula Tabularum Enochi transcription⁵⁵

<table><tr><td>i</td><td>Z</td><td>.</td><td>l</td><td>a</td><td>.</td><td>A</td><td>.</td><td>t</td><td>i</td><td>p</td><td>a</td></tr><tr><td>a</td><td>r</td><td>d</td><td>x</td><td>m</td><td>i</td><td>d</td><td>p</td><td>a</td><td>l</td><td>a</td><td>m</td></tr><tr><td>.</td><td>Z</td><td>o</td><td>s</td><td>s</td><td>n</td><td>r</td><td>O</td><td>y</td><td>a</td><td>u</td><td>b</td></tr><tr><td>I</td><td>o</td><td>r</td><td>i</td><td>.</td><td>X</td><td>e</td><td>p</td><td>a</td><td>c</td><td>.</td><td>C</td></tr><tr><td>S</td><td>.</td><td>g</td><td>a</td><td>s</td><td>o</td><td>m</td><td>r</td><td>b</td><td>Z</td><td>n</td><td>h</td></tr><tr><td>t</td><td>e</td><td>m</td><td>e</td><td>d</td><td>a</td><td>T</td><td>d</td><td>i</td><td>a</td><td>r</td><td>i</td></tr><tr><td>p</td><td>r</td><td>o</td><td>i</td><td>b</td><td>A</td><td>b</td><td>a</td><td>.</td><td>x</td><td>p</td><td>i</td></tr><tr><td>.</td><td>a</td><td>b</td><td>.</td><td>A</td><td>i</td><td>X</td><td>g</td><td>a</td><td>z</td><td>d</td><td>.</td></tr><tr><td>O</td><td>i</td><td>.</td><td>.</td><td>.</td><td>i</td><td>p</td><td>a</td><td>i</td><td>O</td><td>a</td><td>i</td></tr><tr><td>A</td><td>t</td><td>m</td><td>.</td><td>o</td><td>r</td><td>a</td><td>.</td><td>V</td><td>.</td><td>.</td><td>a</td></tr><tr><td>N</td><td>o</td><td>.</td><td>.</td><td>.</td><td>T</td><td>t</td><td>e</td><td>p</td><td>t</td><td>a</td><td>r</td></tr><tr><td>d</td><td>i</td><td>n</td><td>m</td><td>a</td><td>g</td><td>e</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td></tr><tr><td>S</td><td>.</td><td>.</td><td>.</td><td>.</td><td>i</td><td>3</td><td>P</td><td>.</td><td>7</td><td>.</td><td>X</td></tr></table>												i	Z	.	l	a	.	A	.	t	i	p	a	a	r	d	x	m	i	d	p	a	l	a	m	.	Z	o	s	s	n	r	O	y	a	u	b	I	o	r	i	.	X	e	p	a	c	.	C	S	.	g	a	s	o	m	r	b	Z	n	h	t	e	m	e	d	a	T	d	i	a	r	i	p	r	o	i	b	A	b	a	.	x	p	i	.	a	b	.	A	i	X	g	a	z	d	.	O	i	.	.	.	i	p	a	i	O	a	i	A	t	m	.	o	r	a	.	V	.	.	a	N	o	.	.	.	T	t	e	p	t	a	r	d	i	n	m	a	g	e	.	.	.	.	.	S	.	.	.	.	i	3	P	.	7	.	X	<table><tr><td>T</td><td>a</td><td>O</td><td>A</td><td>d</td><td>V</td><td>P</td><td>t</td><td>D</td><td>n</td><td>.</td><td>m</td></tr><tr><td>a</td><td>a</td><td>b</td><td>.</td><td>o</td><td>o</td><td>.</td><td>O</td><td>m</td><td>e</td><td>b</td><td>b</td></tr><tr><td>T</td><td>o</td><td>g</td><td>.</td><td>o</td><td>o</td><td>.</td><td>X</td><td>m</td><td>a</td><td>i</td><td>G</td><td>m</td></tr><tr><td>n</td><td>h</td><td>e</td><td>d</td><td>D</td><td>i</td><td>a</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td></tr><tr><td>P</td><td>a</td><td>.</td><td>A</td><td>x</td><td>i</td><td>e</td><td>V</td><td>S</td><td>P</td><td>S</td><td>V</td></tr><tr><td>S</td><td>a</td><td>a</td><td>.</td><td>x</td><td>a</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td></tr><tr><td>m</td><td>p</td><td>a</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td></tr><tr><td>m</td><td>a</td><td>m</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td></tr><tr><td>e</td><td>i</td><td>a</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td></tr><tr><td>p</td><td>a</td><td>i</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td></tr><tr><td>n</td><td>d</td><td>a</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td></tr><tr><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td></tr><tr><td>X</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td><td>.</td></tr></table>												T	a	O	A	d	V	P	t	D	n	.	m	a	a	b	.	o	o	.	O	m	e	b	b	T	o	g	.	o	o	.	X	m	a	i	G	m	n	h	e	d	D	i	a	.	.	.	.	.	.	P	a	.	A	x	i	e	V	S	P	S	V	S	a	a	.	x	a	.	.	.	.	.	.	m	p	a	.	.	.	.	.	.	.	.	.	m	a	m	.	.	.	.	.	.	.	.	.	e	i	a	.	.	.	.	.	.	.	.	.	p	a	i	.	.	.	.	.	.	.	.	.	n	d	a	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	X	.	.	.	.	.	.	.	.	.	.	.
i	Z	.	l	a	.	A	.	t	i	p	a																																																																																																																																																																																																																																																																																																																																						
a	r	d	x	m	i	d	p	a	l	a	m																																																																																																																																																																																																																																																																																																																																						
.	Z	o	s	s	n	r	O	y	a	u	b																																																																																																																																																																																																																																																																																																																																						
I	o	r	i	.	X	e	p	a	c	.	C																																																																																																																																																																																																																																																																																																																																						
S	.	g	a	s	o	m	r	b	Z	n	h																																																																																																																																																																																																																																																																																																																																						
t	e	m	e	d	a	T	d	i	a	r	i																																																																																																																																																																																																																																																																																																																																						
p	r	o	i	b	A	b	a	.	x	p	i																																																																																																																																																																																																																																																																																																																																						
.	a	b	.	A	i	X	g	a	z	d	.																																																																																																																																																																																																																																																																																																																																						
O	i	.	.	.	i	p	a	i	O	a	i																																																																																																																																																																																																																																																																																																																																						
A	t	m	.	o	r	a	.	V	.	.	a																																																																																																																																																																																																																																																																																																																																						
N	o	.	.	.	T	t	e	p	t	a	r																																																																																																																																																																																																																																																																																																																																						
d	i	n	m	a	g	e	.	.	.	.	.																																																																																																																																																																																																																																																																																																																																						
S	.	.	.	.	i	3	P	.	7	.	X																																																																																																																																																																																																																																																																																																																																						
T	a	O	A	d	V	P	t	D	n	.	m																																																																																																																																																																																																																																																																																																																																						
a	a	b	.	o	o	.	O	m	e	b	b																																																																																																																																																																																																																																																																																																																																						
T	o	g	.	o	o	.	X	m	a	i	G	m																																																																																																																																																																																																																																																																																																																																					
n	h	e	d	D	i	a	.	.	.	.	.	.																																																																																																																																																																																																																																																																																																																																					
P	a	.	A	x	i	e	V	S	P	S	V																																																																																																																																																																																																																																																																																																																																						
S	a	a	.	x	a	.	.	.	.	.	.																																																																																																																																																																																																																																																																																																																																						
m	p	a	.	.	.	.	.	.	.	.	.																																																																																																																																																																																																																																																																																																																																						
m	a	m	.	.	.	.	.	.	.	.	.																																																																																																																																																																																																																																																																																																																																						
e	i	a	.	.	.	.	.	.	.	.	.																																																																																																																																																																																																																																																																																																																																						
p	a	i	.	.	.	.	.	.	.	.	.																																																																																																																																																																																																																																																																																																																																						
n	d	a	.	.	.	.	.	.	.	.	.																																																																																																																																																																																																																																																																																																																																						
.	.	.	.	.	.	.	.	.	.	.	.																																																																																																																																																																																																																																																																																																																																						
X	.	.	.	.	.	.	.	.	.	.	.																																																																																																																																																																																																																																																																																																																																						

[A Brief Introduction to the Use of the Tables⁵⁶]

A Brief Introduction unfolding and explaining the use of the foregoing Table or Tables of the Earth⁵⁷, as it standeth divided into four parts, East, West, North, &⁵⁸ South.

Man in his Creation being made an Innocent was also Authorized and made partaker of the power presence & Spirit of God, and a speaker of his mysteries and the society of his⁵⁹ Blessed Angels, whereby he knew all things under his Creation, naming them as they were so that in his Innocency he became holy in the sight of God, until that mighty Devil Choronzon⁶⁰ (for so is his true name) envying his felicity and perceiving that the substance of his lesser part was frail and imperfect in respect of his pure essence, began to assail him and so prevailed.

Then man, thus offending became accursed in the Sight of God, and so lost the garden of felicity⁶¹ [the true judgement of his understanding] but not utterly the favour of God and was driven forth into the Earth, which being accursed also for his sake was covered with Briars and Brambles and such like⁶², being little profitable to⁶³ him for food, unless he daily scratched and tore his⁶⁴ skin of his Back to thrust through the Thickets for a few plums, &c or hazarding his life among the devouring Tigers, and other wild Beasts of prey, being a measuring cast which of the two (in a probable⁶⁵ sense) should devour the other, But this subject being learnedly handled by Du Bartas⁶⁶ in his divine works we shall say no more thereof.

⁵⁶ Headings in [square brackets] have been inserted to clarify the structure. They are not in the original manuscript.

⁵⁷ It is interesting that although these Tables are usually referred to as Angelic Tables, here they are clearly referred to as Tables of Earth.

⁵⁸ Throughout the Gardner manuscript "&" is replaced by "and".

⁵⁹ G: "the".

⁶⁰ Choronzon appears in the guise of the original tempter in the Garden of Eden, guarding the Tree of Knowledge.

⁶¹ The Garden of Eden.

⁶² S2: Inserts "things".

⁶³ G: "unto".

⁶⁴ G: "the".

⁶⁵ G: Gives the word "profitable" here, but it has clearly been mis-transcribed.

⁶⁶ For information on Du Bartas see Part 1.

Practical Angel Magic

Now if Adam after his fall had continued in the garden of Eden his wickedness would have altered the Innocency of the place. Therefore is paradise distinguished from the Earth in respect of her⁶⁷ purity, because the Earth is said and known to be corrupted in respect of man's Sins, yet although the Earth was accursed for Adam's Sake by reason of his fall, The garden of Eden was not therefore accursed too, for that remaineth still where it was first erected & ordained by the ⁶⁸ mighty Creator in the vale of Jehosaphat⁶⁹ wherein liveth Ely, Enoch⁷⁰, and John, who shall never die &c.

Adam for his Transgression being cast out of paradise, and driven a great distance from there into that depraved world, being there as dumb & not able to speak (for during the time of his being in Paradise) he spake the⁷¹ Angelical and Celestial Language of which he also lost the benefit and was deprived of⁷² in his fall, and was never since heard of or known to⁷³ any, but some such particular persons, whom God hath been pleased to permit the same to be revealed ⁷⁴, by the converse society, and oft times familiar community between them and the Celestial Angels.

He began of necessity to speak the language which we call Hebrew (yet not the same Hebrew which is amongst us now). In which Language he declared and delivered to⁷⁵ his posterity the nearest Knowledge he had of God, his creatures, and other his manifold and bountiful mercies and Justice. And from his own self divided his speech into 3 parts viz. Twelve, Three, and Seven⁷⁶, the number whereof remaineth but the true forms & pronunciations are wanting, and therefore is not of that force and goodness that is was originally in its own dignity, much less to be compared with that Angelical & Celestial Language which Adam verily Spake during his Innocency, and wherein (by divine permission) great secrets and

⁶⁷ Note Eden is described as female.

⁶⁸ G: "that".

⁶⁹ Between Jerusalem and the mount of Olives is the vale of Jehosaphat, under the walls of the city

⁷⁰ Enoch is particularly significant, given that Enoch was supposed to be able to converse with angels.

⁷¹ G: Omits "the".

⁷² G: Omits "of".

⁷³ G: "unto".

⁷⁴ G: Inserts "unto".

⁷⁵ G: "unto".

⁷⁶ An obvious reference to the 12 Single, 3 Mother and 7 Double letters of the Hebrew Alphabet.

Practical Angel Magic

mysteries have been revealed to several holy, pious reserved, and studious men of old, but we in this latter Age being (in a manner) ever deprived of so great and inestimable a Benefit and Blessing as to converse with Celestial Angels, as not being worthy so to do, are left also as depraved in our Judgements and reasons &c. Thus when Adam offended he received punishment therefore that he was turned out into the Earth, for if he had been turned out to⁷⁷ a blessed place, then it could not be said that he was turned out, for he that is turned out goeth to⁷⁸ dishonour (for God Knowing he would offend knew also how to dishonour him). So from Innocency, through his fall, he was turned out to corruption into a prison prepared for him before: Adam being thus cast out and the Earth cursed for his Transgression, thereby bringing all misery and wretchedness into the World, which also befell all posterity and shall even so continue to⁷⁹ the end of time, for then did God suffer and permit the Spirit of malice to enter into, and have power in the world, and ever since is perfect love taken away from amongst men, who are always at variance, striving to weed & destroy one another, and so it must be, and will be to the End. And in the same instant that Adam was expelled and the Earth accursed for his sake, yet the infinite mercies of God were such, that he also put a restraint to the wicked spirits, that by their envy and malice they should not quite extinguish & destroy the admirable works of his Creation, neither by their subtle Temptations and Illusions, for lo⁸⁰, Then said the Lord of Hosts let the world have his⁸¹ time; and let there be keepers, watchmen⁸², and princes placed over her, for years months and days &c.

From hence it plainly appeareth that the world was not committed to their charge with their creation but afterwards in diverse times and offices both to God and man.

Now we are to understand that there are 4 Angels as overseers thereof, whom the Eternal God in his providence hath placed against the usurping Blasphemy, misuse, & stealth of the wicked

⁷⁷ S2, G: "into".

⁷⁸ G: "unto".

⁷⁹ G: "till".

⁸⁰ G: Omits these two words.

⁸¹ S2: "its".

⁸² The term "watchmen" clearly links to the watchtowers, and their occurrence in Enochian magic.

Practical Angel Magic

and great Enemy or⁸³ Tempter of man, the Devil, to the end, he being put out into the Earth, and permitted to Tempt and ensnare⁸⁴ the sons of man to all manner of wickedness and disobedience to Almighty God their Creator & Protector (yet this way as a Restriction), that his envious will might be bridled, The determinations of God fulfilled, and his creatures kept and preserved within the compass and measure of order, what the evil spirit doeth, the good Angels permit and what they wink at, the evil spirit wasteth, and mostly when they⁸⁵ think themselves assured then they feel the Bit⁸⁶, Thus doth⁸⁷ God and the good Angels put a snaffle⁸⁸ to the wicked. Each one of these 4 Angels is a mighty prince, a mighty Angel of the Lord, and are by him according to his divine order and decree as chief watchmen and overseers set over several & respective parts of the world, viz. East, West, North & South as (under the Almighty) their governor, protector & defender. And the Seals & Authority of whom are confirmed in the beginning of the world. And to every of⁸⁹ them belong 4 characters, being tokens of the presence of the Son of God, by whom all things were made in⁹⁰ creation, and are the natural marks of Holiness, and unto which belong 4 Angels severally, and before each one of those great Angelical Princes, is⁹¹ borne 3 Banners wherein is⁹² displayed 3 great names of God, comprehending 3, 4 & five⁹³, which in all are Twelve⁹⁴, and those Twelve⁹⁵ great names of God govern all creatures upon Earth both visible and invisible⁹⁶.

⁸³ G: "and".

⁸⁴ S2: "Ensnare".

⁸⁵ G: Inserts "(the Evil Ones)".

⁸⁶ "Bit" here refers to a horse-bit.

⁸⁷ G: "do".

⁸⁸ A snaffle is a type of horse-bit, so its use here is clearly in the context of control as when a horse is bridled.

⁸⁹ G: Omits "every of".

⁹⁰ G: Inserts "the".

⁹¹ G: Corrects the grammar, replacing "is" with "are".

⁹² Ibid.

⁹³ G: "5".

⁹⁴ Ibid.

⁹⁵ Ibid.

⁹⁶ A circular diagram showing these 12 banners appears in Sloane 3191 which was Dee's original of the current manuscript. The banners run from the East clockwise: Oro, Ibah, Aozpi, Mor, Dial, Hctga, Oip, Teaa, Pdoce, Mph, Arsi, Gaiol around a square marked 'Terra' emphasising again that these are Tables of Earth.

[The Hierarchy of Angels]

Each one of these 4 Great Angelical Princes hath 5 providential⁹⁷ Angels or guardian⁹⁸ princes attending him, under whom are Six⁹⁹ Angels called Seniors which St John remembereth¹⁰⁰ (who as their offices are &c)¹⁰¹ judge the government of their mighty Angelical King, and fulfil the will of God as it is written &c.

Under which Seniors are 4 presidential good Angels, who are dispositors of the commands of those that are the Superior governors of the four principal Angles or Quarters, East, West, North and South, over the which they are severally and respectively constituted and set over¹⁰² &c.

Under whom again are many and numberless of Aerial ministering Subservient Spirits of several offices both good and bad. All which shall be further explained in the opening & exemplifying¹⁰³ the following¹⁰⁴ Tables &c which is as followeth.

Here we have 4 Tables or Quadrangles, which are but one General Table, only divided into 4 Parts, East, West, North, & South, In the centre between these 4 Quadrangles is another little Table joined cornerly to them all, and¹⁰⁵ serveth to unite the¹⁰⁶ several parts of them together, according as they are to be diversely referred as shall be seen hereafter &c.¹⁰⁷

Each Single Quadrangular Table containeth 12 Squares athwart and 13 downwards¹⁰⁸. The Two middle lines downwards that are of

⁹⁷ S2: "Presidential".

⁹⁸ S2, G: Omits the "t" given in the original text, making the word "guardian".

⁹⁹ G: Gives the number "6" rather than writing it out in full.

¹⁰⁰ This is a reference to the book of *Revelations* chapter 4 verse 4 in The Bible.

¹⁰¹ S2: "to".

¹⁰² G: Records "attributed and set &c".

¹⁰³ G: Inserts "of".

¹⁰⁴ G: Adds "of" and omits "following". The Table appears at the beginning of the manuscript.

¹⁰⁵ G: Inserts "which".

¹⁰⁶ S2: Omits "the".

¹⁰⁷ The Table of Union.

¹⁰⁸ In short, there are four Elemental Tables, each of 12 by 13 squares. Each of these Tables is attributed to one of the four compass directions. Clockwise from the top left: East, South, West, North ???

Practical Angel Magic

black letters enclosed also within black Ruled lines, and the middle line going athwart that again composed also of black letters enclosed between two black Ruled lines and standing crosswise in the middle of the two perpendicular or upright lines make up the name of the mighty Angelical King, and the¹⁰⁹ 3 names of God displayed in the Regal Banners¹¹⁰ borne before him, being the Arms of the Ensign¹¹¹, and the names of Six¹¹² Angelical Seniors, governing in that Angle or Quarter of the compass which they are set over.

In every Lesser Angle of every Quadrangular Table standeth also black letters enclosed within black Ruled lines crosswise in form of a crucifix thus †¹¹³ out of which are collected the Names of God that call forth, and constraineth¹¹⁴ those Angels & Spirts both good & bad, that are to be gathered out of that particular lesser Angle, belonging & serving to that Quarterly Angle or Table.

¹⁰⁹ G: Omits "the".

¹¹⁰ S2: "Banner".

¹¹¹ In this context "Ensign" refers to an individual flag holder, not a design.

¹¹² G: "6".

¹¹³ G: A drawing of a 5x6 square cross is given here in the text.

¹¹⁴ G: "constrain".

Practical Angel Magic

[East Quadrangle]

The particular exemplification of all is as followeth viz As in the East Quadrangle or Quarterly Table,¹¹⁵ which is the first Quadrangle, on the top towards the left hand,¹¹⁶ The two middle upward or perpendicular black lines, the first of them from the top downward to the bottom hath these thirteen letters viz f, i, a, X, o, a, A, u¹¹⁷, t¹¹⁸, o, t¹¹⁹, a, r. The second which is the next upright or perpendicular black¹²⁰ line to it from the top down to the bottom hath these thirteen letters, a¹²¹, d, r, o, m, t¹²², H¹²³, i, p¹²⁴, o, t, g, a. The middle black line standing crosswise athwart these two upright or perpendicular black lines hath these Twelve letters, o, r, o, i, b, A, H, a, o, z, p, i – being all added together, and set crosswise in order as they stand in the Quadrangular Table. Stand thus, as in the annexed form is represented and so make the similitude of a cross.

					f	A						
					i	d						
					a	r						
					X	o						
					o	m						
					a	t						
o	r	o	i	b	A	H	a	o	z	p	i	
					u	i						
					T	P						
					o	o						
					T	t						
					a	g						
					r	a						

In the centre of this cross like example is contained the name of the

¹¹⁵ G: Opens brackets here.

¹¹⁶ G: Closes brackets here.

¹¹⁷ G: Records this letter as "v".

¹¹⁸ Note the table drawn in the text has a capital T but a small t is given in the text here.

S2, G: records it as "T".

¹¹⁹ Ibid.

¹²⁰ G: Omits this word.

¹²¹ Note the table drawn in the text has a capital A but a small a is given in the text here.

Again S2, G: records the capital "A".

¹²² G: Records this letter as "T".

¹²³ G: Records this letter as "h".

¹²⁴ Again, small p in text, capital P in table.

Practical Angel Magic

great and mighty Angelical King set as a governor, overseer, or watchman over the East angle and is thus collected.

There is (B) the fifth letter in the middle black line athwart and (a)¹²⁵ the sixth letter in the perpendicular line accounting from the top downwards and (T) the sixth letter in the second perpendicular from the top downwards and (a)¹²⁶ the fifth letter from the Right hand to the left in the said middle over thwart¹²⁷ line and (i)¹²⁸ the sixth letter ascending from the lowermost part of

the second perpendicular line upwards and (v)¹²⁹ the sixth letter ascending from the lowermost part of the first upright line standing thus, unto which six letters bring

A T
B A
V I

added together put the letter (a)¹³⁰ or (h)¹³¹ which two letters are concentrated with the aforesaid six letters, either of them serveth, and these seven or eight letters make up the name BATAIVA or BATAIVH, or BATAIVAH, which letters set

A T
B A H A

together as they stand in the Table,

& they stand heteromaces¹³² or centrally therein thus.

V I

And this is the true name of the mighty Angelical King, watchman¹³³ and overseer of the East Angle or Quarter of the world, &c, moreover divide the middle cross line into 3 parts from the left hand to¹³⁴ the Right, and divide it into 3, 4 or¹³⁵ five¹³⁶ letters and they will make up these 3¹³⁷ words Oro Ibah Aozpi, which are the 3 great names of God borne in the 3 Banners or the Arms of the Ensigns belonging to the great and mighty Angel BATAIVA, King and governor of the East Angle.

The names of the six Angelical Seniors ruling in the East Angle under this great prince BATAIVA¹³⁸ which¹³⁹ are thus collected. The

¹²⁵ S2, G: Records capital "A".

¹²⁶ Ibid.

¹²⁷ G: "athwart".

¹²⁸ G: Records as capital "I".

¹²⁹ Ibid.

¹³⁰ Ibid.

¹³¹ Ibid.

¹³² S2. Crossed out by Ashmole, and replaced by 'Hebecomaces'.

¹³³ S2: "watchtower".

¹³⁴ G: "unto".

¹³⁵ G: "and".

¹³⁶ G: Records the digit "5".

¹³⁷ G: "three".

¹³⁸ G: Spells this with the additional H, i.e. "BATAIVAH".

¹³⁹ G: Omits this word.

Practical Angel Magic

sixth letter of the middle transverse or cross line going athwart the two upright black lines is (A) and the letters from the right hand to the left following it as it were backwards are (b.i.o.r.o.) which maketh the name¹⁴⁰ Abioro, and it is the name of the first Angelical Senior made up of six letters, and if the letter (H) which followeth the letter (A) and is the seventh letter of the said transverse line, be added to¹⁴¹ And set before the other six letters it maketh the name Habioro, and is the name of the said first Angelical Senior comprehended of seven letters.

Then take the aforesaid letter (A) again, (being the sixth letter in the middle transverse black line as aforesaid) and ascend upward from thence to the top or uppermost letter of the first upright black line and they are (A.a.o.X.a.i.f.) making the word Aaoxai¹⁴² which is the name of the second Angelical Senior.

Then again take the letter (H), which is the seventh letter, in the said middle transverse black¹⁴³ line, from the left to the Right and ascend from thence to the uppermost letter in the second perpendicular line and the letters are (H.t.m.o.r.d.a.)¹⁴⁴ which maketh the word Hetemorda,¹⁴⁵ and is the name of the Third Angelical Senior.

Then again take the letter (H) the seventh in the middle transverse line from the left to the Right, and the letters following it forwards and they are (H.a.o.z.p.i.) which maketh the word Haozp¹, and is the name of the fourth Angelical Senior composed of the¹⁴⁶ six letters, and if the letter (A) that standeth just next before the letter (h)¹⁴⁷ be added thereto, and set before the other six letters then it maketh the name Ahaozp¹, which is the name of the 4th¹⁴⁸ Angelical Senior composed of seven letters.

¹⁴⁰ S2: Inserts "of".

¹⁴¹ S2: "too".

¹⁴² S2: ", if".

¹⁴³ Ibid.

¹⁴⁴ G: "(H.T.M.o.r.d.A)".

¹⁴⁵ G: "Hetemorda".

¹⁴⁶ S2, G: Omits this word.

¹⁴⁷ G: Capitalises, "H".

¹⁴⁸ G: "fourth".

Practical Angel Magic

Again take the said letter (H) the seventh letter of the middle transverse line, and descend from thence downwards to the bottom or last letter in the second perpendicular line and the letters are (H.i.p.o.t.g.a.) making the word Hipotga, which is the name of the fifth Angelical Senior.

And then again take the letter (A) being the sixth letter in the middle transverse line from the Left to the Right and from thence also descend downwards to the lowermost letter in the first upright line which are these (A.u.T.o.T.a.r.) which maketh the word Autotar, & this¹⁴⁹ is the name of the sixth & last Angelical Seniors ruling in the East Angle.

The name of this great Angelical and mighty Angel or King of the East BATAIVA, upon whom all the Angels and Spirits of the four¹⁵⁰ Lesser Angles in the Quadrangle of the East, attend and give obedience, calleth out the fore recited six Seniors whose offices are to give Scientiam Rerum Humanarum et Judicium¹⁵¹, according to the nature of their parts, as in the East after one manner, In the West after another, and so of the rest according to their several gubernations¹⁵².

Now for the sixteen Servient Angels next in order under the six Angelical Seniors in this Eastern Quadrangle their names are to be collected and composed out of each Lesser Angle attendant on the greater Angle thus. In the uppermost Lesser Angle on the left hand of this Quadrangular Table, there is a small crosslike form of black letters, whose perpendicular or upright line reacheth from the top of the said Lesser Angle to the middle black transverse line that goeth athwart that Quadrangle and containeth six letters from the top downwards which are (i.d.o.i.g.o.) making the name Idoigo, the which is one name of God, which is used to call forth the subservient good Angels, who are attendant next in order under those sixteen Angels next succeeding the Six Seniors according to their graduation.

¹⁴⁹ S2, G: Omits this word.

¹⁵⁰ G: "4".

¹⁵¹ A knowledge of sciences, facts and laws. ??

¹⁵² Governors.

Practical Angel Magic

The transverse line going athwart that upright line in this Lesser Angle, being the uppermost line but one, is of five letters, & these are¹⁵³ (A.r.d.z.a.)¹⁵⁴ making the name Ardza, which is another name of God; now as the Benevolent Angels serving in this said Lesser Angle, under the aforesaid sixteen¹⁵⁵ are ruled by and called forth by this name Idoigo, so by the name Ardza they do what they are commanded, all which shall be further explained in exemplification hereafter following in their proper places.

		i		
a	r	d	z	a
		o		
		i		
		g		
		o		

¹⁵⁶This annexed Example is the form of the black letters as they stand crosswise in the uppermost lesser Angle of the Quadrangle over this lesser¹⁵⁷ transverse¹⁵⁸ are 4 red letters which are (r.z.l.a.)¹⁵⁹ setting a side or leaving out the black letter (i) standing in the middle between them, and it maketh

the name Vrzla,¹⁶⁰ and this is the substance of the¹⁶¹ first of those sixteen Angels before spoken of, bearing rule next under the six seniors in the East¹⁶² Quadrangle. Then take away the first of these Red letters which is (r) and make it the last and it maketh the name Zlar or Zodelar, (for z extended is to be pronounced zod) which maketh the name of the second of the aforesaid Sixteen¹⁶³ Angels. Again make the first letter of the second name which is¹⁶⁴ (z) the last

¹⁵³ G: Replaces "& these are" with "and they are these".

¹⁵⁴ G: Gives a small "a" for "ardza".

¹⁵⁵ S2: "and".

¹⁵⁶ G: Gives the top line as well thus:

r	Z	i	i	a
a	R	d	z	a
		o		
		i		
		g		
		o		

¹⁵⁷ G: Omits this word.

¹⁵⁸ G: Includes the phrase "upper black line".

¹⁵⁹ G: Gives a capital "Z".

¹⁶⁰ S2, G: Gives this name as "Urzla". In this period 'U' and 'V' were interchangeable letters.

¹⁶¹ G: Inserts "name of the".

¹⁶² G: "Eastern".

¹⁶³ S2: "Angles-Angels".

¹⁶⁴ G: Replaces "which is" with "the".

Practical Angel Magic

of the third name and the letters will be Larz and it maketh¹⁶⁵ up the name Larzod which is the name of the third of the sixteen Angels aforesaid. Then again by making the first of those 4¹⁶⁶ letters of this last name, the last letter thereof, then will these letters be (a.r.z.l.) which makes the name Arzel, and is the fourth of the aforesaid sixteen Angels, and the¹⁶⁷ last are the four Superior Angels bearing rule under the Six Seniors in this first lesser Angle serving to the¹⁶⁸ greater¹⁶⁹ Eastern Quadrangle, and as to the names¹⁷⁰ of these 4 Angels, and governing in this Lesser Angle serving to the greater Quadrangle or East Quarter of the Table, and thus collected and gathered together, so are the names of the other Twelve Angels set as governors and Superiors over the 3 other Lesser Angles subservient to this Quadrangle.

As for example the second lesser succeeding Angle of this eastern Quadrangle¹⁷¹ is that on the Right hand above next to this here above explained and hath in its upright or perpendicular black line these six letters (j.l.a.c.z.a.)¹⁷² making the name Jlacza,¹⁷³ which is also a great name of God, The transverse black¹⁷⁴ line whereof hath these letters (p.a.l.a.m.) which being set together as they are in¹⁷⁵ the

¹⁶⁵ S2: "makes".

¹⁶⁶ G: "four".

¹⁶⁷ G: "these".

¹⁶⁸ S2: "lesser".

¹⁶⁹ S2: "Eastern".

¹⁷⁰ S2: "of".

¹⁷¹ G: "Quarter".

¹⁷² G: Replaces the "j" with an "I".

¹⁷³ And hence G: gives "Ilacza" instead of "Jlacza".

¹⁷⁴ G: Omits this word.

¹⁷⁵ G: Gives the table with the top line included, thus:

U	T	i	p	a
P	A	L	a	m
		a		
		c		
		z		
		a		

Practical Angel Magic

P	a	L	a	m
		j		
		a		
		c		
		z		
		a		

Quadrangular Table, stand as in this annexed¹⁷⁶ exemplification is hereunto affixed¹⁷⁷.

The four Red letters over the black transverse line of this second lesser Angle of this Eastern Quadrangle are (V.t.p.a.)¹⁷⁸ making the name Vtepa,¹⁷⁹ which is the name of the fifth of the aforesaid sixteen Angels,

and the first of the four Superior Angels set over the second Lesser Angle, and governing therein next under the six Seniors.

Then as before in the example of the first lesser Angle, take away the first letter of these four, and make it the last of the name then it will be Tepau,¹⁸⁰ which is the name of the sixth of the Sixteen Angels aforesaid, and the second of the great benevolent Angels governing in this second lesser Angle.

Again take away the first letter of the second name, and make it the last, then it will be Paut, which is the name of the seventh forementioned Angels and of the third¹⁸¹ benevolent great Angels set over this second Lesser Angle.

Likewise take away the first letter of this last name, and make it the last then it will make the name Autep, which is the name of the Eight¹⁸² of the four Recited Sixteen Angels, and of the 4th¹⁸³ governing Angel set over this second lesser Angle.

The other eight Angels names are to be collected after the same manner out of the other two¹⁸⁴ lesser Angles serving in the Eastern Quadrangle. That on the left hand underneath being the third Lesser Angle successively next following to the second, being that lesser Angle on the right hand above as is aforesaid, and that on the Right hand underneath is the fourth and last of the lesser Angles serving to¹⁸⁵ this Quarterly great Angle.

¹⁷⁶ G: Replaces "this annexed" with "the".

¹⁷⁷ G: Replaces "is hereunto affixed" with "above".

¹⁷⁸ G: Gives "U" rather than "V".

¹⁷⁹ Hence G: gives "Utepa" rather than "Vtepa".

¹⁸⁰ G: Gives this word as "Tpau".

¹⁸¹ G: Inserts "of the".

¹⁸² G: Adds an "h" to make the word "Eighth".

¹⁸³ G: "fourth".

¹⁸⁴ S2: "lesser".

¹⁸⁵ G: "unto".

Practical Angel Magic

Every of the aforesaid four Angels¹⁸⁶, whose names¹⁸⁷ are thus gathered out of every lesser Angle of the greater Quadrangle wherein they are contained are great and Benevolent Angels, and bear Rule and govern¹⁸⁸ over those several Angles¹⁸⁹ successively, under whom also are several Benevolent Angels, but far more Inferior in power, yet of the same nature, as their Superiors are, under whom again are many Angels and spirits of various and different nature¹⁹⁰, both good and bad, whose offices¹⁹¹ are also manifold & various¹⁹² gradually in their orders according as divine Authority hath directed¹⁹³ and appointed, both as to good and bad effects & purposes as for examples; those Benevolent Angels whose offices are of physick, as they by their temperance and benevolence cure diseases, and by their splendidness¹⁹⁴ and celestial irradiation¹⁹⁵ preserve the Elemental Vigour, and Radical humidity of things to the¹⁹⁶ prolongation of Life & health, according to the nature of their parts, &c. So the malevolent and Evil Spirits, whose names are collected out of the same lesser Angles¹⁹⁷ from whence the good Angels names are gathered of the aforesaid offices¹⁹⁸, are opposite in nature to them, as to their malignity and envy to¹⁹⁹ the prosperity of things, for instead of curing diseases they bring them in²⁰⁰, and when permitted by the Superior powers do thereby mortify and destroy things, and by their more gross, Evil, Terrestrial and poisonous rays (being comparatively the same as their Aerial vapours of the Earth) weaken²⁰¹, In fact mortify and destroy the elemental vigour & radical moisture of things, so that if their envious will²⁰² were not bridled and restrained²⁰³, nothing in this

¹⁸⁶ S2: "Angles", probably a copyist's error, substantiated by the following "whose names are thus gathered".

¹⁸⁷ S1: Repeats the phrase "whose names are thus gathered" in the text here.

¹⁸⁸ G: "governance".

¹⁸⁹ S2: "Severally".

¹⁹⁰ S2: "natures".

¹⁹¹ S2: "also".

¹⁹² G: Inserts "and".

¹⁹³ S2: "decreed".

¹⁹⁴ G: "splendour".

¹⁹⁵ S2: "irradiations".

¹⁹⁶ S2: "prolongation".

¹⁹⁷ S2: "angle".

¹⁹⁸ The Evil Spirits are derived from exactly the same place as the Good Spirits or angels.

Dee is not as sanctimonious as he has been portrayed and knew full well that spiritual creatures of whatever hue were to be dealt with in the same way.

¹⁹⁹ G: "of".

²⁰⁰ G: Replaces "bring them in" with "cause them".

²⁰¹ G: "would".

²⁰² G: Replaces "envious will" with "envy".

²⁰³ G: Transposes this to "restrained and bridled".

Practical Angel Magic

World could be preserved, but of this matter, more shall be said &²⁰⁴ explained in its proper place.

As for (example) the names of several Benevolent Angels Subservient to those Superior Angels set over & governing in each Lesser Angle in this Eastern Quadrangle they are to be collected out of each Lesser Angle as follows²⁰⁵,

c	z	n	s
T	o	T	t
S	i	a	s
F	m	n	d

In the first Lesser Angle of this East Quadrangle, and under that black transverse line, are 4 lines of Red letters, and leaving out the black Letters in the middle upright line going between them, do stand²⁰⁶ in the

lesser Angle of the Quadrangle as in the²⁰⁷ annexed example is represented the first lines whereof hath those 4 letters c.z.n.s. making the name cezodenes which is the name of one Inferior benevolent Angel serving in this first lesser Angle of the East Quadrangle.

Then next under that, the line hath these 4 letters T.o.t.t. making the name Totet, which is the²⁰⁸ name of another subservient great Angel²⁰⁹ serving in this said Lesser Angle.

The third line hath those four²¹⁰ letters s.i.a.s. making the name sias, which is the name of another good Angel subservient to this said Lesser Angle.

The fourth and last line of this Lesser hath these 4 letters F.m.n.d. making the name Efemende, which is the name of another benevolent Angel subservient to this aforesaid lesser Angle in the East Quadrangle.

The subservient good Angels²¹¹ thereof are to be gathered out²¹² in

²⁰⁴ G: Omits "said and".

²⁰⁵ S2: "followeth".

²⁰⁶ G: Replaces "do stand" with "stands".

²⁰⁷ G: Omits "the".

²⁰⁸ S2: "a".

²⁰⁹ S2: "great".

²¹⁰ G: "4".

²¹¹ G: Inserts "of the 2nd Lesser Angle" here.

²¹² G: Replaces "gathered out" with "selected".

Practical Angel Magic

the same manner as the former is²¹³ exemplified, as thus, under the black transverse line of this 2nd²¹⁴ Lesser Angle, are also 4 lines of red letters, and leaving out these²¹⁵ black letters that stand between them in the middle upright line, do²¹⁶ stand in this second Lesser Angle as in the exemplification hereunto annexed is set forth.²¹⁷

o	Y	u	b
P	a	o	c
r	b	n	h
d	i	r	i

²¹⁸The first line of which four red letters are these o.Y.u.b. making the name oYube, which is the name of one Inferior benevolent Angel, serving to this second²¹⁹ lesser Angle.

The next or second line hath these four letters P.a.o.c. which is another name of a subservient good Angel making the name Paoc.

The third line hath these four letters (r.b.n.h.)²²⁰ making the name Vrbeneh,²²¹ which is the name of another Benevolent Angel serving to this Lesser Angle.

The fourth line hath these four letters (d.i.r.i.) making the name Diri, which is another name of a Benevolent Angel serving to²²² this second Lesser Angle.

The two other lesser Angles below those two here explained have also the like subservient good Angels attending them as these, whose names are also to be collected there out after the same manner as the former is, for their natures & offices and the²²³ calling them forth to visible apparition and verbal community shall be showed hereafter, and likewise of the malignant, Evil, envious

²¹³ G: Replaces "the former is" with "before".

²¹⁴ G: "second".

²¹⁵ S2, G: "the".

²¹⁶ G: Omits "do".

²¹⁷ G: Replaces "in the exemplification hereunto annexed is set forth" with "is set forth in the annexed form".

²¹⁸ G: Gives the table thus, with the "v" in the third row replaced by an "n".

o	Y	u	b
p	A	o	c
n	B	n	h
d	I	r	i

²¹⁹ G: Omits "second".

²²⁰ Because of the transcription error, G: gives "n.b.n.h" instead of "v.b.n.h".

²²¹ Again, the error is continued with G: giving "Nebeneh".

²²² G: Omits "to".

²²³ G: "for".

Practical Angel Magic

spirits whose names are also to be collected out of each particular, Inferior or Lesser Angle, as they are severally and respectively subject & serving to the greater Quadrangle, how to gather their names, and what their several offices are, &c, & the calling them forth &c, together with matters of concernment and some select consequences; and also what use is to be made of all, In like manner shall be set forth and explained hereafter, in their proper places, as shall follow in method.

[Table of Union]

First as to the little²²⁴ Table, standing in the centre between the four greater Quadrangles & the use thereof, it is called the Table of Union, and sheweth²²⁵ to join such particular letters as are therein, to several particular names and letters in each of the Lesser Angles contained in every²²⁶ of the greater²²⁷ Angles of the Table in general for the collecting and making up of other peculiar²²⁸ names for such proper, select, material & intricate purposes²²⁹, as they are to be attributed and Referred to exemplification, whereof followeth.

The first line containeth these letters e.x.a.r.p. serveth²³⁰ to bind the four lesser Angles of the East Quadrangle together.

The second line that²³¹ hath these letters h.e.o.m.a. serveth to bind the 4²³² lesser Angles of the second West Quadrangle together.

The third line hath these letters n.a.n.t.a. which serveth²³³ to bind the four lesser Angles of the third or North Quadrangle together.

The fourth and last line have these letters b.i.t.o.m. serveth²³⁴ also to bind the four lesser Angles of the fourth or South Quadrangle together, and note, the same that stretcheth from the left to the Right, must also stretch from the Right to the left²³⁵: observe also that the letters joining those names which may be put before the names of the four Angels set²³⁶ over and governing in each one of every particular lesser Angle of these²³⁷ four greater Quadrangles, as well from the Right as²³⁸ the left, is the name of God whereby those Angels are called and do appear: as for example, The first letter of

²²⁴ G: "small".

²²⁵ S2, G: Inserts "how" here.

²²⁶ G: "each".

²²⁷ S2: "ater".

²²⁸ G: Replaces "peculiar" with "particular" and omits "names".

²²⁹ G: Gives singular "purpose".

²³⁰ G: Replaces "serveth" with "and serve".

²³¹ S2: Omits "that".

²³² G: "four".

²³³ G: "serve".

²³⁴ G: Replaces "serveth" with "and serve".

²³⁵ I.e. these names can be read forward or backwards.

²³⁶ G: "sitting".

²³⁷ S2, G: "the".

²³⁸ S2: "to".

Practical Angel Magic

the first line of this little²³⁹ Table of Union is (e). The name of the first Angel set²⁴⁰ over the first lesser Angle of the East Quadrangle is Vrzla, take away the letter (v) being the first letter of²⁴¹ the name and put instead thereof, the said letter (c) and then the name²⁴² will be Erzla, which is the name of God which governeth and calleth forth the Angel Vrzla, and also the other three Angels that are set over the first lesser Angle of the East Quadrangle²⁴³.

The name of the first Angel set²⁴⁴ over the second lesser Angle is Vtepa.²⁴⁵ Then by adding the aforesaid letter (e) thereto before it, the name will be Eutepa, which is the name of God governing those four Angels set²⁴⁶ over the second lesser Angle of the East Quadrangle by which they are called forth and do appear.

The name of the first Angel set²⁴⁷ over the third lesser Angle is cenbar, before which the aforesaid letter (e) being added maketh it Ecenbar which is the name of God governing those four Angels whereby they are called forth and do appear.

Then again the name of the first Angel set²⁴⁸ over the fourth lesser Angle of this East Quadrangle is Xegezod, then by adding the said letter (e) thereunto²⁴⁹ before it maketh it Exegezod, which is the name of God that governeth, & whereby these four Angels are called forth and do appear, and thus are gathered the four great names of God, governing those sixteen Angels bearing rule under the six Angelical Seniors in this Eastern Quadrangle, and whereby they are called forth and do appear as aforesaid.

²³⁹ G: "small".

²⁴⁰ G: "sitting".

²⁴¹ G: Inserts "pronouncing".

²⁴² S2: "is".

²⁴³ An important formula for generating names of God.

²⁴⁴ G: "sitting".

²⁴⁵ G: Gives the name as "Utepa".

²⁴⁶ G: "sitting".

²⁴⁷ Ibid.

²⁴⁸ Ibid.

²⁴⁹ G: "thereto".

[Evil Angels in the Table of Union]

There are four letters left of the first line of this said Table of Union which are X.a.r.p. Every name sounding of 3²⁵⁰ letters beginning out of the first line, and out of those four letters is²⁵¹ the name of a Devil or Evil Angel, as well from the right and from the left, Excepting the line containing the name of every²⁵² the four Angels set over, and governing in every lesser Angle in each one of the four greater Quadrangles²⁵³ which are the sixteen²⁵⁴ great benevolent Angels, mentioned next in power, under the six Seniors in each Quadrangle²⁵⁵ severally and respectively, being the uppermost lines over every transverse black line of the lesser Angles. They are not to be made use of herein, for that²⁵⁶ they have no participation with the Evil Spirits at all in the last²⁵⁷, &c.

As for example thus. The four lines (that are under the transverse black line of the first Lesser Angle in the East Quadrangle)²⁵⁸ the names of the good subservient Angels²⁵⁹ are only to be²⁶⁰ made use of herein.

The first letters are c.z. then take the letter (X) in the Table of Union, and add it before them, it will make up the name Xcez, which is one name of an evil Spirit. The two next letters against (c.z.) on the Right hand, the other side of the upright black line going between is²⁶¹ (n.s.) making the word²⁶² nes, or Enes, then by adding the said letter X thereto before it, it maketh²⁶³ Xenes which is another name of an evil Spirit, and if the name Xcez be made backwards from the Right to the left then it will be zedocXe, which is another name of an Evil Spirit, so likewise if the name Xenes, be made backwards as aforesaid then it will be Exes which is the name also of a Devil.

²⁵⁰ G: "three".

²⁵¹ G: "from".

²⁵² G: Inserts "one of".

²⁵³ G: Inserts "(" here.

²⁵⁴ G: "16".

²⁵⁵ G: Inserts ")".

²⁵⁶ G: Replaces "for that" with "because".

²⁵⁷ G: Omits "at all in the last".

²⁵⁸ G: Inserts "are".

²⁵⁹ G: Inserts "and".

²⁶⁰ S2: "made".

²⁶¹ G: "are".

²⁶² G: "name".

²⁶³ S2: Inserts "it"; G: Omits the words "X thereto before it, it maketh".

Practical Angel Magic

The next two letters below c.z. is²⁶⁴ T.o. and the next letter to the letter (X) in the Table of Union is (a) which being added to the two said letters T.o. from the left to the Right maketh the word ATo, but being added thereto from the Right to the left then it will be Aot, which are the names also of an Evil (Spirit) or Angels of an Infernal as well as of an Aerial nature: The two next letters against T.o. and the Right hand side of the upright black line &c²⁶⁵ are T.t., the letter being added thereto, before from the left to the Right, maketh the name Atet, and being added thereto from the Right to the left as it happeneth maketh also the same name, The two first letters in the third line under the black transverse line of this first lesser Angle of the East Quadrangle is S.i. the third letter of the first line in the Table of Union (setting aside the letter (c) being the first letter of the line which belongeth only to the sixteen Angels, set as governors over these four Lesser Angles or rather of every the four lines of red letters over every of²⁶⁶ the²⁶⁷ four black transverse lines in each Lesser Angle of this East Quadrangle) and it is (r) but adding it to²⁶⁸ the two letters (s.i.) before, from the left to the Right maketh the name Resi, but added thereto from the Right to the left, maketh the name Ries, which are the names likewise of two Evil Spirits.

The two letters against (s.i.) on the other side the black upright line are a.s., the letter (r) added thereto from the Right to the left maketh the name Resa, but being added thereto from the left to the Right, maketh the name Ras.²⁶⁹ The first two letters in the last of the four lines under the over thwart, or²⁷⁰ transverse lines aforesaid of this first Angle of the East Quadrangle are f.m. The last letter in this first line of the Table of Union is P which being added to the aforesaid two letters (f.m.) from the left to the Right maketh the name Pefem, but if it be added thereto from the Right to the left, then it maketh the name Pemef, which are also the names of 2 Evil Angels or Devils.

The other two letters against them on the other side of the black upright line are (n.d.) to which add the letter (P) before from the left to the Right, and it maketh the name Pend,²⁷¹ but if the said letter (P) be added thereto from the Right to the left, then it will make the

²⁶⁴ G: "are".

²⁶⁵ G: Omits "&c".

²⁶⁶ S2: Omits "of".

²⁶⁷ G: Omits the words "of the".

²⁶⁸ G: Transposes "It to" making "to it".

²⁶⁹ S2: "but being added thereto from the left to the right maketh the name".

²⁷⁰ G: Omits the words "overthwart, or".

²⁷¹ G: Gives the name as "Pende".

Practical Angel Magic

name Peden, which are likewise the names of two Devils: And thus are gathered (the names) ²⁷² of certain Evil Spirits, which are likewise (the names) collected after the same manner out of all the other Angels ²⁷³ respectively in the table saving ²⁷⁴ only to observe that the first line in the Table of Union belongeth to the first or East Quadrangle, The second line thereof to the second or west Quadrangle, The third line thereof belongeth to the third or North Quadrangle, and the fourth line serveth to the fourth or South Quadrangle, and the first letters of every line belong properly to the Red line set ²⁷⁵ over every ²⁷⁶ of the lesser transverse or cross black lines in every lesser Angle, and as there are four Quadrangular Tables in the general Table, so the first letter of every line of the Table of Union belongeth to the first line of every Lesser Angle of that Quadrangle unto which the line is referred, as is aforesaid in the explanation of the four Angels set ²⁷⁷ over the first lesser Angle of the East Quadrangle, The other four letters in each line of the Table of Union serveth to collect, join together and make up several names both of good and bad Angels out of the four Subservient lines, which are the red lines under the transverse black line of every Lesser Angle as hath been showed ²⁷⁸ in the foregoing Example; we will give you one Exemplification more, by which it will be sufficient to understand the whole Table, and that is thus ²⁷⁹; As to the third or North Quadrangle the name of the first Angel set over and governing in the first Angle thereof is Boza, then taking the first letter of the third line in the Table of Union which is (n) and placing it before the name of the said Angel, then ²⁸⁰ it maketh the word Enboza, which is the great name of God, that governeth, and by which those four great and Benevolent Angels are to be called forth to visible appearance.

The name of the first Angel set ²⁸¹ over the second lesser Angle serving to the third or north Quadrangle is Phra or Phara, then by adding the letter (n) thereto, before the said name then it will be Enphra, or Enphara, which is the great name of God that governeth

²⁷² S1: Repeats the phrase "(the names)" here in the text.

²⁷³ G: Changes "Angels" to "Angles", suggesting a mistake on the part of the original G.D. copyist.

²⁷⁴ G: "having".

²⁷⁵ G: "sitting".

²⁷⁶ G: "each".

²⁷⁷ G: "sitting".

²⁷⁸ G: "shown".

²⁷⁹ G: "as follows".

²⁸⁰ G: Omits "then".

²⁸¹ G: "sitting".

Practical Angel Magic

those four Angels set²⁸² over the second lesser Angle, serving to the third or north Quadrangle, & by which they are called forth and do appear; The name of the first Angel set²⁸³ over the third lesser Angle serving to²⁸⁴ this north Quadrangle is Æoan, then add the said letter (n) before it, and make it Næoan, which is the great name of God that governeth those four Angels set²⁸⁵ over that lesser Angle, and whereby they are called forth and do appear.

Then again the name of the first Angel set²⁸⁶ over the fourth lesser Angle serving to²⁸⁷ this north Quadrangle is Iaom,²⁸⁸ then by adding the letter (n) before it, it²⁸⁹ maketh the word Niaom,²⁹⁰ which is the great name of God that governeth the four Angels set²⁹¹ over this fourth lesser Angle of the third or north Quadrangle and by which they are also called forth & do appear, & so it is of the rest.

The first letter²⁹² of the²⁹³ line of the Table of Union added before the name of the first Angel set²⁹⁴ over every²⁹⁵ four lesser Angles serving to²⁹⁶ the greater Quadrangle, wherein they are, maketh the name of God that governeth over every²⁹⁷ of those said four Angels, set²⁹⁸ over every said lesser Angle, unto which²⁹⁹ Quadrangle, first, second, third, or fourth, Each³⁰⁰ line of the Table of Union is properly formed³⁰¹, as aforesaid. The other four letters of each line of the Table of Union, serveth³⁰² to the four red lines of four letters

²⁸² Ibid.

²⁸³ Ibid.

²⁸⁴ G: Omits "to".

²⁸⁵ G: "sitting".

²⁸⁶ Ibid.

²⁸⁷ G: Omits "to".

²⁸⁸ G: Gives this name as "Taom" demonstrating another copying error.

²⁸⁹ S2: Omits "it".

²⁹⁰ See previous note, the name is given incorrectly as "Entaom", perpetuating the same mistake.

²⁹¹ G: "sitting".

²⁹² S2: Also "letter".

²⁹³ G: Inserts "vertical".

²⁹⁴ G: "sitting".

²⁹⁵ G: "each".

²⁹⁶ G: Omits this word.

²⁹⁷ G: Replaces "over every" with "each".

²⁹⁸ G: "sitting".

²⁹⁹ G: Inserts "said".

³⁰⁰ S2: Also "each".

³⁰¹ S2: "referred".

³⁰² G: "serve".

Practical Angel Magic

affixed³⁰³ under the black cross or transverse lines of every Lesser Angle, and maketh up the names of several Evil Angels of a Terrestrial and³⁰⁴ Infernal nature, that are composed and made up of 3 letters, by adding thereto, the first, second, third or fourth letter of the line of the Table of Union, being those four letters following the first. Every line of the Table containing five letters linear along, and four downwards, every first letter belonging properly to the line placed over, every black Transverse or Cross line in every lesser Angle, in each greater Quadrangle and the other four letters, to the four Red lines placed under the said transverse black line³⁰⁵ successively as they are referred to be joined³⁰⁶ one to another as³⁰⁷ thus. The fourth line of the Table of Union belongeth to the fourth or South quadrangle.

The first letter thereof appertaineth to the first line thereof being (b) that is of the first lesser Angle; And likewise the first line of the second, and so the first line of the third and so to³⁰⁸ the first line of the fourth lesser Angles, serving to this fourth or South Quadrangle, being those lines set³⁰⁹ over the transverse black line³¹⁰ of each Lesser Angle. The four letters following which are I.T.O.M. belong to the four Red lines under the transverse black lines³¹¹ thereof, the first of which four letters of union, (and the second from the first) is (i) and belongeth to the first red line under the transverse black line of this first Lesser Angle of the³¹² fourth or South Quadrangle. The second letter (but the third from the first) is (T) the which appertaineth to the second line. The third letter (and fourth from the first) is (o), and this appertaineth to the third line. The fourth & last letter (but the fifth from the first) is (m) and appertaineth to the fourth and last red line, subservient in this lesser Angle (being the 1st of the four) serving to the fourth & South Quadrangle: The use thereof is³¹³ partly explained before.

Having briefly explained how to collect the name of the great and

³⁰³ S2, G: "apiece".

³⁰⁴ G: "or".

³⁰⁵ G: Replaces "black line" with "lines".

³⁰⁶ S2, G: Replaces "referred to be joined" with "to be referred and joined".

³⁰⁷ S2, G: Omits "as".

³⁰⁸ G: Omits "so to".

³⁰⁹ G: "placed".

³¹⁰ G: "lines".

³¹¹ G: "line".

³¹² S2: "fourth".

³¹³ G: Replaces "is" with "has been already".

Practical Angel Magic

mighty Angelical King of the East Quadrangle, and of the three³¹⁴ great names of God borne in 3³¹⁵ Banners before him, and of the six Seniors, and of the sixteen Angels next under them, set³¹⁶ over every lesser Angle serving³¹⁷ to this greater East Quadrangle, and of some good Angels subservient to them, under whom again³¹⁸ are many benevolent Angels of inferior Orders. The collecting of whose names are omitted, being too tedious to exemplify, since this which hath been already said before, is sufficient, and also how to collect the names of several evil spirits of terrestrial & Infernal³¹⁹ natures, now shall be showed the method, how to invoke & call them forth to visible appearance.

³¹⁴ G: Inserts "or".

³¹⁵ G: "three".

³¹⁶ G: "placed".

³¹⁷ G: "subservient".

³¹⁸ G: Omits this word.

³¹⁹ S2: "infernal".

Practical Angel Magic

[Method to Invoke the Angels to Visible Appearance]

The three great names of God Oro. Ibah. Aozpi, governeth the King of the East Angle whose name is BATAIVA, and this name BATAIVA governeth the six seniors, and by which they are called forth and do appear. The name of God Erzla, governeth the four Angels set³²⁰ over the first lesser Angle of this East Quadrangle.

The name of God Eutepa, governeth the four Angels set³²¹ over the second lesser Angle of this East Quadrangle.

The name of God Ecenbar governeth the four Angels set³²² over the third Lesser Angle of this East Quadrangle.

The name of God Exgezod governeth the four Angels set³²³ over the fourth Lesser Angle of this East Quadrangle.

Then there is the middle black upright or perpendicular line, in this first lesser Angle serving³²⁴ to the great Quadrangle of the East, the which hath these six letters from the top downward, to the black line that goeth cross³²⁵ the Quadrangle i.d.o.i.g.o making the name³²⁶ Idoigo, The transverse or cross black line, whereof hath those letters, a.r.d.z.a. making the name Ardeza,³²⁷ The four subservient Angels that are under the transverse black line of this said first lesser Angle are ruled by the name Idoigo, and thereby are called forth and do appear, and by the name Ardza, they do what they are commanded: The like method is to be observed of the other 3³²⁸ Lesser Angles of this East Quadrangle.

Then for the second or West Quadrangle of the Table, the three great names of God displayed in Banners, and borne before the great Angel and mighty King of this second or West Quadrangle is to be collected out of the middle transverse black line, that goeth crosswise athwart the Quadrangle, and to be composed of three,

³²⁰ G: "placed".

³²¹ Ibid.

³²² Ibid.

³²³ Ibid.

³²⁴ G: "subservient".

³²⁵ G: Changes this to "across".

³²⁶ G: Inserts "of".

³²⁷ G: Gives the name as "Ardza".

³²⁸ 52, G: "three".

Practical Angel Magic

four and five letters after the same manner as is before taught in the first or East Quadrangle, and so likewise of the other two succeeding north and south Quadrangles.

The three great and powerful names of God governing the mighty & Angelical monarchy of the second or west Quadrangle whose name is RAAGIOS or RAAGIOSEL, are Empeh. Arsel. Gaiol. and the Royal high name RAAGIOSEL, governeth the six seniors, and by which they are called forth, & do appear.

The name of God HeTaad, governeth the four Angels set³²⁹ over the³³⁰ first Lesser Angle of the second or West Quadrangle.

The name of God HeTedim governeth the four Angels set³³¹ over the second Lesser Angle of this second or West quadrangle.

The name of God HeMagel, governeth the four Angels set³³² over the third or³³³ Lesser Angle of this second or west Quadrangle.

The name of God Henlarex, governeth the four Angels set³³⁴ over the fourth and last lesser Angle of the second and West Quadrangle of the Table, &³³⁵ by which names they are called forth & do appear.

Then there is the name of God Obegoca, which are the six letters in the upright black line of the first Lesser Angle in this second and West Quadrangle, which name Ruleth and calleth forth, the four subservient Angels under the black Transverse line, by the power whereof they do appear.

Then in the transverse line there is the word Aabeco³³⁶ by the efficacy whereof the said 4³³⁷ subservient Angels do what they are commanded.

³²⁹ G: "placed".

³³⁰ S2: "first".

³³¹ Ibid.

³³² Ibid.

³³³ G: Omits this word.

³³⁴ G: "placed".

³³⁵ S2: "and".

³³⁶ S2: "Aabego".

³³⁷ G: "four".

Practical Angel Magic

The name of God Nelapar, which are the six letters of the upright black line, Ruleth the four Angels subservient in this second lesser Angle and by the power whereof they are called forth and do appear.

And by the name of God Omebeb the five letters in the transverse line they do what they are commanded.

Then there is the name of God Maladi, in the upright line of the third Lesser Angle, by which the four subservient Angels herein are called forth and do appear.

Then there is the name of God Olaad in the transverse black line, whereby they do what they are commanded.

The name of God Jaasde,³³⁸ which are the six letters in the upright line of the fourth lesser Angle of this second and West Quadrangle, calleth³³⁹ forth the four subservient Angels in this Angle to visible apparition.

And the name of God ATAPA which are the five letters of the black transverse line, powerfully urgeth (and as it were) enforceth or constraineth them to do what³⁴⁰ they are commanded.

After the same manner and method are the other names of God, peculiarly and particularly to be collected out of the subsequent north and south Quadrangles, by the virtue, power, and efficacy, and at the nominating and pronouncing whereof, all the ministering Angels of Light Celestially dignified both servient and subservient, even from the superior to the Inferior orders, under the great King or Supreme head, and governor³⁴¹ of every Respectively general or Quarterly greater Angle according to their degrees and offices, are called forth and moved to visible appearance and so accordingly to do what they are commanded as aforesaid. As for the Evil Spirits more of them hereafter.

³³⁸ S2: "Iaaasdi".

³³⁹ G: Shortens "calleth" to "call".

³⁴⁰ G: "as".

³⁴¹ S2: Has "governeth or".

Practical Angel Magic

It is said before that the subservient Angels whose names are collected out of the four Red lines under the black transverse line, in every Lesser Angle of the Table are next in order (as servients) under the other Angels, whose names are collected out of the Red line above the black Transverse line in every lesser Angle of the Table, under which said servients, are many benevolent subservients inferior to them, and under whom again are many legions of assisting Angels more inferior to them in power and Authority; And likewise many legions of spirits more Inferior again to them³⁴² of several natures and offices both good and bad, as originally decreed by providence, who settled³⁴³ all things both Celestial, Aerial, & Terrestrial, gradation to serve and execute his commands, according to their orders, offices, natures, government and degrees³⁴⁴, wherein they are placed.

And hence it is affirmed, that Aerial & Elementary Spirits are of different and several natures, according as they³⁴⁵ were constituted and appointed in their several and respective offices, places and orders, by the first and Supreme decree of the Highest, in the observing and fulfilling his decrees and commands according to his justice and mercy, and so often times are the executioners³⁴⁶ of wrath and vengeance, yet nevertheless whom God is graciously³⁴⁷ pleased to wink at, and pass by our wickedness and so³⁴⁸ to show mercy, then they often times admonish, forewarn, and watch over us, and defend us from many dangers & perils and are benevolent and helpful unto us in any³⁴⁹ respects, according to their offices, and are³⁵⁰ as our necessity requireth.

³⁴² S2: "as".

³⁴³ G: "setteth".

³⁴⁴ G: Gives "decrees", but this is probably a copying error.

³⁴⁵ S2: "are".

³⁴⁶ G: "execution".

³⁴⁷ G: Omits this word.

³⁴⁸ G: Omits this word.

³⁴⁹ G: "many".

³⁵⁰ S2: "are".

[Of the Evil Malicious Spirits]

As to the evil malicious spirits before mentioned whose names are collected of the 3³⁵¹ letters, by joining thereunto, one letter of the Table of Union, as hath been before explained; They are thus to be called forth. Their names are collected out of those four Red lines under the black transverse line in every Lesser Angle of the Table, and by joining of one letter of the Table of Union³⁵², to two of those letters, in any line of those aforesaid lines of the Lesser Angle, either from the left to the Right, or from the Right to the left, they both serve, to one and the same purpose, being taken out and placed in such manner and order accordingly, as they are particularly referred to their proper places respectively, do make the name of a Devil, as hath been treated of, and showed by an Example elsewhere before &c.

The calling them forth is one³⁵³ this wise, as for example In the first Lesser Angle of the East Quadrangle, the upright black line thereof from the top downwards, hath the name of God Idoigo, which God³⁵⁴ calleth forth the subservient Angels of that Angle, in the black transverse line thereof is the name of God Ardza, by which they do what they are commanded: so by the name of God Idoigo, backwards and³⁵⁵ the malignant spirits whose names are made of 3³⁵⁶ letters out of³⁵⁷ this 1st³⁵⁸ Lesser Angle of the East Quadrangle to be called forth: And by the name of God Ardza backwards they do also what they are commanded, so that the names Ogiodi, causeth them to appear by the³⁵⁹ order of Idoigo, And by the name Azdra backwards commandeth them by the like order &c.

In the second lesser Angle of this said East Quadrangle is in the middle upright line thereof the name of God Ilacza, which pronounced backwards is Azcali, which name calleth forth the malignant Spirits whose names are collected of 3³⁶⁰ letters out of it, and by the name Palam,³⁶¹ which is the name Malap³⁶² backwards

³⁵¹ S2, G: Omits "the" and gives "three" spelled in full.

³⁵² G: Omits the section from "as hath been before explained" . Table of Union".

³⁵³ G: "after".

³⁵⁴ G: "name".

³⁵⁵ G: "are".

³⁵⁶ G: "three".

³⁵⁷ S2: "the first".

³⁵⁸ G: Omits this word.

³⁵⁹ G: Omits this word.

³⁶⁰ G: "three".

³⁶¹ G: Transposes this and the next name, giving this as "Malap".

³⁶² G: Transposes this and the previous name, giving this as "Palam".

Practical Angel Magic

they do what they are commanded.

The middle upright black line of the third Lesser Angle hath this name of God Aiaoi, which pronounced backwards is laoia, and this calleth forth the Evil Spirits whose names are collected of the³⁶³ 3³⁶⁴ letters of this Angle, the transverse line whereof hath the name of God Ouit, which being pronounced backwards maketh the name Tiio, whereby they are constrained to obedience &c.

The upright black line of the fourth Lesser Angle of the³⁶⁵ said Quadrangle hath this name of God Aovrrz, which backwards is Zrrvoa, and calleth forth those Evil Spirits, whose names are made of 3³⁶⁶ letters thereout.

The transverse black line hereof³⁶⁷, hath this name of God Aloai, which backward is Jaola, which constraineth them to do whatsoever they are commanded, &c.

The like Rule and method is to be observed in the other three Quadrangles of the general Table, Their offices shall be spoken of, by and by, so that for the calling forth of any Angel or Spirit³⁶⁸ either good or bad, and for their yielding obedience to do what they are commanded, the repetition of those names of God, respectively unto which they are diversely and severally referred and by which they are governed is sufficient.

The names of God that call forth the subservient Angels of each Lesser Angle of the greater Quadrangle³⁶⁹ call forth the Evil spirits whose names are made of 3³⁷⁰ letters if³⁷¹ it be³⁷² pronounced backwards, for unto them so he is a God, &c.

³⁶³ S2: Omits "the".

³⁶⁴ G: "three".

³⁶⁵ S2: "this".

³⁶⁶ Ibid.

³⁶⁷ G: "thereof".

³⁶⁸ G: "spirits".

³⁶⁹ S2: "Quadrangles".

³⁷⁰ S2, G: "three".

³⁷¹ G: "of".

³⁷² G: "being".

[The General Use and Signification of the Tables]

Now as to the general use and signification of the Tables and the offices of the Angels &c & other Remarkable observations &c, these Tables (or Table) contain all human knowledge; they stretch to the Knowledge of Solomon, for out of it springeth physick, the knowledge, ³⁷³finding and ³⁷⁴use of metals, the virtues of them, the ³⁷⁵congelations and virtues of stones (they are all of one matter), ³⁷⁶the knowledge of all Elemental creatures amongst us, how many kinds there are, & for what use they are created³⁷⁷.

Air
Those that live in the Water by themselves
Earth

The property of the fire, which is the secret Life of all things, but those more particularly.

The knitting together of natures, The moving from place to place as And also as well³⁷⁸ the destruction of nature and of things that may perish as of the conjoining and knitting them together &c.

into this

country or that		First		East	
country at ³⁷⁹	lieth in the	Second	Lesser	West	Great
pleasure. The	four Angels	Third	Angle	North	Quadrang
Knowledge of	set ³⁸⁰ over	Fourth	of the	South	

all mechanical crafts whatsoever. The secrets of men knowing &c.

Likewise the offices of the subservient Angels in every of the Lesser Angles are as followeth.

³⁷³ S2: Inserts "&".

³⁷⁴ S2: "the".

³⁷⁵ G: Omits "the".

³⁷⁶ S2: The following section down to the words "4 Elements, Air, Water, Earth & Fire" is presented very differently and with some noticeable changes differently in this MSS, and is presented in Appendix 1 for convenience as **note 1**.

³⁷⁷ The following pages effectively list the uses to which the spiritual creatures invoked can be put, and the categories of knowledge they give.

³⁷⁸ G: Omits "as well".

³⁷⁹ S2: Inserts "will &".

³⁸⁰ G: "placed".

Practical Angel Magic

The knowledge of physick in all its parts, and the³⁸¹ curing of all diseases &c. The knowledge, finding and use of metals, the congelation of stones and the virtue of all stones.

Transformation,		First		East	
transplantation;	lieth in the	Second	Lesser	West	Greater
The knowledge	4 Angels	Third	Angle	North	Quadrangle
of all elemental	Serving to the	Fourth	of the	South	

creatures amongst us; how many kinds & their use in the creation as they are severally placed, in the 4 Elements, Air, Water, Earth & Fire.

By these Tables may be known the secret Treasures of the waters and the unknown caves of the Earth &c³⁸². As for example, the subservient Angels in the second lesser Angle of every greater Quadrangle, and also all the ministering servient Angels under them give the knowledge, finding and³⁸³ use of metals &c.

The Benevolent Angels of that order, will offer the passages of the Earth, unto the entrance of the senses³⁸⁴ of man (chiefly of seeing³⁸⁵) so that the Earth lying opened unto their Eyes, by the benevolent assistance of the Angels of Light, they may plainly see and discover what Treasures are in the Earth, both as to the natural mines of the Earth, and all manner of Treasure Trove³⁸⁶, and the Angels aforesaid³⁸⁷ are ministers for this purpose.

Treasure Trove or such Treasures of the Earth that is Coin³⁸⁸ and that hath been heretofore in man's possession is in the power of the Evil Spirits, whose names are made of three letters; And they can give the same to man &c.

³⁸¹ G: Omits "the".

³⁸² Using spirits and angels to find buried treasure was a common pre-occupation in the 16th and 17th century. A distinction was drawn between finding naturally occurring mineral wealth (through angels), and buried coinage or treasure trove (the latter often involving evil spirits).

³⁸³ S2: Replaces "and" with "out the".

³⁸⁴ G: "sons". Possibly a copyist's error

³⁸⁵ G: "serving" Again possibly a copyist's error.

³⁸⁶ S2: "treasures troves".

³⁸⁷ S2: "and".

³⁸⁸ G: Replaces "that is Coin" with "as is lying therein".

Practical Angel Magic

But as for the natural mines of the earth, they have nothing to do therewith, nor have any power over it at all, those treasures belong properly to the benevolent Subservient Angels, who are found in every second Lesser Angle of each Quadrangle, who (as I said before) can lay the caves of the Earth open to the Eyes of man &c, where he may see the Treasures of the Earth³⁸⁹ as they are therein contained, in and according to their several and respective natures, and properties which being known to him, then hath he the benevolent assistance, both of the good and³⁹⁰ bad Angels, to serve his necessities therewith, according to the nature³⁹¹ of their part³⁹² and offices, as to which they are concerned and³⁹³ properly referred and have power over &c.

The natures and offices of the evil Spirits aforesaid are quite contrary to those of the good Angels, as thus, the good Angels belonging to physick, they³⁹⁴ cure diseases, preserve the Elemental vigour, and humid Radicals³⁹⁵ of things natural: on the contrary the Evil spirits maliciously bring in diseases, and seek to destroy the Elemental vigour, and strength of natural things &c. The practice of all shall be showed hereafter particularly in a Treatise by it self.

Having briefly showed by an example of the first and East Quadrangle of the Table, how to collect the names³⁹⁶ of the great Angel thereof, or the mighty Angelical monarch, bearing Rule and governing the east part or point of the compass Angle or Quarter, both Celestially and Terrestrially, and of the six seniors and of many other, of³⁹⁷ governing and subservient Angels, and their natures and offices, both good and bad together with the use of all &c.

The Right understanding whereof is a sufficient precedent³⁹⁸ for unfolding the other three greater Angles or Quarters of the Table.

³⁸⁹ S2: "open to the Eyes of man".

³⁹⁰ S2: Inserts "the".

³⁹¹ G: Gives the plural form, "natures".

³⁹² S2: "parts".

³⁹³ G: Inserts "are".

³⁹⁴ G: "that".

³⁹⁵ G: Gives "Radicate" here, which is clearly a copying error.

³⁹⁶ S2: "name".

³⁹⁷ S2: Inserts "the".

³⁹⁸ G: Gives "evident" here, which seems likely to be another copying error.

Practical Angel Magic

The use of which severally are the same as in this, for the names of their princes, and the great names of God by which they are governed, and unto which they are subject and obedient, which are the Arms of the Ensigns or Banners borne before them.

The names of the Seniors and the Angels governing and set³⁹⁹ over every Lesser Angle of each greater Quadrangle, and the names of God, governing, calling forth and commanding, and of the subservient benevolent Angels officiating again under them; and the names of God commanding, calling forth, and constraining them, and of many legions of others both good and bad, are to be gathered and collected thereout, after the self same method, as is showed in the Explaining⁴⁰⁰ the East Quadrangle, and the offices also of all the Angels comprehended in the greater East Angle. Even from the superior monarch, to the most inferior subservient are the same as in this greater East Angle, so in the other 3⁴⁰¹ greater Angles Respectively. Viz, The offices and natures of the King and the Six Seniors are one and the same alike, in all the four Quadrangles of the Table, so also are the offices, and the natures of all the Angels both governing and subservient in all the lesser Angles, serving to each⁴⁰² Quadrangle. As the first lesser Angle of this East Quadrangle is of physick, and compriseth the whole body thereof in all its parts so doth the first lesser Angle in the second⁴⁰³ Quadrangle the like. And the first lesser Angle of the third Quadrangle; And the first lesser angle of⁴⁰⁴ the fourth Quadrangle the same likewise. So the Angels of the second lesser Angle of the East Quadrangle are of the same nature and offices, as are the other three lesser Angles serving to the three greater Quadrangles: and also the third and fourth lesser Angles of the west, north, and south Quadrangles are of the same nature and office⁴⁰⁵, as the third and fourth Lesser Angles of the East Quadrangle, and every way hath the same signification, only they differ in this particular, that some are East, some west, some north, and some south. A due consideration therefore ought to be had and carefully taken in calling them, always observing to invoke from such a point of the

³⁹⁹ G: "placed".

⁴⁰⁰ G: Replaces "Explaining" with "Explanation of".

⁴⁰¹ G: "three".

⁴⁰² S2: "the East".

⁴⁰³ G: Inserts "(West)" here.

⁴⁰⁴ G: "in".

⁴⁰⁵ G: Transposes from "nature and office" to "offices and nature".

Practical Angel Magic

compass or Choir of heaven where their power and abode is &c⁴⁰⁶.

And all other such concerns herein as is Requisite thereto, ought likewise to be directed to this, or that, or such and such a Quarter or Angle, East, West, North or South unto which they properly appertain and are properly referred &c. And with all is to be understood, that the other Letters of the Table thus to be collected (as aforesaid) should some hard to be pronounced for want of vowels to sound and make out each syllable, as to the pronouncing of a name proper, yet observing to pronounce every letter distinctly as if it had a vowel going before⁴⁰⁷ or following it, then it sounds well enough. And the reason of this strange kind of difference in our common Orthography⁴⁰⁸ is, that there is not a letter nor part of a letter, but is numbered and hath the same signification &c as for the practice it is⁴⁰⁹ thus.

⁴⁰⁶ An important point: invocation should be towards the correct direction, so that you do not inadvertently turn your back on the angel or spirit you are invoking. In the *Lemegeton* even more precise directions were given for the direction of invocation of each spirit.

⁴⁰⁷ S2: "as".

⁴⁰⁸ Way of writing and spelling.

⁴⁰⁹ S2: Replaces "it is" with "of it".

[The Book and the Procedure]

Let the philosopher prepare a Book of very fine paper or parchment, and write very fairly therein, as shall be here directed &c and also a handsome convenient chamber or place for practice.

Which Book must consist first of the Invocations of the names of God, and secondly of the Angels by the names of God &c. As for example, In the black transverse line that goeth athwart the East Quadrangle, there are these three great names of God thus, Oro. Ibah. Aozpi, so likewise in the second or West Quadrangle thus Empeh. Arsel. Gaiol. In the third or north Quadrangle they are Emor. Dial. Hectega, and so in the 4th⁴¹⁰ or south Quadrangle Oip. Teaa. Pedece. Four days after the Book is written the Magick Philosopher must only⁴¹¹ call upon the names of God or rather on the God of Hosts, from the four Angles or Quarter⁴¹² points of the compass, East, West, North, & South.

And fourteen days after he shall invoke the Angels by petition. And by the names of God to which they are obedient from the Angles⁴¹³ or mansions where they reside and dwell East, West, North, & South, as they are to be found in the Table &c.

The fifteenth day he shall cloth himself in a vesture made of white linen, and so have the Apparition, use and practice of the spiritual creatures, which when he hath attained to (as no doubt but he may) he may be so expert in the practical part hereof, that he need not make use of the linen vesture after⁴¹⁴, nor the book, nor to be confined to any such observations⁴¹⁵ and curiosities of places, or otherwise as was formerly commanded as to the entrance into the knowledge and practice of this Art in attaining to the society, converse, and use of the Spiritual creatures for if the philosopher can in his fifteen days Retirement & Reservation, but retain and remember the names of the Angels and the names of God, by which they are called forth, appear, and do what they are commanded, he may call upon them, converse with them, and make use of them (according to their natures and offices) without⁴¹⁶ either vestment or

⁴¹⁰ S2, G: "fourth".

⁴¹¹ S2: 'Only' is crossed out.

⁴¹² G: "Quaternary".

⁴¹³ S2: "in".

⁴¹⁴ G: Omits "after".

⁴¹⁵ G: "observances".

⁴¹⁶ S2: "Either".

Practical Angel Magic

Book or choice place, but whatsoever⁴¹⁷ or howsoever he will, or wheresoever he shall happen to be &c⁴¹⁸.

For the calls, Invocations, Invitations or petitions to be used herein, and that are to be curiously written in a select book to be made and provided for that purpose, according as is before expressed, is to be, but a short and brief speech *in verbis conceptis* as the mind shall prompt or dictate⁴¹⁹, observing the Angle or point of the Compass, wherever he shall be in respect of the poles, &c. And one thing a little extraordinary take notice of by the way, and that is thus, understand that the natures and offices of the subservient Angels of every second Lesser Angle of each greater Quadrangle of the Table, is the finding knowledge and use of⁴²⁰ metals, to gather them together &c. This is meant as to the natural mines of the Earth, for they give no money coined⁴²¹ (which is such, as hath been in use amongst men, and by them despitefully hidden from posterity, and commonly termed Treasure Trove, or hidden Treasure &c) and also as⁴²² is said elsewhere before, will lay the passages of the Earth, and the secret caves of the hills open visibly to the sight of our Eyes, that we may see and know what is enclosed and contained in the bowels thereof, and to instruct us in the use of metals in all their parts, and to serve our necessities with such of them as they have power over and can command, which are such as have not been (accomplished) amongst⁴²³ men, nor corrupted by them &c.

On the contrary the Evil Angels which names consist of three letters, and that are collected out of the said Angels⁴²⁴, have no⁴²⁵ power over the natural mines of the Earth, nor have nothing⁴²⁶ at all to do therewith, but they do⁴²⁷ keep from the discovery and use of man all such Treasures of gold and silver &c As hath been formerly in use amongst them, and (as is said) most despitefully hidden and absconded from them, in the bowels of the Earth, and is called

⁴¹⁷ S2: "wheresoever".

⁴¹⁸ The objective of many systems of magic is to be able to command spiritual creatures in an ordinary setting, without the usual paraphernalia or preparation, however one that only a really skilled magician should aspire to.

⁴¹⁹ S2: "Direct Dictate".

⁴²⁰ G: Inserts "the".

⁴²¹ G: Changes this to "neither coined money" from "no money coined".

⁴²² G: Omits "as".

⁴²³ G: "among".

⁴²⁴ S2: Sidenotes "Angles".

⁴²⁵ G: "nether".

⁴²⁶ G: "anything".

⁴²⁷ G: Omits "do".

Practical Angel Magic

Treasure Trove or hidden Treasures⁴²⁸, and those sort of Treasures the good Angels have nothing to do withal, more than to lay them open to our sight, nor have no⁴²⁹ power to serve our necessities otherwise than to discover them to us as aforesaid; but this kind of Treasure Trove are⁴³⁰ wholly kept and possessed by the malignant Angels or Spirits aforesaid, who have sole power over them, and may be commanded, or constrained to serve our necessities with them.

The calling them forth, as well as the calling forth the good Angels and the moving them to visible appearance and to constrain them to do what they are commanded, is also showed before &c⁴³¹.

Understand also that when all this shall lay⁴³² open visibly to the sight of the philosopher, and that he perceiveth and well knoweth that it is kept by a malignant spirit, and that it may probably according to common apprehension prove hard or difficult to obtain, and the philosopher should be at a near place, or at a stand, how to encounter with⁴³³, and discharge the Keeper thereof from it, so that he may peaceably and without molestation or interruption take away the same and enjoy it without any dread or fear of harm to him or any of his companions (if he hath any) or offence to God, or injurious⁴³⁴ to the soul's health or in any way's prejudicial or contrary to Religion, the Christian faith, or a good conscience &c.

Let him consider his glorification and power in his Creation, and his souls dignification as man, and how near he is the great omnipotent Archetype, as he is the very Image and Idea thereof, and as he is monarch of the World, and commandeth all such malignant Spirits, to submission, subjection and obedience, and he shall absolutely & positively conclude that they are but inferior servants and vile slaves, and unto whom he shall say, Arise begone, Thou art of⁴³⁵ hindrance, ⁴³⁶destruction and of the places of darkness, these are provided for the use of man; Thou art vanquished, thy time is

⁴²⁸ G: "Treasure".

⁴²⁹ G: Omits "no".

⁴³⁰ G: "is".

⁴³¹ G: Changes this phrase from "is also showed before &c" to "has also been shown before".

⁴³² S2: "laid"; G: "lie".

⁴³³ G: Omits "with".

⁴³⁴ G: "injury".

⁴³⁵ G: "a".

⁴³⁶ S2: "a".

Practical Angel Magic

shortened, and fully now expired, therefore I say depart to thy order Jeovah, Jeovaschah, and lo I seal⁴³⁷ you to the end; Thus shall he use⁴³⁸ the malignant spirits and Keepers of Treasure Trove, and not otherwise, and they will, nay must obey and immediately depart and thus briefly is laid open and explained the use and meaning of the Table containing the four Quadrangles East, West, North & South which is sufficient &c⁴³⁹.

⁴³⁷ G: Gives "fear" instead of "seal", but this is an unfortunate copyist's mistake, considering the context of the phrase.

⁴³⁸ S2: "of".

⁴³⁹ G: Omits "&c" and replaces it with "for this one purpose." Here ends the text of Document H of the Hermetic Order of the Golden Dawn.

The Practice of the East Table

The names of the four Kings governing the four Watch Towers set over the four Terrestrial Angles are

Bataiva King of the East. Raagios King of the West. Jezodhehca King of the North. Edelperna, King of the South.

The Regal Invocation

O Thou great, mighty, and powerful Angel of the Immortal God Bataiva, who art by the primitive⁴⁴⁰ design⁴⁴¹ of the Highest ordained, constituted and appointed, and set over the Terrestrial Angle of the East, as the only King, governor, overseer, principal Watchman, protector and Keeper thereof, from the malice, misuse, illusion, Temptation, wicked Encroachments and usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the princes and spirits of darkness and art a snaffle to them to Restrain their wickedness, by the bit of God's boundless power and justice.

To the intent that (they being put out into the earth) their envious will might be bridled, the determinations of the heavenly God fulfilled, and his creatures kept within the compass and measure of order.

I the servant of the Highest do call upon you, O you mighty and Royal Angel Bataiva, most humbly and earnestly entreating you, In, and through these great names of the Infinite⁴⁴² and Incomprehensible God of Hosts Oro, Ibah, Aozpi, and by the virtue, power and efficacy thereof to assist and help me in these my present operations and affairs, and by the powerful permission and Authority to send and cause to come and appear unto me _____.

Residing under your Government in the Angle of the East whom I shall call forth by name, to instruct, direct & help me in all such matters or things, According to their offices, as I shall request and desire of them, both now and at all times also⁴⁴³, whensoever necessity shall require their favourable aid and assistance and such

⁴⁴⁰ S2: "primitive".

⁴⁴¹ S2: "decree".

⁴⁴² S2: "Immense".

⁴⁴³ S2: "Else".

Practical Angel Magic

their good counsel and advertisements as shall be requisite and necessary for me, and herein I most ardently and incessantly Implore and Beserch you O Bataiva, humbly desiring your friendship, and to do for me as for the servant of the most high God of Hosts Oro, Ibah, Aozpi, the Almighty creator of Heaven and Earth, and disposer of all things both Celestial, Aerial, Terrestrial and Infernal.

Names of the Six Seniors and to call them forth

Habioro¹, Aaoxaif², Hetermorda³, Ahaozpi⁴, Hipotga⁵, Autotar⁶.

O You glorious and Beneficent ⁴⁴⁴ Angels Habioro, Aaoxaif, Hetermorda, Ahaozpi, Hipotga, Autotar who are the six Angelical Seniors serving before Bataiva the great honoured and Royal Angel of the high and Immortal God of Hosts in the Terrestrial Angle of the East, I most earnestly entreat, humbly request and powerfully adjure and call ye forth to visible apparition, In and through this mighty & Efficacious name of your King and Sovereign Lord of the East Angle of the world Bataiva, and by the Ineffable power and virtue thereof, preordinally decreed by the Highest to be most firmly and solidly effectual for the calling you forth; now therefore O you Benevolent Angels Habioro, Aaoxaif, Hetermorda, Ahaozpi, Hipotga, Autotar, I adjure and call you forth, in this true and most especial name of your King Bataiva, and by the Excellency thereof, urgently and potently entreating you to gird up and gather your selves together and by divine permission, move, descend, and appear visible and friendly unto me, in this Crystal Stone or Glass Receptacle ⁴⁴⁵ and In and through the same to transmit your Splendid Rays to my sight, and your Benevolent voices unto⁴⁴⁶ my Ears; that I may plainly see and audibly hear you speak unto me, and to assist, direct, instruct, illuminate, and show forth what I shall humbly desire and request of you; O you servants of mercy Habioro, Aaoxaif, Hetermorda, Ahaozpi, Hipotga, Autotar, come away and appear visibly unto me (as aforesaid) to the honour and glory of the Omnipotent Creator and the praise of his great and holy

⁴⁴⁴ S2: "Benevolent".

⁴⁴⁵ In all the manuscripts this is abbreviated to "C.S. or G.R.", and is clearly a term derived from *The Art Theurgia Goetia*. See *The Lesser Key of Solomon*, edited by Joseph H. Peterson, p65 – "you may call these spirits into a Crystal Stone or Glass Receptacle, [this] being an Ancient & usual way or Receiving & binding of spirits, This Crystal Stone must be four Inches Diameter set on a Table of Art". This is a clear demonstration of the influence of Solomonian magic on Dee's Enochian system. Dee's stone was set on a 'Holy Table'.

⁴⁴⁶ S2: "to".

Practical Angel Magic

name. For unto this remembrance is given power, and my strength waxeth strong in my comforter; Move therefore and show your selves, open to the mysteries of your creation; Be friendly unto me for I am a servant of the same your God, the true worshipper of the Highest.⁴⁴⁷

Names of the four Angels set over the first (Table) Lesser Angle of the East and to call them forth.

Vrzla¹, Zlar², Larzod³, Arzel⁴, divine name governing Erzla.

O You glorious and benevolent Angels Vrzla, Zlar, Larzod, Arzel, who are the four Angels set over the first lesser Angle of the greater Terrestrial Angle of the East, I invoke, adjure and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of the most high God Erzla, and by Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely necessary, preordained (and appointed) and decreed⁴⁴⁸ to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you benign Angels Vrzla, Zlar, Larzod, Arzel in this potent name of your God Erzla, to move, descend, appear and visibly show your selves to me, in this Crystal Stone or Glass Receptacle here before me, and in, and through the same to transmit your Rays to my sight, and your voices to my Ears, that I may audibly hear you speak unto me, and plainly see you⁴⁴⁹ and conclude me as a Receiver of your mysteries, wherefore I do urgently request and adjure you, O you luminous and amicable Angela Vrzla, Zlar, Larzod, Arzel, in this most excellent name of your God Erzla, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible to me as aforesaid; O you Servants of mercy, move, Descend, personally show forth, and apply your selves friendly unto me as unto the partaker of his secret wisdom in your Creation, for why our Lord & master is all one.

⁴⁴⁷ Compare this with Dee's invocation 'Sex Seniorvm Orientalium Invitatio' in Sloane 3191, from which it is derived.

⁴⁴⁸ S2: "directed".

⁴⁴⁹ The intention is very plainly to have sight of the angels or spiritual creature in the crystal or glass receptacle.

Practical Angel Magic

Names of the 4 Angels serving to the first Lesser Angle of the East Table and to call them forth.

Cezodenes, Totet, Sias, Efermende, Divine names governing, calling forth Idoigo, & constraining Ardza.

O You Benevolent Angels of Light Cezodenes, Totet, Sias, Efermende⁴⁵⁰, who are the four servient Angels serving in the first Lesser Angle of the greater Terrestrial Angle of the East; I invoke, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, in and through this great, prevalent, signal, and divine name of God Idoigo, and by the Efficacy, virtue, and power thereof most firmly and solidly effectual, for the calling you forth, commanding you to transmit your Rays visibly to my sight,⁴⁵¹ your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear out here before me that I may plainly see you and audibly hear you speak unto me; Move therefore O you Benign Servient Angels of Light Cezodenes, Totet, Sias, Efermende, and in the potent name of God Idoigo, and by the Imperial dignity thereof, Descend and by divine permission, visibly show yourselves as pleasant deliverers, that you may praise him amongst the sons of men. O you servants of mercy Cezodenes, Totet, Sias, Efermende, come away and in this Ineffable and most excellent name of your God Idoigo, visibly and personally appear to the admiration of the Earth, and to my comfort, come away open the mysteries of your creation be friendly unto me, for I am a servant of the same your God the true worshipper of the Highest⁴⁵².

When the servient Angels of this order appeareth and are known, then receive them as followeth.

⁴⁵⁰ This is an example where the author of this manuscript has applied the rules and filled out and improved upon Dee's original which lists the four angels unpronounceably as 'CZNS sive CZONS, TOTT sive TOITT, SIAS sive SIGAS, FMND sive FMOND'. 'Sive' simply indicates alternatives, as if Dee was not sure of the orthography even when he reached the final fair copy of the invocations.

⁴⁵¹ S2: Inserts "&".

⁴⁵² The last 26 words are recognisably derived from the first Call of Dee's earlier system of Enochian Calls as recorded in 'The 48 Angelic Keys' or *48 Claves Angelicae*, bound in Sloane 3191. There they are translated into Enochian as 'Odo cide Qaa Zorge, Lap xrho Noco MAD Hoath Iada'.

Practical Angel Magic

Welcome be the Light of the Highest whose name be glorified for his mercies endureth for ever; And O you servants of mercy and benign Angels of Light Cezodenes, Totet, Sias, Efermende, you are to me sincerely welcome, And I do in this Inestimable and divine name of your Eternal God Ardza, and by the absolute virtue, Efficacy, and force thereof, most firmly solidly, and also effectually binding, constraining you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, desiring your benevolent Aid & assistance in these my Temporal and Terrestrial undertakings and affairs, constraining you in this Imperial name of your Omnipotent God Ardza, and the dignity thereof, to be friendly unto me, and to do for me, as for the servant of the Highest wherein your office is apparently manifest and Efficient.

Names of the four Angels set over the second Lesser Angle of the East Table, and to call them forth.

Vtepa¹, Tepau², Paute³, Autep⁴, divine name governing is Eutepa.

O You glorious and benevolent Angels Vtepa, Tepau, Paute, Autep, who art the four Angels set over the second Lesser Angle of the greater Terrestrial Angle of the East, I invoke, adjure, & call you forth to visible apparition, In and through this great, signal and divine name of your⁴³ most high God Eutepa, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels Vtepa, Tepau, Paute, Autep, in this potent name of your God Eutepa, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in, and through the same to transmit your Rays to my sight and your voices to my ears; that I may plainly see you and audibly hear you speak unto me, and conclude and receive⁴⁴ of your mysteries, wherefore I do earnestly request and adjure you, O you Luminous and amicable Angels Vtepa, Tepau, Paute, Autep, in this most excellent name of your God Eutepa, and I (as a servant of the Highest) do thereby efficaciously move you in power & presence to appear now presently visible unto me as aforesaid; O you servants of mercy, move,

⁴³ S2: "the".

⁴⁴ S2: Replaces "and receive" with "as receivers".

Practical Angel Magic

descend, personally show forth and appear⁴⁵⁵ your selves friendly unto me, as unto the partaker of his Great Wisdom in your Creation for why our Lord & master is all one.

Names of the four Angels serving in the second Lesser Angle of the East Angle and to call them forth OYube¹, Paoc², Vrbeneh³, Diri⁴, divine names governing, calling forth Haeza, & constraining Palam.⁴⁵⁶

O You Benevolent Angels of Light OYube, Paoc, Vrbeneh, Diri, who are the four servient Angels serving in the second Lesser Angle of the greater Terrestrial Angle of the East, I invoke, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition⁴⁵⁷, In and through this great, prevalent, signal and divine name of your God Haeza, and by the efficacy, power and virtue thereof; most firmly and solidly, effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight and your voices to my ears, In and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout, here before me, That I may plainly see you and Audibly hear you speak unto me: move therefore O you Benign Servient Angels of Light OYube, Paoc, Vrbeneh, Diri, and in the potent name of your God Haeza And by the imperial dignity thereof, Descend & visibly show your selves as pleasant deliverers that you may praise him amongst the sons of men. O you servants of mercy OYube, Paoc, Vrbeneh, Diri, Come away and in this Ineffable and most excellent name of your God Haeza, visibly and personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your Creation, be friendly unto me, for I am a servant of the same your God the true worshipper of the Highest.

When there is apparition then receive it, and constrain as followeth saying

Welcome to⁴⁵⁸ the Light of the Highest, whose holy name be glorified for his mercies endure for ever, And O you Benign Angels of Light OYube, Paoc, Vrbeneh, Diri, you are to me sincerely welcome, and I

⁴⁵⁵ S2: "apply".

⁴⁵⁶ S2: "Haeza, Palam".

⁴⁵⁷ S2: "apparition".

⁴⁵⁸ S2: "be".

Practical Angel Magic

do in and through this Inestimable and divine name of your Eternal God Palam, and by the absolute virtue, efficacy and force thereof, most firmly solidly and effectually binding constraining you to speak Audibly unto⁴⁵⁹ me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your Benevolent instructions, aid, and assistance, in⁴⁶⁰ these my Temporal and Terrestrial undertakings and affairs urgently constraining you in this Imperial name of your omnipotent God Palam, and the dignity thereof to be friendly unto me, and to do for me as for the servant of the Highest who in your office is apparently manifest and efficient.

Names of the four Angels set over the Third Lesser Angle of the East Table and to call them forth Cenbar¹, Enbarc², Barcen³, Vrcenbre, - divine name governing is Ecenbar.

O You glorious and Benevolent Angels Cenbar, Enbarc, Barcen, Vrcenbre, who are the four Angels set over the Third Lesser Angle of the greater Terrestrial Angle of the East, I invoke adjure, and call you forth to visible apparition, in and through this great signal prevalent and divine name of your most high God Ecenbar, and in the ineffable and Efficacious virtue and power thereof, who by⁴⁶¹ you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual: now therefore I do most earnestly entreat, and powerfully adjure you, O you Benign Angels Cenbar, Enbarc, Barcen, Vrcenbre, in this potent name of your God Ecenbar, to move, descend, appear and visibly show yourselves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my sight and your voices unto my Ears, that I may plainly see you and audibly hear you speak unto me, and conclude as a receiver of your mysteries, wherefore I do most urgently request and (desire) or adjure you, O you Luminous and amicable Angels Cenbar, Enbarc, Barcen, Vrcenbre, in this most excellent name of your God Ecenbar, and I (as a servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible unto me as aforesaid; O you servants of mercy, Descend, (appear) and by divine permission, personally show forth and apply your selves friendly unto me as unto the partaker of his secret wisdom in your Creation,

⁴⁵⁹ S2: "to".

⁴⁶⁰ S2: "by".

⁴⁶¹ S2: "whereof".

Practical Angel Magic

for why Our Lord and master is all one.

Names of the four Angels serving in the Third Lesser Angle of the East Table and to call them forth, Abemo, Naco, Ocenem, Shael, divine names governing, calling forth Aiaoi, & constraining Ouit.

O You Benevolent Angels of Light Abemo, Naco, Ocenem, Shael, who are the four servient Angels serving in the Third Lesser Angle of the greater Terrestrial Angle of the East; I invoke, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition in and through this great, prevalent, signal and divine name of your God Aiaoi, and by the efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly unto my sight, and your voices to my ears, in and through Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you and audibly hear you speak unto me move therefore O you Benign Servient Angels Abemo, Naco, Ocenem, Shael, in the potent name of your God Aiaoi, and by the Imperial Dignity thereof, descend and by divine permission visibly show your selves as pleasant deliverers, that you may praise him among⁴⁶² the sons of men; O you servants of mercy Abemo, Naco, Ocenem, Shael, come away open the mysteries of your Creation, be friendly unto me, and in this Ineffable and most excellent name of your God Aiaoi, visibly and personally appear to the admiration of the earth and to my comfort, for I am a servant of the same your God: The true worshipper of the Highest.

When there is apparition⁴⁶³ then receive it, & constrain as followeth saying

Welcome to the Light of the Highest whose name be glorified for his mercy endureth for ever; And O you Benign Angels of Light Abemo, Naco, Ocenem, Shael, you are to me sincerely welcome, and I do in and through this Inestimable and divine name of your Eternal God Ouit, and by the absolute virtue, efficacy and force thereof, most firmly solidly and effectually binding and constraining you to speak

⁴⁶² S2: "amongst".

⁴⁶³ S2: "is there".

Practical Angel Magic

Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Assistance, aid, and Instructions, in these my Temporal and Terrestrial undertakings and affairs, urgently ⁴⁶⁴ constraining you in this Imperial name of your omnipotent God Oiiiit and the dignity thereof to be friendly unto me and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest and efficient.

Names of the four Angels set over the fourth Lesser Angle of the East Table & to call them forth Exgezod, Gezodex, Zodexge, Dexgezod – divine name governing Eexgezod.

O You glorious and Benevolent Angels Exgezod, Gezodex, Zodexge, Dexgezod, who are the four Angels set over the fourth Lesser Angle of the greater Terrestrial Angle of the East, I invoke adjure, and call you forth to visible apparition, In and through this great signal prevalent and divine name of your most high God Eexgezod, and by the Ineffable and efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual, now therefore I do most earnestly entreat, and powerfully adjure you O you Benign Angels Exgezod, Gezodex, Zodexge, Dexgezod, in this potent name of your God Eexgezod, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my sight and your voices unto my ears, that I may plainly see you, and Audibly hear you speak unto me, and conclude me as a receiver of your mysteries; wherefore I do urgently request & adjure you, O you Luminous and Amicable Angels Exgezod, Gezodex, Zodexge, Dexgezod, in this most excellent name of your God Eexgezod, and I (as a servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible unto me, as aforesaid: O you servants of mercy, move, Descend, and by divine permission personally show forth and apply your selves friendly unto me, as unto the partaker of his secret wisdom in your creation: for why, Our Lord and master is all one.

⁴⁶⁴ S2: "constraining".

Practical Angel Magic

Names of the four Angels serving in the fourth Lesser Angle of the East Table and to call them forth Acca¹, Enpeat², Otoi³, Pemox⁴, divine names governing, calling forth Aovararzod, and constraining Moar.

O You Benevolent Angels of Light Acca, Enpeat, Otoi, Pemox, who are the four servient Angels serving in the fourth Lesser Angle of the greater Terrestrial Angle of the East, I invoke, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, In and through this great prevalent, signal and divine name of your God Aovararzod, and by the Efficacy power and virtue thereof, most firmly & solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, That I may plainly see you and audibly hear you speak unto me move therefore; O you Benign Servient Angels of Light Acca, Enpeat, Otoi, Pemox, and in the potent name of your God Aovararzod, and by the Imperial dignity thereof, Descend and visibly show yourselves as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Acca, Enpeat, Otoi, Pemox, and in this Ineffable and most excellent name of your God Aovararzod, visibly & personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your creation be friendly unto me for I am a servant of the same your God the true worshipper of the Highest.

When there is apparition, then receive it, & constrain as followeth saying

Welcome to the Light of the Highest, whose holy name be glorified for his mercies endure for ever; And O you Benign Angels of Light Acca, Enpeat, Otoi, Pemox, you are to me sincerely welcome, and I do in and through this inestimable name of your Eternal God Moar, and by the absolute virtue and power, Efficacy and force thereof, most firmly solidly and effectually binding constrain you to speak audibly unto me and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions Aid and Assistance in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you in this Imperial name of your Omnipotent

Practical Angel Magic

God Moar and the dignity thereof to be friendly unto me and by divine permission to do for me as for the servant of the Highest wherein your office is apparently manifest and efficient.

The Practice of the West Table⁴⁶⁵

The Regal Invocation

O Thou great, powerful, and mighty Angel of the Immortal God Raagios, who art ordained, constituted, and appointed, & set over the Terrestrial Angle of the West, by and according to the original and divine decree of the (Highest) omnipotent God of Hosts Empeh, Arsel, Gaiol, and under whom art the only King, governor, overseer, principal Watchman, protector and Keeper thereof, from the malice, misuse, illusion, Temptation wicked encroachments and usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and spirits of darkness and art a snaffle to them to restrain their wickedness by the bit of God's boundless power and justice; To the intent that (they being put out into the earth) their envious will might be bridled, the determinations of the heavenly God fulfilled, and his creatures kept within the compass and measure of order.

I the servant of the Highest do call upon you, O you mighty and Royal Angel Raagios, most humbly & earnestly entreating you, in and through these great names of the Infinite and Incomprehensible God of Hosts Empeh, Arsel, Gaiol, and by the virtue, power and efficacy thereof, to assist and help me in these my present operations and affairs, and by your⁴⁶⁶ powerful permission and Authority to send and cause to come and appear unto me (N).

Residing under⁴⁶⁷ your Government in the Angle of the West, whom I shall call forth by name, to instruct, direct, and serve me in all such matters and things according to their offices, as I shall request and desire of them, both now and at all times also, whensoever necessity shall require their favourable Aid and Assistance, and such their good counsel and advertisements, as shall be requisite and fit for me, And herein I most ardently and incessantly implore and beseech you; O Raagios, humbly desiring your friendship, and to do for me as for the servant of the most High, and Heavenly God of Hosts Empeh, Arsel, Gaiol, the Almighty creator and disposer of all things both Celestial, Aerial, Terrestrial and Infernal.

⁴⁶⁵ S2: Has "Tab: 2" underneath the heading.

⁴⁶⁶ S2: "the".

⁴⁶⁷ S2: "the".

Practical Angel Magic

Names of the six Angelical Seniors and to call them forth
Lefarahpem¹, Sainou², Laoaxarp³, Selgaiol⁴, Ligdisa⁵, Soaixente⁶.

O You glorious and Beneficent Angels Lefarahpem, Sainou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, who are the six Angelical Seniors serving before Raagios, the great honoured and Royal Angel of the high and Immortal God of Hosts in the Terrestrial Angle of the West, I most earnestly entreat, humbly request, and powerfully adjure and call you forth to visible apparition, in and through this mighty and Efficacious name of your King and Sovereign Lord of the West Angle of the Earth Raagios, and by the Ineffable virtue and power thereof, preordinally decreed by the Highest to be most firmly and solidly effectual for the calling you forth, now therefore O you Benevolent Angels Lefarahpem, Sainou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, I adjure and call you forth, in this true and most especial name of your King Raagios, and by the excellency thereof, urgently and potently entreating you to gird up and gather your selves together and by divine permission, move, Descend, and appear visibly and friendly unto me in this Crystal Stone or Glass Receptacle and in and through the same to transmit your Rays to my sight, and your Benevolent voices to my Ears, that I may plainly see you, and Audibly hear you speak unto me, and to assist, direct, Instruct, Illuminate, and show forth, what I shall humbly desire and request of you; O you servants of mercy Lefarahpem, Sainou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, come away and appear visibly unto me (as aforesaid) to the honour and glory of the omnipotent Creator, and the praise of his great and holy name, for unto this Remembrance is given power, and my strength waxeth strong in my comforter; Move therefore and show your selves, open the mysteries of your Creation, Be friendly unto me for I am a servant of the same your God the true worshipper of the Highest.

Names of the four Angels set over the first Lesser Angle of the West Table and to call them forth. Taad¹, Aadet², Adeta³, Detaa⁴, divine name governing Hetaad.

O You glorious and Benevolent Angels Taad, Aadet, Adeta, Detaa, who are the four Angels set over the first Lesser Angle of the greater Terrestrial Angle of the West, I invoke, adjure and call you forth to

Practical Angel Magic

visible apparition, in and through this great, signal prevalent⁴⁶⁸ and divine name of your most high God Hetaad, and by your Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual; now therefore I do most earnestly entreat, and powerfully adjure you, O you Benign Angels Taad, Aadet, Adeta, Detaa, in this potent name of your God Hetaad, to move, Descend, appear, and visibly show your selves to me, in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears, that I may plainly see you and audibly hear you speak unto me and conclude me as a Receiver of your mysteries; wherefore I do urgently request and adjure you: O you Luminous and amicable Angels Taad, Aadet, Adeta, Detaa, in this most Excellent name of your God Hetaad, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible to me as aforesaid; O you Servants of mercy, move, Descend, personally show forth, and apply your selves friendly unto me as unto the partaker of his secret wisdom in your creation, for why; our Lord & master is all one.

Names of the four Angels serving to the first Lesser Angle of the west Table and to call them forth ⁴⁶⁹ Paax³, Toco¹, Enheded², Saix⁴, ⁴⁷⁰ divine names governing, calling forth Obegoca, & constraining Aabeco.

O You Benevolent Angels of Light Toco, Enheded, Paax, Saix, who are the four Servient Angels, serving in the first Lesser Angle of the greater Terrestrial Angle of the West; I invoke, adjure, command, and powerfully call you forth, from your orders and mansion to visible apparition, In and through this great, prevalent, signal, and divine name of God Obegoca, and by the efficacy, virtue, and power thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight, and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and audibly hear you speak unto me; move therefore O you Benign Servient Angels of Light Toco, Enheded, Paax, Saix, and in the potent name of your God Obegoca, and by

⁴⁶⁸ S2: "name-being-the".

⁴⁶⁹ S2: "Paax, calling forth Obegoca".

⁴⁷⁰ S2: "Divine name governing & constraining Aabeco".

Practical Angel Magic

the Imperial dignity thereof, Descend, and by divine permission, show yourselves as pleasant deliverers that you may praise him amongst the sons of men; O you servants of mercy Toco, Enheded, Paax, Saix, come away, and in this Ineffable and most excellent name of your God Obegoca, visibly and personally appear to the admiration of the Earth and to my comfort, come away, open the mysteries of your creation, be friendly unto me, for I am a servant of the same your God, the true worshipper of the Highest.

When the servient Angels of this order appeareth and is known, then receive them as followeth.

Welcome be the Light of the Highest whose name be glorified for his mercies endureth for ever. And O you servants of mercy and benign Angels of Light Toco, Enheded, Paax, Saix, you are to me sincerely welcome, and I do in this inestimable and Divine name of your Eternal God Aabeco, and by the absolute virtue and power, Efficacy & force thereof, most firmly solidly, and also effectually binding, constrain⁴⁷¹ you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, desiring your Benevolent Aid and Assistance in these my Temporal and Terrestrial undertakings and affairs, constraining you in this ⁴⁷² Imperial name of your Omnipotent God Aabeco, and the dignity thereof, to be friendly unto me, and to do for me as for the servant of the Highest wherein your office is apparently manifest and Efficient.

Names of the four Angels set over the Second Lesser Angle of the West Table, and to call them forth Tedim, Dimet, Imted, Emte di, divine name governing Hetedim.

O You glorious and Benevolent Angels Tedim, Dimet, Imted, Emte di, who art the four Angels set over the second Lesser Angle of the greater Terrestrial Angle of the West, I invoke, adjure, and call you forth to visible apparition, in and through, this great, Signal, prevalent and divine name of your most high God Hetedim, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely

⁴⁷¹ S2: "constraining".

⁴⁷² S2: "the".

Practical Angel Magic

preordained and decreed to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels Tedim, Dimet, Imted, Emtedi, in this potent name of your God Hetedim, to move, descend, appear, and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears that I may plainly see you and Audibly hear you speak unto me, and conclude me a receiver of your mysteries, wherefore I do earnestly request and adjure you, O you Luminous and Amicable Angels Tedim, Dimet, Imted, Emtedi, in this most excellent name of your God Hetedim, And I (as a servant of the Highest) do thereby Efficaciously move you in power and presence to appear now presently visible unto me as aforesaid, O you Servants of mercy, move, descend, personally show forth and apply your selves friendly unto me as unto the partaker of his⁴⁷³ Secret Wisdom in your Creation, for why, our Lord and master is all one.

Names of the four Angels serving in the second Lesser Angle of the West Table & to call them forth Magem¹, Leoc², Vsyl³, Vrvoi⁴, divine names governing, calling forth Nelapar, & constraining Omebeb.

O You Benevolent Angels of Light Magem, Leoc, Vsyl, Vrvoi, who are the four servient Angels serving in the second Lesser Angle of the greater Terrestrial Angle of the West, I invoke, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, in and through this great, prevalent, signal & divine name of your God Nelapar, and by your⁴⁷⁴ efficacy, power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight and your voices to my Ears in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and Audibly hear you speak unto me; move therefore O you Benign Servient Angels of Light Magem, Leoc, Vsyl, Vrvoi, and in the name of your God Nelapar, And by the imperial Dignity thereof, Descend, and visibly show your selves as pleasant deliverers that you may praise⁴⁷⁵ among the sons of men; O you servants of mercy Magem, Leoc, Vsyl, Vrvoi, come away and in this Ineffable and most excellent name of your God Nelapar, visibly and personally appear to the admiration of the Earth and to

⁴⁷³ S2: "this".

⁴⁷⁴ S2: "the".

⁴⁷⁵ S2: "be praised".

Practical Angel Magic

my comfort; come away open the mysteries of your Creation, be friendly unto me, for I am a servant of the same your God the true worshipper of the Highest.

When the Servient Angels of this order appeareth and are known then receive them as followeth saying

Welcome be the Light of the Highest, whose holy name be glorified for his mercies endure for ever: And O you Benign Angels of Light Magem, Leoc, Vsyl, Vrvoi, you are to me sincerely welcome, and I do in and through this inestimable and divine name of your Eternal God Omebeb, and by the absolute virtue, Efficacy and force most firmly, solidly and effectually binding, constrain you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions, Aid, and Assistance, in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your omnipotent God Omebeb, and the dignity thereof to be friendly unto me and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest and efficient.

Names of the four Angels set over the Third Lesser Angle of the West Table and to call them forth Magel¹, Agelem², Gelema³, Lemage⁴, - divine name governing is Hemagel.

O You glorious and Benevolent Angels Magel, Agelem, Gelema, Lemage, who are the four Angels set over the Third Lesser Angle of the greater Terrestrial Angle of West Table, I invoke adjure and call you forth to visible apparition, In and through this great, signal, prevalent and divine name of your most high God Hemagel, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained & decreed to be most solidly effectual: Now therefore I do most earnestly entreat, & powerfully adjure you; O you Benign Angels Magel, Agelem, Gelema, Lemage, in this potent name of your God Hemagel, to move, Descend, appear, and visibly show yourselves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my Sight

Practical Angel Magic

and your Voices unto⁴⁷⁶ my ears, that I may plainly see you, and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries, wherefore I do most⁴⁷⁷ urgently request & adjure you, O you Luminous and Amicable Angels Magel, Agelem, Gelema, Lemage, in this most excellent name of your God Hemagel, And I (as a servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible unto me as aforesaid, O you servants of mercy, move, Descend, personally show forth and apply your selves friendly unto me, as unto the Secret wisdom in your Creation, for why Our Lord & master is all one.

Names of the four Angels serving in the Third Lesser Angle of the West Table and to call them forth, Paco¹, Endezen²,⁴⁷⁸ Fipo³, Exarih⁴, divine names governing, calling forth Maladi, and constraining Olaad.

O You glorious and Benevolent Angels Paco, Endezen, Fipo, Exarih, who are the four Servient Angels serving in the Third Lesser Angle of the greater Terrestrial Angle of the West; I invoke, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, in and through this great, prevalent, signal and divine name of your God Maladi, and by the efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to Transmit your Rays visibly unto my sight, and your voices to my ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, & Audibly hear you speak unto me: Move therefore O you Benign servient Angels of Light Paco, Endezen, Fipo, Exarih, in the potent name of your God Maladi, and by the Imperial Dignity thereof, Descend, and by the divine permission of the Highest visibly show your selves as pleasant deliverers, that you may praise him amongst the Sons of men. O you Servants of mercy Paco, Endezen, Fipo, Exarih, come away, open the mysteries of your creation, be friendly unto me, and in this Ineffable and most Excellent name of your God Maladi, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true Worshipper of the Highest.

⁴⁷⁶ S2: "to".

⁴⁷⁷ S2: Omits "most".

⁴⁷⁸ S2: "calling forth Maladi constraining Olaad".

Practical Angel Magic

When there is apparition, then receive it &⁴⁷⁹ constrain as followeth saying

Welcome to the Light of thy countenance, whose holy name is⁴⁸⁰ glorified for his mercies endure for ever, And O you Benign Angels of Light Paco, Endezen, Fipo, Exanh, you are to me sincerely welcome, and I do in and through the Inestimable and divine name of your Eternal God Olaad, and by the absolute virtue, Efficacy and force thereof, mostly firmly solidly and effectually binding, constrain⁴⁸¹ you to speak Audibly unto me, and to fulfil my earnest petitions and Requests for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions, Aid, and Assistance in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you in this Imperial name of your Omnipotent God Olaad, and the dignity therein to be friendly unto me, and by divine permission of the Highest to do for me as for his servant, wherein your office is apparently manifest and efficient.

Names of the four Angels set over the fourth Lesser Angle of the West Table & to call them forth Enlarex¹, Larexen², Rexenel³, Xenelar⁴, divine name governing is Henlarex.

O You glorious and Benevolent Angels Enlarex, Larexen, Rexenel, Xenelar, who are the four Angels set over the fourth Lesser Angle of the greater Terrestrial Angle of the West, I invoke adjure, and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of your most high God Henlarex, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained & decreed to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you. O you Benign Angels Enlarex, Larexen, Rexenel, Xenelar, in this potent name of your God Henlarex, to move, descend, appear and visibly show yourselves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me, and conclude me as a Receiver of your

⁴⁷⁹ S2: "confine".

⁴⁸⁰ S2: "be".

⁴⁸¹ S2: "and constraining".

Practical Angel Magic

mysteries; wherefore I do urgently request and adjure you, O you Luminous & amicable Angels Enlarex, Larexen, Rexenel, Xenelar, in this most excellent name of your God Henlarex, And I (as a servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible unto me, as aforesaid: O you servants of mercy, move, Descend, and by divine permission personally show forth and apply your selves friendly unto me, as unto the partaker of his Secret wisdom in your Creation; as⁴⁸² for why, Our Lord and Master is all one.

Names of the four Angels serving in⁴⁸³ the fourth Lesser Angle of the West Table Expeceh¹, Vasa², Dapi³, Reniel⁴, divine names governing, calling forth Jaaasde, and constraining Atapa.

O You Benevolent Angels of Light Expeceh, Vasa, Dapi, Reniel, who are the four servient Angels serving in the fourth Lesser Angle of the greater Terrestrial Angle of the West, I invoke, adjure, command, & powerfully call you forth, from your orders and mansion to visible apparition, in and through this great prevalent, signal and divine name of your God Jaaasde, and by the efficacy virtue and power thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my Sight and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you and Audibly hear you speak unto me: move therefore, O you Benign Servient Angels of Light Expeceh, Vasa, Dapi, Reniel, and in the potent name of your God Jaaasde, and by the Imperial Dignity thereof, descend and by divine permission visibly show your selves as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Expeceh, Vasa, Dapi, Reniel, come away and in this Ineffable and most excellent name of your God Jaaasde, visibly and personally appear to the admiration of the Earth and to my comfort: Come away open the mysteries of your Creation, be friendly unto me for I am a servant of the same your God the true worshipper of the Highest.

When the Servient Angels of this order appeareth and are known then receive them as followeth saying

⁴⁸² S2: Omits "as".

⁴⁸³ S2: "to".

Practical Angel Magic

Welcome to⁴⁸⁴ the Light of the Highest, whose holy name be glorified for his mercies endure for ever; And O you Benign Angels of Light Expecch, Vasa, Dapi, Remel, you are to me sincerely welcome, and I do in and through this inestimable & divine name of your Eternal God Atapa, and by the absolute virtue efficacy and force, most firmly, solidly and effectually binding, constrain⁴⁸⁵ you to speak Audibly unto me and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions Aid and Assistance in these my Temporal and Terrestrial undertakings & affairs, urgently constraining you in this Imperial name of your Omnipotent God Atapa and the dignity thereof, to be friendly unto me and (by the⁴⁸⁶ Divine permission of the Highest) to do for me as for the servant of the most high God wherein your office is apparently manifest and Efficient.

⁴⁸⁴ S2: "be".

⁴⁸⁵ S2: "& constraining".

⁴⁸⁶ S2: Omits "the".

The Practice of the North Table

The Regal Invocation

O Thou great powerful, and mighty Angel of the Immortal God Jezodhehca, who art ordained constituted & appointed, and set over the Terrestrial Angle of the North, by and according to the original and divine decree of the Omnipotent God of Hosts Emor, Dial, Hectega, and under whom art the only King, governor, overseer, principal watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, wicked encroachments and usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and Spirits of darkness and art a snaffle to them to restrain their wickedness by the bit of God's boundless power and justice; To the intent that (they being put out into the Earth) their envious will might be bridled, the determinations of the heavenly God fulfilled and his creatures kept within the compass and measure of order.

I the servant of the Highest do call upon you, O you (Servient) mighty and Royal Angel⁴⁸⁷ Jezodhehca, most humbly and earnestly entreating you, in and through these great names of the Infinite⁴⁸⁸ and Incomprehensible God of Hosts Emor, Dial, Hectega, and by the virtue, power, and efficacy thereof, to assist and help in these my present operations and affairs, and by the powerful permission and Authority to send and cause to come and appear unto me [Name].

Residing under your government in the Angle of the North, whom I shall call forth by name to Instruct, direct, and serve me in all such matters and things according to their offices, as I shall request and desire of them both now and at all times also, Whensoever necessity shall require their favourable Aid and Assistance, and such their good counsel and advertisements, as shall be requisite and fit for me, And herein I most ardently and Incessantly implore and beseech you O Jezodhehca, humbly desiring your friendship, and to do for me as for the servant of the most high and heavenly God of Hosts Emor, Dial, Hectega, the Almighty creator and Disposer of all

⁴⁸⁷ S2: Replaces "and Royal Angel" with "Angel Royally called".

⁴⁸⁸ S2: "Immense".

Practical Angel Magic

Names of the six Angelical Seniors and to call them forth

Laidrom¹, Aczinor², (or Aczodinator), Elzinopo³, Alhectega⁴, Elhiansa⁵, Acemliceve⁶.

O You glorious and Beneficent Angels Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, who are the six Angelical Seniors serving before Jezodhehca, the great, honoured and Royal Angel of the high and Immortal God of Hosts in the Terrestrial Angle of the North, I most earnestly request, humbly entreat and powerfully adjure and call you forth to visible apparition, in and through this mighty and efficacious name of your King and Sovereign Lord of the North Angle of the Earth Jezodhehca, and by the Ineffable virtue and power thereof, preordinally decreed by the Highest to be most firmly and solidly effectual⁴⁸⁹, for the calling you forth; Now therefore O you Benevolent Angels Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, I adjure and call you forth in this true and most especial name of your King Jezodhehca, and by the excellency thereof, urgently and potently entreating you, to gird up and gather your selves together and by divine permission, move, Descend, and appear visibly and friendly unto me in this Crystal Stone or Glass Receptacle and in and through the same, to transmit your Rays to my Sight, and your Benevolent voices to my ears, that I may plainly see you, and Audibly hear you speak unto me, and to assist, direct, Instruct, Illuminate and show forth what I shall humbly request and desire of you: O you servants of mercy Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, come away and appear visibly unto me as aforesaid to the honour and glory of the omnipotent Creator and the praise of his great and holy name: for unto this Remembrance is given power, and my strength waxeth strong in my comforter, Move therefore and show your selves, open the mysteries of your Creation, Be friendly unto me for I am a servant of the same your God, the true worshipper of the Highest.

Names of the four Angels set over the first Lesser Angle of the North Table and to call them forth Boza, Ozab, Zabo, Aboz,
The divine name governing is Enboza.

O You glorious and Benevolent Angels Boza, Ozab, Zabo, Aboz, who

⁴⁸⁹ 52: "effectually".

Practical Angel Magic

are the four Angels set over the first Lesser Angle of the greater Terrestrial Angle of the North: I invoke, adjure, and call you forth to visible apparition, in and through this great, signal, prevalent and divine name of your most high God Enboza, and by the Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual: now therefore I do most earnestly entreat, and powerfully adjure you, O you Benign Angels Boza, Ozab, Zabo, Aboz, in this potent name of your God Enboza, to move, Descend, appear and visibly show your selves to me in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me and conclude me as a receiver of your mysteries wherefore I do urgently request and adjure you: O you Luminous and Amicable Angels Boza, Ozab, Zabo, Aboz, in this most Excellent name of your God Enboza, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible to me as aforesaid: O you servants of mercy, move, Descend, personally show forth, and apply your selves friendly unto me, as unto the partaker of his secret wisdom in your creation, For why, Our Lord and master is all one.

Names of the four Angels serving to the first Lesser Angle of the north Table and to call them forth Aira¹, Ormen², Reseni³, Jzodenar⁴, divine names governing, calling forth Angepoi,⁴⁹⁰ & constraining Vnenax.

O You Benevolent Angels of Light Aira, Ormen, Reseni, Jzodenar, who are the four Servient Angels, serving in the first Lesser Angle of the greater Terrestrial Angle of the north, I invoke, adjure command, and powerfully call you forth, from your mansions and orders to visible apparition, in and through this great, prevalent Signal and divine name of your God Angepoi, and by the Efficacy, virtue, and power thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays to my sight, and your voices to my ears in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and Audibly hear you speak unto me, move therefore O you Benign Servient Angels of Light Aira, Ormen, Reseni, Jzodenar, And in the potent name of your God Angepoi, and

⁴⁹⁰ S2: "Angepoi-Vnenax, constr".

Practical Angel Magic

by the Imperial Dignity thereof, Descend and visibly show yourselves as pleasant deliverers that you may praise him amongst the sons of men; O you servants of mercy Aira, Ormen, Reseni, Jzodenar, come away and in this Ineffable and most excellent name of your God Angepoi,⁴⁹¹ and personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your creation, be friendly unto me, for I am a servant of the same your God; The true worshipper of the Highest.

When there is apparition, then say as followeth.

Welcome be the Light of the Highest whose name be glorified for his mercies endureth for ever, And O you servants of mercy and benign Angels of Light Aira, Ormen, Reseni, Jzodenar, you are to me sincerely welcome, and I do in and through this Inestimable and divine name of your Eternal God Vnenax, and by the absolute virtue, Efficacy & force, most firmly, solidly & effectually binding, constrain⁴⁹² you to speak audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth desiring your benevolent Aid and assistance in these my Temporal and Terrestrial undertakings and affairs, constraining you in this Imperial name of your Omnipotent God Vnenax, and the dignity thereof, to be friendly unto me, and to do for me, as for the servant of the Highest wherein your office is apparently manifest and Efficient.

Names of the four Angels set over the Second Lesser Angle, and to call them forth Phra¹ (or Phara), Harap², Rapch³, Aphar³, divine name governing⁴⁹³ Enphra.

O You glorious and benevolent Angels Phra, Harap, Rapch, Aphar, who art the four Servient Angels set over the second Lesser Angle of the greater Terrestrial Angle of the north; I invoke, adjure, and call you forth to visible apparition, in and through, this great, Signal, prevalent and divine name of the most high God Enphra, and by the ineffable and efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual; now therefore I do most

⁴⁹¹ S2: Inserts "visibly".

⁴⁹² S2: "& constraining".

⁴⁹³ S2: Inserts "is".

Practical Angel Magic

earnestly entreat and powerfully adjure you, O you benign Angels Phra, Harap, Rapch, Apha, in this potent name of your God Enphra, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears that I may plainly see you and Audibly hear you speak unto me, and conclude me as a receiver of your mysteries, wherefore I do earnestly request and adjure you, O you Luminous and Amicable Angels Phra, Harap, Rapch, Apha, [in this most excellent name of your God Enphra,]⁴⁹⁴ and I (as a servant of the Highest) do thereby Efficaciously move you in power and presence to appear now presently visible unto me [as aforesaid: O you servants of mercy, move, Descend, personally show forth and apply your selves friendly unto me,]⁴⁹⁵ as unto the partakers of his Secret Wisdom in your Creation; For why our Lord and master is all one.

Names of the four Angels serving to the Second Lesser Angle of the north Angle and to call them forth Omgege¹, Gebal², Relemu³, Jahel⁴, divine names governing, calling forth Anacem, & constraining Sonden.

O Ye Benevolent Angels of Light Omgege, Gebal, Relemu, Jahel, who are the four Servient Angels serving in the second Lesser Angle of the greater Terrestrial Angle of the north, I invoke, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, in and through this great, prevalent, Signal and divine name of your God Anacem, and by the efficacy virtue and power thereof most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight, and your voices to my Ears in and through this Crystal Stone or Glass Receptacle or otherwise to appear out of the same here before me, that I may plainly see you &⁴⁹⁶ audibly hear you speak unto me. Move therefore, O you Benign Servient Angels of Light Omgege, Gebal, Relemu, Jahel, and in the potent name of your God Anacem and by the Imperial dignity thereof, descend and visibly show your selves, as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Omgege¹,

⁴⁹⁴ This phrase is omitted here, but is consistently present elsewhere in Sloane 301, so this may be a copyist's error.

⁴⁹⁵ As for the previous note, also absent in Sloane 301 but consistently present elsewhere in the manuscript.

⁴⁹⁶ S2: "Audibly".

Practical Angel Magic

Gebal², Relemu³, Jahel⁴, and in this potent name of your God Anacem and by the Imperial dignity thereof, descend and visibly show your selves, as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Omgege¹, Gebal², Relemu³, Jahel⁴, come away and in this ineffable and most excellent name of your God Anacem, visibly and personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your Creation, be friendly unto me for I am a servant of the same your God the true worshipper of the Highest.

When there is apparition, then receive it, and constrain as followeth saying

Welcome to⁴⁹⁷ the Light of the Highest, whose holy name be glorified for his mercies endure for ever; And O you Benign Angels of Light Omgege, Gebal, Relemu, Jahel, you are to me sincerely welcome, and I do in and through this inestimable and divine name of your Eternal God Sonden, and by the absolute virtue Efficacy and force thereof, most firmly solidly and effectually binding, constrain⁴⁹⁸ you to speak Audibly unto me, and to fulfil my earnest petitions and requests for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid and assistance, in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your Omnipotent God Sonden, and the dignity thereof to be friendly unto me, and by divine permission to do for me, as for the servant of the Highest wherein your office is apparently manifest & efficient.

Names of the four Angels set over the Third Lesser Angle of the East Table and to call them forth /Eoan¹, Oanæ², Anæo³, Næoa⁴, divine name governing is⁴⁹⁹ N/EOAN.

O Ye glorious and benevolent Angels, who are the four Angels set over the Third Lesser Angle of the greater Terrestrial Angle of the north, I invoke, adjure and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of your

⁴⁹⁷ S2: "be".

⁴⁹⁸ S2: "& constraining".

⁴⁹⁹ S2: Omits "is".

Practical Angel Magic

most high God Næoan, and by the ineffable and efficacious virtue and power thereof, whereby you are governed and called forth; it being therefore absolutely preordained and decreed to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you; O you Benign Angels of Light Æoan, Oanæ, Anæo, Næoa, in this potent name of your God Næoan, to move, descend, appear, and visibly show yourselves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my Sight and your voices unto⁵⁰⁰ my Ears, that I may plainly see you and Audibly hear you speak unto me and conclude me as a receiver of your mysteries, wherefore I do urgently request and adjure you; O you Luminous and Amicable Angels Æoan, Oanæ, Anæo, Næoa, in this most excellent name of your God Næoan, and I (as a servant of the Highest) do there by efficaciously move you in power and presence to appear now presently visible unto me as aforesaid, O you servants of mercy move, descend, and by divine permission; personally show forth, and apply your selves friendly unto me as unto the partaker of his Secret wisdom in your Creation, for why; Our Lord & master is all one.

Names of the four Angels serving in the Third Lesser Angle of the north Table and to call them forth, Opena¹, Dopa², Rexao³, Axir⁴, divine names governing, calling forth Cebalpet, & constraining Arbizod.⁵⁰¹

O Ye Benevolent Angels of Light Opena, Dopa, Rexao, Axir, who are the four Servient Angels, serving in the Third Lesser Angle of the greater Terrestrial Angle of the North, I invoke, adjure, command and powerfully call you forth, from your orders and mansion to visible apparition, in and through this great, prevalent, signal and divine name of your God Cebalpet, and by the Efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to Transmit your Rays visibly unto my sight, and your voices to my ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you and Audibly hear you speak unto me; move therefore O you Benign Angels of Light Opena, Dopa, Rexao, Axir, in the potent name of your God Cebalpet, and by the Imperial dignity thereof, descend, and by the divine permission of the Highest visibly show your selves as pleasant deliverers that you

⁵⁰⁰ S2: "to".

⁵⁰¹ S2: "Cebalpet & Arbizod".

Practical Angel Magic

may praise him amongst the Sons of men; O you servants of mercy Opena, Dopa, Rexao, Axir, come away, open the mysteries of your Creation, be friendly unto me, and in this Ineffable⁵⁰² and most Excellent name of your God Cebalpet, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true Worshipper of the Highest.

When there is apparition, then receive it, & constrain as followeth saying

Welcome be the Light of the Highest, whose holy name is⁵⁰³ glorified for his mercies endure for ever, And O you Benign Angels of Light Opena, Dopa, Rexao, Axir, you are to me sincerely welcome, and I do in and through the Inestimable and divine name of your Eternal God Arbizod, and by the absolute virtue, Efficacy and force thereof, mostly firmly solidly and effectually binding, constrain you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid and assistance in these my Temporal & Terrestrial undertakings and affairs, urgently constraining you in this Imperial name of your Omnipotent God Arbizod, and the dignity thereof, to be friendly unto me, and by divine permission to do for me as for the servant of the Highest wherein your office is apparently manifest and Efficient.

Names of the four Angels set over the Fourth Lesser Angle of the north Table and to call them forth Iaom¹, Aomi², Omia³, Miao⁴ divine name governing is Niaom.

O Ye glorious and Benevolent Angels Iaom, Aomi, Omia, Miao, who are the four Angels set over the Fourth Lesser Angle of the greater Terrestrial Angle of the north, I invoke adjure and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of your most high God Niaom, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed, to be most solidly effectual: now therefore I do most earnestly

⁵⁰² S2: "Inestimable".

⁵⁰³ S2: "be".

Practical Angel Magic

entreat and powerfully adjure you; O you Benign Angels Iaom, Aomi, Omia, Miao, in this potent name of your God Niaom, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my sight and your voices unto my Ears, that I may plainly see you and Audibly hear you speak unto me and conclude me as a receiver of your mysteries, wherefore I do urgently request and adjure you; O you Luminous and amicable Angels Iaom, Aomi, Omia, Miao, in this most excellent name of your God Niaom, and I (as a servant of the Highest) do thereby efficaciously move you, in power and presence to appear now presently visible unto me as aforesaid, O you Servants of mercy, move, descend, and by divine permission personally show forth, and apply your selves friendly unto me as unto the partaker of his Secret wisdom in your Creation For why, Our Lord and master is all one.

Names of the four Angels serving in the Fourth Lesser Angle of the north Table Mesael⁵⁰⁴, Jaba⁵⁰⁵, Jezexpe⁵⁰⁶, Estim⁵⁰⁷, divine names governing, calling forth Espemenir, and constraining Hpizol.

O You⁵⁰⁴ Benevolent Angels of Light Mesael, Jaba, Jezexpe, Estim, who are the four Servient Angels serving in the {fourth}⁵⁰⁵ Lesser Angle of the greater Terrestrial⁵⁰⁶ Angle of the North, I invoke, adjure, command you, and powerfully call forth from your orders and mansion to visible apparition, in and through this great, prevalent, Signal and divine name of your God Espemenir, and by the efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding to transmit your rays visibly unto my sight, and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me that I may plainly see you, and Audibly hear you speak unto me; move therefore; O you benign Servient Angels of Light Mesael, Jaba, Jezexpe, Estim, and in the potent name of your God Espemenir, and by the Imperial dignity thereof, descend and by the divine permission of the Highest, visibly show your selves as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Mesael, Jaba, Jezexpe, Estim, come away open the mysteries of your Creation, be

⁵⁰⁴ S2: "Yee".

⁵⁰⁵ S1: Has a copying error, giving "Third" here instead of fourth. One suspects the copyist was tired and errors crept in.

⁵⁰⁶ S2: "Well".

Practical Angel Magic

friendly unto me and in this ineffable and most excellent name of your God Espemenir, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true worshipper of the Highest.

When there is apparition, then receive it, & constrain as followeth, Welcome be the Light of the Highest, whose holy name be glorified for his mercies endure for ever. And O you Benign Angels of Light Mesael, Jaba, Jezexpe, Estim, you are to me sincerely welcome, and I do in and through this inestimable and divine name of your Eternal God Hpizod, and by the absolute virtue, power and efficacy thereof, most firmly and solidly & effectually binding constrain⁵⁰⁷ you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid and assistance, in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your Omnipotent God Hpizod, and the dignity thereof, to be friendly unto me, and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest and Efficient.

⁵⁰⁷ S2: "solidly binding & effectually constraining".

The Practice of the South Table

O Thou great powerful, and mighty Angel of the Immortal God Edelperna, who art ordained constituted⁵⁰⁸ and appointed and set over the Terrestrial Angle of the South: by and according to the original and divine decree of the omnipotent God of Hosts Oip, Teaa, Pedoce, and under whom art the only King, governor, overseer, principal Watchman, protector & Keeper thereof, from the malice, misuse, Illusion Temptation, wicked encroachments and usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and spirits of darkness, and art a snaffle to them to restrain their wickedness, by the bit of god's boundless power and justice; To the intent that (they being put out into the Earth) their envious will might be bridled, the determinations of the heavenly God fulfilled and his creatures kept within the compass and measure of order.

I the servant of the Highest do call upon you, O you mighty and Royal Angel Edelperna, most humbly and earnestly entreating you, in and through these great names of the Immense and Incomprehensible God of Hosts Oip, Teaa, Pedoce, and by the virtue power and efficacy thereof, to assist and help me, in these my present operations and affairs, and by the powerful permission and Authority to send and cause to come, and appear unto me, [Name] residing under your Government in the Angle of the South, whom I shall call⁵⁰⁹ forth by name, to instruct, direct and serve me in all such matters and things according to their offices, as I shall request and desire of them, both now and at all times also, whensoever necessity shall require their favourable aid, and assistance and such their good counsel and advertisements as shall be requisite and fit for me, and herein I most ardently and incessantly Implore and beseech you O Edelperna, humbly desiring your friendship and to do for me as for the servant of the most high and heavenly God of Hosts Oip, Teaa, Pedoce, the Almighty Creator and disposer of all things both Celestial, Aerial, Terrestrial & Infernal.

Names of the six Angelical Seniors and to call them forth Aactpio¹,

⁵⁰⁸ S1, S2: Has "(constituted)" inserted here after "constituted".

⁵⁰⁹ S2: Inserts "by name" here so it occurs before and after "forth".

Practical Angel Magic

Adoeoet², Alendood³, Aapedoce⁴, Arinnaquu⁵, Anodoin⁶.

O Ye glorious and beneficent⁵¹⁰ Angels Aetpio, Adoeoet, Alendood, Aapedoce, Arinnaquu, Anodoin, who are the six Angelical Seniors serving before Edelperna, the great honoured and Royal Angel of the high and Immortal God of Hosts in the Terrestrial Angle of the South, I most earnestly entreat, humbly request and powerfully adjure and call you forth to visible apparition, in and through this mighty and Efficacious name of your King Edelperna, Sovereign Lord of the South Angle of the world, and by the Ineffable virtue and power thereof preordinally decreed by the Highest to be most firmly and solidly Effectual for the calling you forth now therefore O you Benevolent Angels Aetpio, Adoeoet, Alendood, Aapedoce, Arinnaquu, Anodoin, I adjure and call you forth in this true and most especial name of your King Edelperna, and by the excellency thereof, urgently and potently entreating you to gird up and gather your selves together and by divine permission, move, descend, and appear visibly and friendly unto me in this Crystal Stone or Glass Receptacle and in and through the same to transmit your splendid Rays to my Sight and your Benevolent voices to my Ears, that I may plainly see you and Audibly hear you speak unto me and to assist, direct, instruct, illuminate and show forth what I shall humbly desire & request of you, O you servants of mercy Aetpio, Adoeoet, Alendood, Aapedoce, Arinnaquu, Anodoin, come away & appear visibly unto me (as aforesaid) to the honour and glory of the Omnipotent Creator, and the praise of his great and holy name, for unto this Remembrance is given power, and my strength waxeth strong in my comforter; move therefore and show your selves, open⁵¹¹ the mysteries of your Creation; Be friendly unto me, for I am a servant of the same your God The true worshipper of the Highest.

Names of the four Angels set over the first Lesser Angle of the South Table, and to call them forth Dopa¹, Opad², Pado³, Adop⁴, divine name governing is⁵¹² Bedopa.

O Ye glorious and benevolent Angels Dopa, Opad, Pado, Adop, who are the four Angels set over the first Lesser Angle of the greater Terrestrial Angle of the South, I invoke, adjure, and call you forth

⁵¹⁰ S2: "Benevolent".

⁵¹¹ S2: "to".

⁵¹² S2: Omits "is".

Practical Angel Magic

to visible apparition, in and through this great, Signal, prevalent and divine name of your most high God Bedopa, and by the Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels Dopa, Opad, Pado, Adop, in this potent name of your God Bedopa, to move, descend, appear and visibly show your selves to me, in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me and conclude me as a Receiver of your mysteries, wherefore I do urgently request and adjure you; O you Luminous and Amicable Angels Dopa, Opad, Pado, Adop, in this Excellent name of your God Bedopa, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible to me (as aforesaid) O you Servants of mercy, move, descend, personally show forth and apply your selves friendly unto me, as unto the partaker of his secret wisdom in your Creation, For why Our Lord and master is all one.

Names of the four Angels serving to the first Lesser Angle of the South Table and to call them forth Opemen¹, Apeste², Scio³, Vasge⁴, divine names governing, calling forth Noalmar, & constraining Oloag.

O Ye Benevolent Angels of Light Opemen, Apeste, Scio, Vasge, who are the four Servient Angels serving in the first Lesser Angle of the South; I invoke, adjure, command, and powerfully call you forth, from your orders and mansion to visible apparition, in and through this great, prevalent, signal and divine name of God Noalmar, and by the Efficacy virtue and power thereof most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and audibly hear you speak unto me; Move therefore O you Benign Servient Angels of Light Opemen, Apeste, Scio, Vasge, and in the potent name of your God Noalmar, and by the Imperial dignity thereof, descend & visibly show your selves as pleasant deliverers, that you may praise him amongst the sons of men; O you servants of mercy Opemen, Apeste, Scio, Vasge, come away, and in this Ineffable and

Practical Angel Magic

most excellent name of your God Noalmar, visibly and personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your Creation, be friendly unto me, for I am a servant of the same your God; The true worshipper of the Highest.

When there is apparition, then receive it, & constrain as followeth
⁵¹³saying

Welcome be the Light of the Highest whose holy name be glorified for his mercies endure for ever, And O you servants of mercy Opemen, Apeste, Scio, Vasse, (and benign Angels of Light) you are to me sincerely welcome, and I do in this inestimable and divine name of your Eternal God Oloag, and by the absolute virtue, efficacy and force thereof, most firmly solidly, and also effectually binding, constrain⁵¹⁴ you to speak audibly unto me, and to fulfil my Earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, desiring your benevolent aid & assistance in these my Temporal & Terrestrial undertakings and affairs, constraining you in this Imperial name of your Omnipotent God Oloag, and the dignity thereof, to be friendly unto me, & to do for me, as for the servant of the Highest, wherein your office is apparently manifest & efficient.

Names of the four Angels set over the Second Lesser Angle of the South Table, and to call them forth Anaa¹, Naaa², Aaan³, Aana⁴, divine name governing is Banaa.

O Ye glorious and benevolent Angels Anaa, Naaa, Aaan, Aana, who are the four Angels set over the Second Lesser Angle of the greater Terrestrial Angle of the South, I invoke, adjure, and call you forth to visible apparition, in and through this great, signal, prevalent and divine name of the most high God Banaa, and by the ineffable⁵¹⁵ and efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual now therefore I

⁵¹³ S2: "saying".

⁵¹⁴ S2: "and Constraining".

⁵¹⁵ S2: "Inestimable".

Practical Angel Magic

do most earnestly entreat and powerfully adjure you, O you Benign Angels Anaa, Naaa, Aaan, Aana, in this potent name of your God Banaa, to move, descend, appear, and visibly show your selves to me⁵¹⁶, in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight, and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries; wherefore I do urgently request and adjure you, O ye Luminous and amicable Angels Anaa, Naaa, Aaan, Aana, in this most excellent name of your God Banaa, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently unto to me as aforesaid, O you Servants of mercy, move, descend, personally show forth, and apply your selves friendly unto me, as unto the partaker⁵¹⁷ of his secret wisdom in your creation; For why, Our Lord and master is all one.

Names of the four Angels set over the Second Lesser Angle of the South Angle, and to call them forth Gemenem¹, Ecope², Amox³, Berape⁴, divine names governing, calling forth Vadali, and constraining⁵¹⁸ Obavi.

O Ye Benevolent Angels⁵¹⁹ Gemenem, Ecope, Amox, Berape, who art the four Servient Angels serving⁵²⁰ the second Lesser Angle of the greater Terrestrial Angle of the south; I invoke, adjure, command, and powerfully call you forth, from your orders and mansion, to visible apparition, in and through this great prevalent, signal and divine name of your God Vadali, and by the Efficacy, power and virtue thereof, most firmly & solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my Sight, and your voices to my ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and Audibly hear you speak unto me, move therefore O you Benign Servient Angels of Light Gemenem, Ecope, Amox, Berape, and in the potent name of your God Vadali, and by the Imperial dignity thereof, descend and visibly show your selves as pleasant deliverers, that you may praise him among the sons of men. O ye servants of mercy Gemenem, Ecope, Amox,

⁵¹⁶ S2: Omits "to me".

⁵¹⁷ S2: "partaker".

⁵¹⁸ S2: "divine-names-governing".

⁵¹⁹ S2: Inserts "of Light".

⁵²⁰ S2: Inserts "in".

Practical Angel Magic

Berape, come away, and in this ineffable and most excellent name of your God Vadali, visibly and personally appear to the admiration of the Earth and to my comfort; come away open the mysteries of your creation, be friendly unto me for I am a servant of the same your God, The true worshipper of the Highest.

When there is apparition, then receive it, & constrain as followeth saying.

Welcome be the Light of the Highest, whose holy name be glorified for his mercies endure for ever, and O ye Benign Angels of Light Gemenem, Ecope, Amox, Berape, you are to me sincerely welcome, and I do, in and through this inestimable and divine name of your Eternal God Obavi, and by the absolute virtue, efficacy and force thereof, most firmly, solidly and effectually binding, constrain⁵²¹ you to speak audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid & assistance, in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your Omnipotent God Obavi, and the dignity thereof to be friendly unto me, and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest & efficient.

Names of the four Angels set over the Third Lesser Angle of the South Angle, and to call them forth Pesac¹, Sacepe², Acepes³, Cepesa⁴, divine name governing Bepesac.

O Ye glorious and benevolent Angels, Pesac, Sacepe, Acepes, Cepesa, who are the four Angels set over the Third Lesser Angle of the greater Terrestrial Angle of the South, I invoke adjure and call you forth, to visible apparition, in and through this great signal, prevalent and divine name of your most high God Bepesac, and by the ineffable, and efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and appointed to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels of Light Pesac, Sacepe, Acepes, Cepesa, in this

⁵²¹ S2: "to constrain".

Practical Angel Magic

potent name of your God Bepesac, to move, descend, appear, and visibly show yourselves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my Sight, and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries, wherefore I do urgently request, and adjure you, O you Luminous and amicable Angels Pesac, Sacepe, Acepes, Cepesa, in this most excellent name of your God Bepesac, and I (as a servant of the Highest) do there by efficaciously move you in power and presence to appear now presently visible unto me as aforesaid; O you servants of mercy move, descend, and (by divine permission) personally show forth and apply your selves friendly unto me, as unto the partaker of his secret wisdom in your Creation; For why; Our Lord and master is all one.

Names of the four Angels serving in the 3rd⁵²² Lesser Angle of the South Table and to call them⁵²³ Datete¹, Diom², Oopezod³, Vrgan⁴, divine names governing, calling forth Volexdo, and constraining Sioda.

O Ye Benevolent Angels of Light Datete, Diom, Oopezod, Vrgan, who are the four servient Angels serving in the Third Lesser Angle of the greater Terrestrial Angle of the South, I invoke, adjure command and powerfully call you forth, from your orders and mansion to visible apparition, in and through, this great prevalent, signal and divine name of your God Volexdo, and by the Efficacy, power and virtue thereof, most firmly and solidly Effectual, for the calling you forth, commanding you to transmit your Rays visibly unto my sight, and your voices to my ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout, here before me, that I may plainly see you and audibly hear you speak unto me, move therefore O you⁵²⁴ Benign Angels of Light Datete, Diom, Oopezod, Vrgan, in the potent name of your God Volexdo, and by the Imperial dignity thereof, descend, and by the divine permission of the Highest, visibly show your selves, as pleasant deliverers, that you may praise him among the sons of men, O you servants of mercy Datete, Diom, Oopezod, Vrgan, come away open the mysteries of your Creation, be friendly unto me, and in this ineffable and most Excellent name of your God Volexdo, visibly and

⁵²² S2: "third".

⁵²³ S2: Inserts "forth".

⁵²⁴ S2: "ye"

Practical Angel Magic

personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true worshipper of the Highest.

When the apparition appears, say as followeth

Welcome be the Light of the Highest whose holy name be glorified for his mercies endure for ever, And O you⁵²⁵ Benign Angels of Light Datete, Diom, Oopezod, Vrgan, you are to me sincerely welcome, and I do in and through the Inestimable and divine name of your Eternal God Sioda, and by the absolute virtue, efficacy and force thereof, mostly firmly and solidly & effectually binding, constrain⁵²⁶ you to speak audibly unto me and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid and assistance in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your Omnipotent God Sioda, and the dignity thereof, to be friendly unto me and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest and efficient.

Names of the four Angels set over the fourth Lesser Angle of the South Table and to call them forth Ziza¹, Jzaz², Zazi³, Aziz⁴, divine name governing is BEZIZA.

O Ye glorious and benevolent Angels Ziza, Jzazod, Zazi, Azizod, who are the four Angels set over the Fourth Lesser Angle of the greater Terrestrial Angle of the South, I invoke adjure, and call you forth to visible apparition, in and through this great Signal, prevalent and divine name of your most high God Beziza, and by the Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and appointed to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you⁵²⁷ Benign Angels Ziza, Jzazod, Zazi, Azizod, in this potent name of your God Beziza, to move, descend, appear and visibly show your selves in this Crystal

⁵²⁵ S2: "ye".

⁵²⁶ S2: "and Constraining".

⁵²⁷ S2: "ye".

Practical Angel Magic

Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my sight, and your voices to my ears, that I may plainly see you and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries; wherefore I do urgently request and adjure you, O you Luminous & amicable Angels Ziza, Jzazod, Zazi, Azizod, in this potent name of your God Beziza, and I (as a servant of the Highest) do thereby Efficaciously move you in power and presence to appear now presently visible unto me as aforesaid, O ye Servants of mercy, move descend, appear and by divine permission personally show forth and apply your selves friendly unto me as unto the partaker of his Secret wisdom in your Creation, for why; Our Lord & master is all one.

Names of the four Angels serving in the Fourth Lesser Angle of the South Table and to call them forth Adre¹, Sispe², Pali³, Acar⁴, divine names governing ⁵²⁰, calling forth Arzodionar, & constraining Narzefem.

O Ye Benevolent Angels of Light Adre, Sispe, Pali, Acar, who are the four Servient Angels serving in the Fourth Lesser Angle of the greater Terrestrial Angle of the South, I invoke, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition in and through this great prevalent, signal and divine name of your God Arzodionar, and by the efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly unto my Sight, and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you and audibly hear you speak unto me; move therefore O you Benign Servient Angels of Light Adre, Sispe, Pali, Acar, in the potent name of your God Arzodionar, and by the Imperial dignity thereof, descend and by the divine permission of the Highest, visibly show your selves as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Adre, Sispe, Pali, Acar, come away open the mysteries of your Creation be friendly unto me, and in this ineffable and most excellent name of your God Arzodionar, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true worshipper of the Highest.

⁵²⁰ 52: "calling forth-constraining".

Practical Angel Magic

When there is apparition, then receive it, & constrain as followeth,

Welcome be the Light of the Highest, whose holy name be glorified for his mercies endure for ever, And O you Benign Angels of Light Adre, Sispe, Pali, Acar, you are to me sincerely welcome, and I do in & through this Inestimable and divine name of your Eternal God Narzefem, and by the absolute virtue efficacy and force thereof, most firmly solidly and effectually binding constrain⁵²⁹ you to speak audibly unto me and to fulfil my earnest petitions and requests for which I am now at this time very much necessitated to call you forth, requesting your Benevolent instructions, ⁵³⁰ aid, and assistance, in these my Temporal and Terrestrial undertakings & affairs, urgently constraining you in this Imperial name of your Omnipotent God Narzefem and the dignity thereof, to be friendly unto me, and by divine permission to do for me as for the servant of the Highest, wherein your [office is] ⁵³¹ apparently manifest and Efficient.

⁵²⁹ S2: "and constraining".

⁵³⁰ S2: "~~your Benevolent Instructions~~".

⁵³¹ S2 gives these words, which are omitted in S1, yet by the context and form of the manuscript should clearly be present.

The Title of the Following Prayer [before Invocation]⁵³²

An Humble supplication to Almighty God by these his great, powerful, and sacred names, governing every particular and each Several⁵³³ Respective Terrestrial Angle East, West, North, South. This prayer being properly Referred to the East Angle, and by changing the other names Governing the other 3 Angles in like manner and form, The same prayer serveth accordingly, (being so distinguished) for the whole &c. The which is to be said before Invocation is made for the moving and calling forth the spiritual powers of those natures orders and offices, as in the foregoing Introduction hereunto, is⁵³⁴ specified and showed forth.

The 3 sacred names of God⁵³⁵ over the East⁵³⁶ Oro, Ibah, Aozpi,
Those 3 over the West⁵³⁷ Empch, Arsel, Gaiol,
Those 3 names over the North⁵³⁸ Emor, Dial, Hectega,
Those 3 names over the South⁵³⁹ Oip, Teaa, Pedoce,

O Thou Omnipotent, Incomprehensible, Immortal, and Eternal God of Hosts Oro, Ibah, Aozpi, who amongst the most great and wonderful works of thy creation, hast⁵⁴⁰ in thy boundless & Infinite wisdom distributed the earth into four angles or Quarters, East, West, North & South And hast by thy Divine Institution⁵⁴¹ placed a most⁵⁴² mighty Regal Angel over each particular Terrestrial Angle, as King, governor, and principal Watchman there over, to protect

⁵³² R2: This prayer is also found in Rawlinson D1363, ff38-40, although it is not with any other material from these MSS, but rather prior to material on the Demon Princes and Olympic Spirits which will be covered in Volume 2 of this series.

⁵³³ R2: "severally".

⁵³⁴ R2: "are".

⁵³⁵ S2: Omits the word "God".

⁵³⁶ R2: "The three great, mighty & sacred names of God, Governing the Terrestrial Angle of the East".

⁵³⁷ R2: "The three great, mighty & sacred names of God, governing the Terrestrial Angle of the West".

⁵³⁸ R2: "The three great, mighty & sacred names of God, Governing the Terrestrial Angle of the North".

⁵³⁹ R2: "The three great, mighty & sacred names of God Governing the Terrestrial Angle of the South".

⁵⁴⁰ R2: "hath".

⁵⁴¹ R2: "Instruction".

⁵⁴² R2: Omits "most".

Practical Angel Magic

and defend thy servants from the usurping Blasphemy, misuse, malice, and Temptation of the wicked and great Enemy of thy glory and the welfare of mankind, the Devil and Spirits of darkness, and who again in thy Omniscience hast constituted under each particular mighty king six great Benevolent Angels called Seniors or senators to judge the government of each Terrestrial Angle and the King thereof, who are mentioned by thy servant S^t John, in his Sacred Treatise of his Revelations And under whom again In thine Infinite wisdom hast placed sixteen Benevolent Angels to be disposers of the Will of their superiors, and under whom again thou hast appointed many others, ever⁵⁴³ numberless⁵⁴⁴ spiritual creatures, according to thy primitive decrees, do make⁵⁴⁵ to govern over, and to⁵⁴⁶ teach, instruct, direct and show forth unto the sons of men, all Arts, Sciences, mysteries, mechanical crafts and all things whatsoever that are⁵⁴⁷ upon the Earth, and all the secret enclosures therein, who are all Aerial Spirits by thee set over this⁵⁴⁸ Terrestrial Fabric whereon we live, and not by these restricted⁵⁴⁹ but dignified, whom thou hast in thine Infinite gracious and paternal mercy preordained to give obedience to the will of man, when he sayeth⁵⁵⁰ them all⁵⁵¹ words⁵⁵², names, orders, offices and mansions are to be found in four certain Tables, notes or mystical figures; The which were Received to the knowledge of thy servants and restored to them, and brought to Light out of darkness and oblivion by the ministry of thy⁵⁵³ celestial Angel AUE and by him declared to be the knowledge of thy servant ENOCH⁵⁵⁴, unto whom it was delivered by the Revelation of thy holy Angel⁵⁵⁵: now therefore O⁵⁵⁶ most gracious and merciful Lord god of Hosts Oro Ibah Aozpi, the only creator of Heaven and Earth, who by thy word alone hast⁵⁵⁷ most wonderfully and admirably made all creatures out of nothing and placed all things comprehended in the marvellous work of thy

⁵⁴³ S2: "Even".

⁵⁴⁴ S2: Inserts "of".

⁵⁴⁵ S2, R2: Replaces "do make" with "determinate".

⁵⁴⁶ R2: Omits "to".

⁵⁴⁷ S2: Inserts "all".

⁵⁴⁸ R2: "thy".

⁵⁴⁹ S2, R2: Replaces "these restricted" with "these rejected".

⁵⁵⁰ S2, R2: "seeth".

⁵⁵¹ S2, R2: Inserts "whose".

⁵⁵² S2: Omits "words".

⁵⁵³ R2: "the".

⁵⁵⁴ R2: Gives the name Enoch in grey ink throughout the prayer.

⁵⁵⁵ R2: "Angels".

⁵⁵⁶ R2: Inserts "thou".

⁵⁵⁷ R2: "hath".

Practical Angel Magic

creation according to thine⁵⁵⁸ unspeakable wisdom in their several and Respective orders and offices to glorify and⁵⁵⁹ extol thy holy name & fulfil thy divine⁵⁶⁰ will. O Thou who art the true fountain of Light and wisdom, I thy humble servant here reverently and obediently prostrate in thy holy sight⁵⁶¹ in all contrition of heart and meekness of spirit do humbly beg such thus of thine⁵⁶² Infinite goodness and clemency to have mercy and compassion upon me, and to dignify me with the power of thy holy spirit⁵⁶³, to forgive me my sins and to pardon all my Iniquities,⁵⁶⁴ graciously to grant that all those Benevolent Angels or dignified Spiritual creatures whom thou hast set over the four Angles of the Earth⁵⁶⁵ East, West, North, South, and⁵⁶⁶ preordained to govern over all Arts, mysteries and sciences, mechanical crafts and all creatures there upon, and all things whatsoever that are contained therein, may show forth the same, and the true service and Right understanding⁵⁶⁷ both of the natures and secret properties thereof unto me thy humble servant whensoever I shall call them forth and Invoke them thereunto whose names and orders are contained and to be found in the foresaid Tablea or mystical Figures which were Revealed and Rendered⁵⁶⁸ out of oblivion and lately restored again to Light unto thy servants by the ministry of thy celestial Angel AVE. and by him certainly verified to be the same which⁵⁶⁹ was delivered to thy servant ENOCH, Immediately from thy self by the Revelation of thy holy Angel⁵⁷⁰, by whom thou didst⁵⁷¹ converse with, and appeared unto him and opened his Eyes that he might see and judge the Earth, which thou permittest not unto his parents by reason of their fall wherein the holy Trinity determined, saying Let us show unto ENOCH, the⁵⁷² use of the Earth and for⁵⁷³ Enoch, was become wise and full of the spirit of wisdom, And he humbly prayed unto

⁵⁵⁸ S2: "thy".

⁵⁵⁹ R2: Omits "and".

⁵⁶⁰ S2: "and-holy".

⁵⁶¹ S2, R2: "fear".

⁵⁶² S2, R2: Replaces "beg such thus of thine" with "beseech thee of".

⁵⁶³ R2: Moves the phrase "and to dignify me with the power of thy holy spirit" to behind "all my iniquities".

⁵⁶⁴ S2: Inserts "and".

⁵⁶⁵ R2: Inserts "(viz)".

⁵⁶⁶ R2: Omits "and".

⁵⁶⁷ S2: "true uses & right understanding"; R2: "true uses & right understandings".

⁵⁶⁸ R2: "sent".

⁵⁶⁹ R2: "that".

⁵⁷⁰ R2: "Angels".

⁵⁷¹ R2: "did".

⁵⁷² S2: "use".

⁵⁷³ R2: "to".

Practical Angel Magic

thee saying, O Lord let there be Remembrance of this thy mercy and let those that love Thee enjoy this Benefit as for⁵⁷⁴ me; O let not thy mercies be forgotten, and behold thou were graciously pleased. Now therefore O most Bountiful and heavenly god of wisdom and⁵⁷⁵ mercy Oro Ibah Aozpi, as the true knowledge of the Earth and the creatures thereof and the secret properties thereof⁵⁷⁶ all things therein, even to the unknown depth⁵⁷⁷ of the Sea, and the most private Infernal and obscure caves of the Earth, was by the foresaid⁵⁷⁸ Tables, notes or mystical figures and the use of their⁵⁷⁹ presence, thy gift delivered to thy servant Enoch, both Immediate from thy Self, and also by the ministry of thy⁵⁸⁰ sacred Celestial Angel⁵⁸¹. And at his humble request to thee, the uses⁵⁸² and Benefit thereof permitted to continue amongst the sons of men succeeding him on Earth in after Ages, that should⁵⁸³ love, fear and obey thee, which they enjoyed till they rebelled against thee And became proud, wicked, Ingrateful⁵⁸⁴, Ambitious and presumptuous, wherefore they⁵⁸⁵ were as Justly by thee deprived again of that Inestimable Jewel and divine gift, The knowledge⁵⁸⁶ whereof and benefits then wearing away and ceasing to be any more amongst men, and so remaining wholly unknown to them till lately (by thy gracious permission) it was again Revived and mercifully restored to Light by the ministry of thy holy⁵⁸⁷ Angel AVE, unto thy servants. Now I beseech thee O Thou Almighty Father of mercy Oro Ibah Aozpi, let not thy promises made unto, nor the memory of thy servant Enoch, nor the use and benefit of⁵⁸⁸ the knowledge thou gavest unto him be again washed away becoming⁵⁸⁹ void and extinguished, but graciously be pleased to grant unto me thy humble servant the true knowledge and use of the Earth & the secret property⁵⁹⁰ thereof and enclosures therein, by the ministry,

⁵⁷⁴ R2: Replaces "as for" with "after".

⁵⁷⁵ R2: Omits "wisdom and".

⁵⁷⁶ S2, R2: "of".

⁵⁷⁷ R2: "depths".

⁵⁷⁸ R2: "aforesaid".

⁵⁷⁹ S2: "presence".

⁵⁸⁰ R2: "the".

⁵⁸¹ S2, R2: "Angels".

⁵⁸² S2, R2: "use".

⁵⁸³ R2: "shall".

⁵⁸⁴ R2: "ungrateful".

⁵⁸⁵ S2: "are".

⁵⁸⁶ R2: Transposes "and benefit" before "whereof".

⁵⁸⁷ R2: Omits "holy".

⁵⁸⁸ S1: Repeats the word "of" here.

⁵⁸⁹ R2: "become".

⁵⁹⁰ S2, R2: "properties".

Practical Angel Magic

Assistance, Instruction⁵⁹¹ of those spiritual creatures governing over, and Subservient in the⁵⁹² Tables, notes, or mystical figures⁵⁹³, whom I shall by name call⁵⁹⁴ even from the Superior to the Inferior orders and degrees; And⁵⁹⁵ humbly beg of thee, O Heavenly God of all consolation & compassion Oro Ibah Aozpi, to dignify me with thy Celestial dignity, open my eyes and give me sight, open my ears and give me hearing, open my understanding and give me knowledge, show me the Light of (thy) countenance and endow me with thy holy spirit, that by the virtue⁵⁹⁶, power of my Invocations being composed according to the Instructions of the Angel AUE, I⁵⁹⁷ may effectually call forth all those Terrestrial dignified spiritual powers of Light, both of the Superior and Inferior orders and degrees, governing and subservient in the Terrestrial Angle of the East, and all creatures, Arts, Sciences,⁵⁹⁸ mysteries thereof and the secret properties and enclosures⁵⁹⁹. And (by)⁶⁰⁰ the utterance and repetition of thy infallible and secret names here specified⁶⁰¹ unto which they are severally and Respectively obedient and whereby⁶⁰² (according to thy primitive decree⁶⁰³) they are powerfully governed they may forthwith Immediately move, Descend and appear visibly unto me, at all times and in all places whensoever and wheresoever I shall call them forth according as necessity shall require their favourable and familiar society, community and Assistance, That it may be⁶⁰⁴ one witness of thy promise for ENOCHs sake unto thy humble and obedient servant.⁶⁰⁵

⁵⁹¹ S2: "instructions"; R2: "& instructions".

⁵⁹² S2: "four".

⁵⁹³ R2: Replaces "Tables, notes, or mystical figures" with "four Angles thereof, whose names are comprised, in the said four Tables, notes, or mystical figures".

⁵⁹⁴ R2: Inserts "forth".

⁵⁹⁵ S2, R2: Inserts "I".

⁵⁹⁶ S2, R2: Inserts "&".

⁵⁹⁷ R2: Omits "I".

⁵⁹⁸ S2: Inserts "and".

⁵⁹⁹ R2: Inserts "therein".

⁶⁰⁰ S2, R2: "at".

⁶⁰¹ S2, R2: Replaces this with "sacred names therein specified".

⁶⁰² R2: "thereby".

⁶⁰³ R2: "Decrees".

⁶⁰⁴ S2: "one".

⁶⁰⁵ R2: Inserts "Amen".

[Invocation of the Kings, Seniors, Angels and Spirits of the East]

Invocation by way of humble supplication & petition to the King and all the dignified Angels or Angelical powers of Light whose names, natures, mansions, orders and offices with other mysteries there unto properly appertaining are comprehended and to be found in and collected out of the foregoing Terrestrial Table or Tables according as in the Isagogical⁶⁰⁶ preface or Introduction to the use thereof is before mentioned.

Humble supplication and petition made to the great King BATAIVA principal governor and Celestial Angelical watchman set over the Watch Tower or Terrestrial Table of the East, by the three mighty names of God ORO, IBAH, AOZPI.

O THOU Royal⁶⁰⁷, great, mighty and powerful Angel of the most high, Immense, Immortal, and Incomprehensible God of Hosts BATAIVA who in the beginning of time by the divine decree and appointment of the Highest in the unity of the Blessed Trinity were set over the Terrestrial Angle of the East, as the only King, governor, overseer, principal watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, Assault, Surprisal, Theft or other wicked Encroachments, usurping⁶⁰⁸ Blasphemy of the great Enemy of God's glory and the welfare of mankind the Devil and spirits of darkness: And as a snaffle to restrain their wickedness by the Bit of God's boundless power and Justice, to the intent that (they being put on into the Earth) their Envious will may be bridled the determinations of the most high God fulfilled, and his creatures Kept within the compass and measure of order, We humbly Invoke, Entreat and Beseech you; O you Royal Angel BATAIVA, in by and through these potent, mighty, and great names of your God ORO, IBAH, AOZPI to preserve, defend, keep, and protect us, from the wicked Illusions, envious⁶⁰⁹ Temptations, violent Assaults, or any other destructive surprisals of all evil spirits, or Inferior powers of darkness, whatsoever, And that we may not be thereby dismayed, vanquished or overcome, and that by the virtue, power, and efficacy

⁶⁰⁶ An old term meaning Introductory.

⁶⁰⁷ S2: "Regal".

⁶⁰⁸ S2: "user".

⁶⁰⁹ S2: "Temptations".

Practical Angel Magic

of those Tables, Seals or character of your Creation⁶¹⁰, and by these Banners, Ensigns or Trophies of Honour and glory, borne or standing before you,⁶¹¹ both divine, Celestial, Angelical, natural and Royal Tokens and Testimonies of Monarchy, majesty and Imperial Authority given and confirmed unto you in the beginning of the world and by the Influence, Efficacy, force, and virtue thereof, we most earnestly entreat and humbly beseech you, to be gracious & friendly to⁶¹² us herein; And furthermore likewise to help, Aid, and assist us, in all these, and such our Temporal and Terrestrial operations⁶¹³, affairs and concerns, as wherein you may or can by the Supreme powers of that your Kingly office, under Authority given you of the Highest, for the protection, preservation, care, conduct, effort⁶¹⁴, support, Benefit, Assistance, and use of mankind living on Earth; And amongst the rest, we also again humbly entreat and earnestly beseech you that all those six great Angels called Angelical Seniors, and all other governing or Superior Angelical and Elemental powers of Light Celestially dignified, and also that all other dignified servient and subservient Spirits or Benevolent Aerial powers who are by nature and office, friendly and good, and ordained (by divine appointment in the Unity of the Blessed Trinity) for the use, Benefit and service of Mankind of all degrees and offices from the Superior to the Inferior, in the orders and mansion serving the most high God under your Imperial and Sovereign power, Authority, command, subjection, service, and obedience, properly referred or appropriated to the East Angle of the Air, Respecting also the like point of the Compass, Quarter, Angle, or division of the Earth, may by the force and power of our Invocations be moved, to descend and appear visibly unto us, in this Crystal Glass⁶¹⁵ or otherwise out of the same, as either convenience or necessity of the occasion shall require, and that they may at the reading and repetition of our Invocations or calls on that Account by us made unto them, move, Descend, appear, visibly to the sight of our Eyes, and to speak Audibly unto us, as that we may plainly and perfectly both see and hear them and friendly to converse with us fulfilling our desires and requests in all things,

⁶¹⁰ S2: Replaces "Tables, Seals or character of your Creation" with "those three said mighty names of God ORO, IBAH, AOZPI, O you great, potent and Royal Angel BATAIVA, and by the true Seal and Character of your Creation".

⁶¹¹ S2: Inserts "as".

⁶¹² S2: "unto".

⁶¹³ S2: Inserts "and".

⁶¹⁴ S2: "comfort".

⁶¹⁵ The abbreviation C.G. or Crystal Glass used henceforth in the text is probably a contraction of "C.S. or G.R.". However to distinguish clearly we have replaced it with the term "Crystal Glass".

Practical Angel Magic

according to their several and Respective offices and to serve us therein, and also do for us as for the servants of the most high God, whensoever and wheresoever and whereunto we shall at any time and place move them both in power and presence whose works herein shall be a song of Honour to the glory & praise of the most high God both in your & their Creation Amen.

Invocation by way of humble supplication & petition made to the six Angels or Angelical Seniors Habioro¹, Aaoxai², Hetemorda³, Ahaozpi⁴, Hipotga⁵, & Autotar⁶, by the great and mighty name of their Imperial King BATAIUA.

O You great Angels or Angelical Seniors Habioro, Aaoxai, Hetemorda, Ahaozpi, Hipotga, & Autotar, serving the (mighty &) most high God Oro, Ibah, Aozpi, before the mighty Angelical monarch King BATAIVA, in the Angle, Region, or Division of the East, who are dignified with celestial power and Authority therein, and by office Judging the government of the Angelical King, thereby fulfilling the divine will & pleasure of the Highest, in all things appointed and committed to your charge, and placed in superior orders under the said Angelical King, and governing over all others both Superior, servient and subservient Angels or Angelical powers, Celestially dignified, and also all others⁶¹⁶ Elemental spirits whatsoever that in any wise hath power, mansion Residence, orders, office, place or being, in the East part, Region or Angle of the Air, with like Respect also from thence to be had to the East point of the compass, Angle, part or division of the Earth. We the servants of the most high God and reverently here present⁶¹⁷ in his holy fear, do humbly beseech and earnestly entreat you all: O ye Angelical Seniors Habioro, Aaoxai, Hetemorda, Ahaozpi, Hipotga, Autotar, in by and through this Imperial mighty and powerful name BATAIUA, That all or some one, or any of you, Jointly and severally, Every and each one, in general and particular, for and by itself Respectively, would be favourable and friendly unto us, as that whensoever or wheresoever, we shall Invoke, move, or call you forth unto visible appearance and our Assistance, you then would be thereby moved, to descend and appear visibly unto us in this Crystal Stone or Glass Receptacle set here before us for that purpose, or otherwise personally to appear out of it, visibly here before us, and so as that we may plainly see you and Audibly here you speak unto us, and by

⁶¹⁶ S2: "other".

⁶¹⁷ S2: "present here".

Practical Angel Magic

such⁶¹⁸ your friendly and verbal converse with us, to Illuminate, Instruct, direct, help, aid, and assist us in all things whatsoever we shall humbly desire beseech and request of you, wherein by nature & office given you of the Highest you may or can; Hear us therefore, O ye Blessed Angels or Angelical seniors Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, And in the mighty name BATAIUA, and by the virtue, power, Influence, Efficacy and force thereof, we earnestly entreat and humbly beseech you to grant these our Supplications & petitions that all or any of you, which we shall at any time hereafter, Invoke, move or call⁶¹⁹ forth to visible appearance, would then be favourably and friendly placed in Celestial charity and Benevolence, forthwith and Immediately at such our Invocations and earnest requests accordingly of us made. Be thereby moved, and also to move, descend, visibly appear and speak Audibly unto us, either in this Crystal Glass⁶²⁰ or otherwise out of the same as it shall please God, and you his Angelical ministers or Celestial messengers of divine grace, and Light, and shall be most beneficial and best befitting and convenient for us therein, and to administer unto us the bountiful gifts of all Earthly benefits and also endow us, with the gift of true Science and Sapience, and such like other gifts of human Accomplishments and enjoyments as may or shall be fit for us, and so beneficial unto us, that we may thereby live happy with comfort during our continuance in this our mortal being. all which we humbly beseech and earnestly entreat of all and every one of you Sacred Angels or Angelical Seniors in the name of your God and King, wherein these your friendly and Benevolent works (thus graciously communicated and given to us) shall be a song of Honour and the praise of your God in your Creation Amen

Invocation by way of humble supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the first Lesser Angle or division of the great Quadrangle or Table of the East Vrzela, Zlar, Larz, & Arzel, by the great and powerful name of God Erzela.

O You great and glorious Angels or Angelical powers of Light Vrzela, Zlar, Larz, Arzel, governing & set over the first Lesser Angle, division, or Quarter of the great Quadrangle of the East part of the Air, Respecting the like part or point of the compass appropriated to

⁶¹⁸ S2: "your".

⁶¹⁹ S2: "you".

⁶²⁰ S2: "Crystal Stone or glass Receptacle".

Practical Angel Magic

the Earth, serving your most high God Erzela, in orders and office accordingly as you (by Celestial dignification) are in place and power more Aerially Superior, unto which⁶²¹ is also given of the Highest by nature and office the true knowledge of the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together and to reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invoked or moved thereunto: we the servants of the Highest (and⁶²² the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you, O you Angels or Angelical powers of Light, or Celestially dignified spirits of the Air, governing in orders degree, mansion (as aforesaid) Vrzela, Zlar, Larz, & Arzel, Jointly and severally, Every and each one, for and by it self Respectively, in by & through this mighty and powerful name of your God Erzela, that you (at these our humble requests and Addresses) would be so favourable and friendly unto us, as that whensoever or wheresoever we shall invoke, move, or call you forth to visible appearance, and our Assistance, you would be thereby moved, to descend, & appear (out of the same) visibly here before us in this Crystal Stone or Glass Receptacle and so as that we may plainly see you and Audibly hear you speak unto us, and by Such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true sapience which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed, given, or administered unto us; Hear us therefore O you⁶²³ sacred Angelical powers of Light, or Celestially dignified spirits of the Air, by degree and orders superior and governing (as aforesaid) Vrzela, Zlar, Larz, Arzel, We do yet further in this great name of your God Erzela, and by the force, power and efficacy thereof, Earnestly Entreat and humbly beseech you, to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter, Invoke, move, or call forth to visible appearance, would readily and forthwith move, Descend, and visibly appear unto us, whensoever we shall Invoke, call forth, or move you thereunto in this Crystal Glass standing here before us or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for us, or unto us, in these our Actions and operations, speaking Audibly unto us, and also thereby directing and instructing us in the true knowledge of that your Angelical

⁶²¹ S2: "whom".

⁶²² S2: "of".

⁶²³ S2: "ye".

Practical Angel Magic

sapience and science, given you of the Highest; And wherein also who hath accordingly by orders & office ordained and appointed you and this your Angelical Benevolence in Celestial grace & charity thus given & granted unto us, and also in the accomplishments & fulfilling of all these our humble desires and requests and whatsoever also shall be requisite and fit for us to know shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the first Lesser Angle or division of the great Quadrangle or Table of the East Cezodenes¹, Totet², Sias³, Efemende⁴, who are moved and called forth, by the great and powerful name of God Idoigo, and constrained to do what they are commanded, according to their office by the great name of God Ardeza.

O You Angelical powers of Light or dignified spirits of the Air Cezodenes, Totet, Sias, Efemende, serving in orders under Superior powers your most high & omnipotent God Idoigo, Respecting the like part or point of the compass appropriated to the Earth in the first Lesser Angle or division of the great Quadrangle or East part of the Air, accordingly as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature and office the true knowledge of physick in all its parts and the curing of all diseases whatsoever are incident to human bodies, and to Reveal, show forth and giving the same unto mankind living on Earth, whensoever you shall be moved and called forth, and by the great name of your God Ardeza commanded thereunto: we the servants of the Highest and the same your God and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O you Benevolent Angels,⁶²⁴ dignified powers of the Air serving in orders, degree & mansion as aforesaid Cezodenes, Totet, Sias, Efemende, Jointly and severally, every and each one, for and by it self respectively in by and through this mighty and powerful name of your God Idoigo, that you (at these our Earnest Addresses) would be so truly willing and friendly unto us, that whensoever & wheresoever we shall Invoke, move, or call you forth unto visible appearance and our Assistance you then would readily & Immediately forthwith at our Invocations, move, descend, appear, and show your selves corporally visible unto us in this Crystal

⁶²⁴ S2: "or".

Practical Angel Magic

Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse & show forth and given to us, And furthermore also that in by and through this great and powerful name of your God Ardeza and the force and virtue thereof; we do likewise, earnestly entreat, and Invoke you, to do accomplish and fulfil whatsoever (accordingly and⁶²⁵ is by nature and office given you of the Highest) we shall request and command you: Hear us therefore O you Benevolent Servient Angels or dignified Spiritual powers of the Air serving in orders, office, degree and mansion and by nature as aforesaid Cezodenes, Totet, Sias, Efemende, you do yet further in this great name of your God Idoigo, and by the virtue and efficacy thereof, Earnestly Invoke and entreat you to yield up, and give unto us your assuredly firm, free, full and obliged consent herein, that all or any of you which we shall at any time hereafter Invoke, move, or call forth to visible appearance would certainly without any tarrying or delay, Immediately move, descend, and visibly appear unto⁶²⁶ us, in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you directing and Instructing us in the true knowledge and judgement of that your spiritual sapience and science given to you of the Highest. And in this undoubted true and great name of your God Ardeza, and by the virtue and power thereof, whereby we also earnestly Invoke and entreat you not only to reveal, declare, show forth, and make known unto us the true and apprehensive knowledge⁶²⁷ of all such occult & mystical Arcanaes in physick and of whatsoever else relates thereunto, as are unknown of mankind but also do whatsoever we shall further command, request or desire to be done for us relating to the said sciences, & our benefits therein, as you by office are of the Highest accordingly preordained & appointed All which your obedience readily & willingly fulfilling and exemplifying⁶²⁸ unto us, as here we have in the powerful and true names of your God Earnestly entreated and besought you,

⁶²⁵ S2, "as".

⁶²⁶ S2, "to".

⁶²⁷ S2, "which apprehensive".

⁶²⁸ S2, "accomplishing".

Practical Angel Magic

shall be a song of Honour, & the praise of your God in your Creation Amen

Invocation by way of humble supplication & petition made to the four Benevolent Angels or Angelical powers of Light placed in orders, and set over the Second Lesser Angle or division⁶²⁹ of the great Quadrangle or Table of the East, Vtepa¹, Tepau², Paute³, Autep⁴, by the great and powerful name of God EUTEPA.

O Ye great and glorious Angels or Angelical powers of Light Vtepa, Tepau, Paute, Autep, governing or set over the Second Lesser Angle, division or Quarter of the great Quadrangle of the East part of the Air, Respecting the like part or point of the Compass appropriated to the Earth, serving⁶³⁰ your most high God Eutepa, in orders and offices accordingly as you (by celestial dignification) are in place and power more Aerially superior, and to whom is also given of the Highest by nature and office (* moving from place to place) the true Knowledge of the Knitting together of natures and also as well the destruction of nature, and of things that may perish as of conjoining and knitting them together, and to reveal, show forth & communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be (called,) Invoked or moved thereunto; We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all, O you Angels or Angelical powers of Light or Celestially dignified spirits of the Air, governing in orders, degree, mansion as aforesaid Vtepa, Tepau, Paute, Autep, Jointly and severally, every and each, of for and by it self Respectively, in by and through this mighty and powerful name of your God Eutepa, that you (by these humble requests and Addresses) would be favourably friendly unto us, as that whensoever or wheresoever we shall Invoke, move, or call you forth to visible appearance and⁶³¹ Assistance, you would be thereby moved to descend & appear visibly unto us in this Crystal Stone or Glass Receptacle which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true sapience, which

⁶²⁹ S2: "Divisions".

⁶³⁰ S2: "one".

⁶³¹ S2: Inserts "our".

Practical Angel Magic

by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us: Hear us therefore O ye Sacred Angelical powers of Light or Celestial dignified spirits of the Air, by degree, and order, Superior and governing (as aforesaid) Vtepa, Tepau, Paute, Autep, We do yet further in this great name of your God Eutepa and by the force power, and Efficacy thereof, earnestly entreat and humbly beseech you to grant these our Supplications and petitions and that all or any of you that we shall at any time hereafter, Invoke, move, or call forth to visible appearance would⁶³² readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invoke, move, (or) call forth, or move you thereunto in this Crystal Glass standing here before is, or otherwise out of it, as shall please God and you his ministers of divine grace and as best befitted or shall be most convenient or beneficial for us, or unto us in these our Actions and operations, speaking Audibly unto us, and also thereby directing and instructing us, in the true knowledge of that your Angelical Sapience and Science given of you of the Highest, and wherein also, he hath accordingly by orders and office ordained and appointed you, & also in the accomplishment and fulfilling of all these our humble desires and requests and this your Angelical benevolence in celestial grace and charity thus given and granted unto us, and whatsoever also shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified spirits of the Air placed in orders and serving in the Second Lesser Angle or division of the great Quadrangle or Table of the East Oyoube¹, Paoc², Vrbeneh³, Dir⁴, who are moved and called forth by the great and powerful name of God Hacza, and constrained to do what they are commanded according to their office, by the great name of God Palam.

O Ye Angelical powers of Light or dignified spirits of the Air O Yube, Paoc, Vrbeneh, Dir, serving in orders under Superior powers your most high and omnipotent God Hacza, in the Second Lesser Angle or division of the great Quadrangle or East part of the Air Respecting the like part or point of the compass appropriated to the Earth accordingly as you therein are placed more inferior and subservient; And unto whom is given of the Highest by nature and

⁶³² S2: "readly".

Practical Angel Magic

office the true knowledge of (* finding & use of metals, of Congelation of Stones & the virtues of all stones whatsoever,)⁶³³ physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies, and to Reveal, show forth, and give the same unto⁶³⁴ mankind living on Earth, whensoever you shall be moved and called forth; And by the great name of your God Palam commanded thereunto: We the servants of the Highest and the same your God, and Reverently here present in his holy fear, do earnestly entreat, call upon, and move you all, O you Benevolent Angels or dignified powers of the Air, serving in orders, degree, and mansion (as aforesaid) OYube, Paoc, Vrbeneh, Duri, Jointly and severally, every and each one, for and by it self Respectively, in by and through this mighty and powerful name of your God Hacza, that you (at this our Earnest Addresses) would be so truly willing and friendly unto us that whensoever and wheresoever we shall Invoke, move or call you forth unto visible appearance and our Assistance, you then would readily and Immediately forthwith at our Invocations move, descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience which by nature and office (given to⁶³⁵ you of the Highest) may by such your visible appearance and verbal converse be showed forth and given to us; And furthermore also, that in, by, and through this great and powerful name of your God Palam, and the force and virtue thereof; we do likewise earnestly Invoke, and entreat you to do accomplish and fulfil whatsoever (accordingly⁶³⁶ and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore O ye Benevolent Servient Angels or dignified spiritual powers of the Air, Serving in orders, office, degree and mansion and by nature as aforesaid OYube, Paoc, Vrbeneh, Duri, you do yet further in this great name of your God Hacza, And by the virtue and Efficacy thereof, earnestly Invoke and entreat you, to yield up and give unto us your assuredly firm, free, full and obliged consent herein⁶³⁷, that all or any of you which we shall at any time hereafter invoke move, or call forth to visible appearance, would certainly without any tarrying or delay Immediately move, descend, and

⁶³³ S2: "and of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies".

⁶³⁴ S2: "to".

⁶³⁵ S2: Omits "to".

⁶³⁶ S2: "and".

⁶³⁷ S2: "therein".

Practical Angel Magic

visibly appear unto us in this Crystal Glass standing here before us or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial, convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so, as that we may sensibly hear you and understand you, directing and instructing us in the true knowledge and Judgement of that your Spiritual Sapience and Science given you of the Highest; And in this undoubtedly true and great name of your God Palam, and by the virtue and power thereof, whereby we also earnestly Invoke & entreat you not only to reveal, declare,⁶³⁸ show forth and make known unto us, the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick, and of⁶³⁹ whatsoever else relates therein unto⁶⁴⁰ as are unknown of mankind, but also do whatsoever we shall further command, request or desire to be done for us, relating to the said science and our benefits therein, as you by office of the Highest accordingly preordained and appointed; All which your obedience, readily & willingly fulfilling and accomplishing unto us, as here we have in the powerful and true name of your God earnestly entreated and besought you, shall be a song of Honour & the praise of your God in your Creation Amen.

Invocation by way of humble supplication & petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the third Lesser Angle or division of the great Quadrangle or Table of the East Cenbar¹, Enbarc², Barcen³, Vrcenbe⁴, by the great and powerful name of God Ecenbar.

O Ye great and glorious Angels or⁶⁴¹ Angelical powers of Light Cenbar, Enbarc, Barcen, Vrcenbe, governing or⁶⁴² set over the Third Lesser Angle, division or Quarter of the great Quadrangle of the East part of the Air, Respecting the like part or point of the compass, appropriated to the Earth serving your most high God Ecenbar, in orders and offices accordingly as you (by⁶⁴³ Celestial Dignification) are in place and power more Aerially Superior, unto who is also given of the Highest by nature and office, the true

⁶³⁸ S2: Inserts "and".

⁶³⁹ S2: Omits "of".

⁶⁴⁰ S2: Replaces "therein unto" with "thereunto".

⁶⁴¹ S2: "beneficial".

⁶⁴² S2: "and".

⁶⁴³ S2: Repeats "by".

Practical Angel Magic

knowledge of (* all Mechanical crafts whatsoever), of the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining, knitting them together;⁵⁴⁴ And to Reveal, show forth, and communicate the same unto mankind (by your Angelical ministry) living on the Earth, whensoever you shall be invoked or moved thereunto, we the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O ye Angels or Angelical powers of Light or celestially dignified Spirits of the Air, governing in orders, degree, mansion (as aforesaid) Cenbar, Enbarc, Barcen, Vrcenbe, Jointly and severally, every and each one, for and by it self Respectively, in, by and through this mighty and powerful name of your God Ecenbar, that you (at these our humble requests and Addresses) would be so favourable and friendly unto us as that whensoever or wheresoever we shall Invoke, move, or call you forth to visible appearance and our assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Stone or Glass Receptacle which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and Audibly here you speak unto us; And by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us; Hear us therefore, O ye Sacred Angelical powers of Light or Celestial dignified Spirits of the Air by degree, and orders Superior and governing (as aforesaid) Cenbar, Enbarc, Barcen, Vrcenbe, we do yet further in this great name of your God Ecenbar, and by the force power and efficacy thereof, earnestly entreat and humbly beseech you, to grant these our supplications and petitions, and that all or any of you, that we shall at any time hereafter Invoke, move, or call forth to visible appearance, would readily and forthwith move, descend, and visibly appear unto us, whensoever we shall Invoke, call forth, or move you thereunto in this Crystal Glass standing here before us, or otherwise to appear out of it, as it shall please God and you his ministers of divine grace, and as befitted or shall be most convenient or beneficial for us, or unto us, in these our Actions and operations, Speaking Audibly unto us, and also thereby directing and Instructing us in the true knowledge of that your Angelical Sapience and Science given you of the Highest, and

⁵⁴⁴ 52: This section is all struck out, thus "~~of the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining, knitting them together~~".

Practical Angel Magic

wherein so⁶⁴⁵ He hath accordingly by orders and office ordained and appointed you and this your Angelical benevolence in celestial grace and charity thus given and granted unto us; And also in the accomplishment & fulfilment of all these our humble desires and Requests and whatsoever else may⁶⁴⁶ be requisite and fit for us to know, shall be a song of Honour and praise of your God in your creation Amen.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the Third Lesser or division of the greater Quadrangle or Table of the East, Abemo¹, Naco², Ocenem³, Shael⁴, who are moved and called forth by the great and powerful name of God Aiaoi, and constrained to do what they are commanded according to their office by the great name of God Ouit.

O Ye Angelical powers or dignified spirits of the Air Abemo, Naco, Ocenem, Shael, serving in orders under superior powers your most high and omnipotent God Aiaoi, in the Third Lesser Angle, or division of the great Quadrangle or East part of the Air, Respecting the like part or point of the compass appropriated to the Earth accordingly as you therein are placed more Inferior and Subservient, and⁶⁴⁷ unto whom is given of the Highest by nature & office the true knowledge of (*Transformation & transplantation,) physick in all its parts an the curing of diseases which are incident to Human bodies;⁶⁴⁸ And to reveal, show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Ouit, commanded thereunto; We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O ye Benevolent Angels or dignified Spirits of the Air, serving in orders, degree, and mansion (as aforesaid) Abemo¹, Naco², Ocenem³, Shael⁴, Jointly and severally, every & each one for and by it self Respectively, in by and through this mighty and powerful name of your God Aiaoi, that you (at these our earnest Addresses) would be so truly willing and friendly unto us,⁶⁴⁹ that whensoever and wheresoever we shall invoke

⁶⁴⁵ S2: "also".

⁶⁴⁶ S2: "shall".

⁶⁴⁷ S2: "also".

⁶⁴⁸ S2: Omits this section thus: "physick in all its parts an the curing of diseases which are incident to Human bodies".

⁶⁴⁹ S2: Inserts "as".

Practical Angel Magic

move or call you forth, unto visible appearance and our Assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you, and audibly hear you speak unto us; And by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and given to us; And furthermore also, that in by and through this great and powerful name of your God Ouit, and the force and virtue thereof; we (the servants of the most high God) do likewise earnestly Invoke and Entreat you, to do, accomplish and fulfil whatsoever we shall request and command you; Hear us therefore O ye Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion (as aforesaid) Abemo, Naco, Ocenem, Shael, you do yet further in this great name of your God Aisoai, and by the virtue and efficacy thereof, Earnestly invoke and entreat you to yield up and give unto us, your assuredly firm free, full, and obliged consent herein, That all or any of you, which we shall at any time hereafter Invoke, move or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and instructing us in the true knowledge and Judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Ouit, and by the virtue and power thereof, whereby we also earnestly Invoke and entreat you, not only to reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such occult & mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do whatsoever we shall further command, Request or desire to be done Relating to the said Science and our Benefits therein (as you by office are of the Highest) accordingly preordained and appointed; All which your obedience, Readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated and besought you shall be a song of Honour and the praise of your God in your Creation Amen.

Practical Angel Magic

Invocation by way of humble supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the fourth Lesser Angle or division of the great Quadrangle or Table of the East Exgezod¹, Gezodex², Zodexge³, Dexgezod⁴, by the great and powerful name of God Eexgezod.

O Ye⁶⁵⁰ great and glorious Angels or Angelical powers of Light Exgezod, Gezodex, Zodexge, Dexgezod, governing and set over the fourth Lesser Angle division or Quarter of the great Quadrangle of the East part of the Air, Respecting the like part or point⁶⁵¹ of the compass appropriated to the Earth serving your most high God Eexgezod in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior unto whom is given also of the Highest by nature and office the true knowledge (* of the Secrets of men knowing &c) (of physick in all its parts) and of the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together.⁶⁵² And to Reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invoked or moved thereunto; We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all, O ye Angels or Angelical powers of Light, or Celestially dignified Spirits of the Air governing in orders degree and mansion (as aforesaid) Exgezod, Gezodex, Zodexge, Dexgezod, Jointly & severally Every and Each one, for and by it self Respectively, In by and through this mighty and powerful name of your God Eexgezod, that you (at these our humble Requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invoke, move, or call you forth to visible appearance & our Assistance, you would be thereby moved, to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us; And so, as that we may plainly see you and Audibly hear you Speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled Knowledge and true Sapience, which by nature & office (given you of the Highest) may by such your Angelical ministry, be Revealed

⁶⁵⁰ S2: "you".

⁶⁵¹ S2: "or-point".

⁶⁵² S2: Has this section struck through, thus: "~~and of physick in all its parts and of the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Practical Angel Magic

given or administered; Hear us therefore, O you⁶⁵³ Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree and order Superior and governing (as aforesaid) Exgezod, Gezodex, Zoderge, Dexgezod, we do yet further in this great name of your God Eexgezod, And by the force power and efficacy thereof, to grant these our humble Supplications and petitions and that all or any of you, that we shall at any time hereafter Invoke move or call forth to visible appearance, would Readily and ⁶⁵⁴ forthwith move, Descend and visibly appear unto us in this Crystal Glass standing here before us or otherwise out of it as shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or Beneficial for us or unto us, in these our Actions and operations, Speaking Audibly unto us, and also thereby directing & Instructing us in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office ordained and appointed you; And this your Angelical Benevolence in Celestial grace & charity thus given and granted unto us, and also in the Accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the fourth Lesser Angle or division of the great Quadrangle or Table of the East Acca¹, Enpeat², Otoi³, Pemox⁴, who are moved and called forth by the great & powerful name of God Aovararzod, and constrained thereunto to do what they are commanded according to their office by the great name of God Aloai.

O Ye Angelical powers of Light or dignified Spirits of the Air, Acca, Enpeat, Otoi, Pemox, serving in orders under superior powers your most high and omnipotent God, Aovararzod, in the fourth Lesser Angle, division of the great Quadrangle or East part of the Air, Respecting the like part or point of the Compass appropriated to the Earth accordingly as you therein are placed more Inferior and subservient, and unto whom is given of the Highest by nature and office, the true knowledge (* of all Elemental creatures amongst us,

⁶⁵³ S2: "ye".

⁶⁵⁴ S2: Omits "and".

Practical Angel Magic

how many Kinds,⁶⁵⁵ their life⁶⁵⁶ in the creation as they are severally placed in the 4 Elements, Air, Earth, fire & Water,) of physick in all its parts and the curing of all diseases, which are Incident to Human bodies,⁶⁵⁷ and to reveal, show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of your God Aloai, commanded thereunto; we the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all; O you⁶⁵⁸ Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion (as aforesaid) Acca, Enpeat, Otoi, Pemox, Jointly and severally, every and each one, for and by itself respectively, In by and through this mighty and powerful name of your God Aovararzod, that you (at these our earnest Addresses) would be so truly willing and friendly unto us that whensoever and wheresoever we shall Invoke, move, or call you forth unto visible Appearance and our Assistance, you then would readily and forthwith at our Invocations move, Descend, appear and show your selves corporally visible unto us, in this Crystal Glass standing here before us⁶⁵⁹, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, And by such your Spiritual Revelations to make us partakers of that true knowledge & Sapience which by nature & office (given you of the Highest) may be showed forth and given to us, and furthermore also that in by and through this great and powerful name of your God Aloai, and the force and virtue thereof, we do likewise Earnestly Invoke and entreat you, to do, accomplish, and fulfil whatsoever (accordingly and by its nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion (as aforesaid) Acca, Enpeat, Otoi, Pemox, you do yet further in this great name of your God Aovararzod, and by the virtue and efficacy thereof, Earnestly Invoke and Entreat you, to yield up, and give unto us your assuredly firm, free, full, and obliged consent herein, That all or any of you which we shall at any time hereafter, Invoke, move, or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately, move, descend, and visibly appear unto us in this Crystal Glass standing here before us or otherwise out of it as

⁶⁵⁵ S2: Inserts "&".

⁶⁵⁶ S2: "use".

⁶⁵⁷ S2: Has this section crossed out, thus: "~~of physick in all its parts and the curing of all diseases, which are Incident to Human bodies~~".

⁶⁵⁸ S2: "ye".

⁶⁵⁹ S2: "me".

Practical Angel Magic

it shall please God to give unto you, and thereby most beneficial convenient and fit for us in these both our present and other our future Actions & operations and to speak plainly unto us so as that we may sensibly hear you and understand you directing & Instructing⁶⁶⁰ in the true knowledge and judgement of that your Spiritual Sapience (given you of the Highest) And in this undoubted true and great name of your God Aloai, and by the virtue and power thereof, whereby we also earnestly Invoke and Entreat you not only to instruct⁶⁶¹, declare, show forth and make known unto us the true and apprehensive knowledge of all such occult & mystical Arcanaes in physick, and of whatsoever else relates thereunto as are unknown of mankind, but also do whatsoever⁶⁶² we shall further command⁶⁶³, request⁶⁶⁴, desire to be done, relating to the said Science and our benefit therein (as you by office are of the Highest) accordingly preordained and appointed; All which your obedience readily and willingly fulfilling and accomplishing unto us as here we have in the powerful and true names of your God Earnestly Entreated,⁶⁶⁵ besought you, shall be a song of Honour and the praise of your God in your Creation Amen.

⁶⁶⁰ S2: Inserts "us".

⁶⁶¹ S2: "reveal".

⁶⁶² S1: Repeats the word "whatsoever" here.

⁶⁶³ S2: Inserts "and".

⁶⁶⁴ S2: Inserts "or".

⁶⁶⁵ S2: Inserts "and".

[Invocation of the Kings, Seniors, Angels and Spirits of the West]

Humble Supplication and petition made to the great King RAAGIOS, principal governor and Celestial Angelical watchman set over the watch Tower or Terrestrial Angle of the West by the 3 mighty & powerful names of God Emph, Arsel, Gaiol.

O Thou Regal, great, mighty and powerful Angel of the most high, Immense, Immortal, and Incomprehensible God of Hosts RAAGIOS, who in the beginning of time by the divine decree and appointment of the Highest in the unity of the Blessed Trinity wast^{ooo} set over the Terrestrial Angle of the West, as the only King, governor, overseer, principal watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, Assault, Surprisal, Theft or other wicked Encroachments, usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and Spirits of darkness; And as a snaffle to restrain their wickedness by the bit of God's boundless power and Justice, to the intent that (they being put on, into the earth) their Envious will may be bridled the determinations of the Highest fulfilled, and his creatures kept within the compass and measure of order; we humbly beseech, Invoke and Entreat you, O you Royal Angel RAAGIOS, In by and through these potent mighty and great names of your God Emph, Arsel, Gaiol, to preserve, defend, keep and protect us, from the wicked Illusions, Envious Temptations violent Assaults, or any other destructive Surprisals of all Evil Spirits or Infernal powers of darkness whatsoever and that we may not be thereby dismayed, vanquished or overcome, and that by the virtue, power & efficacy of those three said mighty names of God, Emph, Arsel, Gaiol, O you great potent and Royal Angel RAAGIOS, and by the true seal or character of your Creation, and by those Banners, Ensigns or Trophies of Honour and glory borne or standing before you as both divine Celestial Angelical, natural and Royal Tokens and Testimonies of Monarchy majesty and Imperial Authority (given and confirmed unto you in the beginning of the world), and by the Influence, Efficacy, force and virtue thereof; We most Earnestly Entreat and humbly beseech you to be gracious and friendly unto us herein, and furthermore likewise to help, aid, and assist us in all these as such our Temporal and Terrestrial operations, affairs, and concerns, as wherein you may or can by the Superior power of that

^{ooo} Sz: "west".

Practical Angel Magic

your Kingly order and Authority (given you of the Highest) for the protection, defence, preservation, care, conduct, comfort, support, Assistance, Benefit and use of mankind living on Earth, and amongst the rest we also again humbly entreat and Earnestly beseech you, that all those six governing⁶⁶⁷ Angels called Angelical Seniors, and all other governing or superior Angelical and Elemental powers of Light Celestially dignified, and also that all other dignified Servient and Subservient Spirits or Benevolent Aerially powers who are by nature and office friendly and good, and ordained (by divine appointment in the unity of the Blessed Trinity) for the use, Benefit and Service of mankind, of all degrees and offices from the Superior to the Inferior in the order and mansion serving the most high God, under your Imperial and Sovereign power, Authority, command, Subjection Service and obedience properly referred or appropriated to the West Angle of the Air, Respecting also the like point of the Compass, Quarter, Angle⁶⁶⁸, division of the Earth, may by the force and power of our Invocations be moved to descend and appear visibly unto us in this Crystal Glass or otherwise out of the same, as either convenience or necessity of the occasion shall require, and that they may at the reading and repetition of our Invocations or calls on that account by us made unto them, moved, Descend and appear before us visible⁶⁶⁹ to the Sight of our Eyes, and to speak Audibly unto us that we may plainly and perfectly both see and hear them and friendly to converse with us fulfilling our desires and requests in all things according to their several and respective offices, and to serve us therein, and also do for us as for the servants of the most high God, whensoever and wheresoever and whereunto we shall at any time and place move you both in power and presence whose works herein shall be a song of Honour to the glory and praise of the most high God both in your and their Creation Amen.

Invocation by way of humble supplication and petition made to the six great Angels or Angelical Seniors Lefarahpem¹, Sainou², Laoaxarp³, Selgaiol⁴, Ligdisa⁵, Soaixente⁶, by the great and powerful name of their Imperial King RAAGIOS.

O Ye great Angels or Angelical Seniors Lefarahpem, Sainou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, serving your most high God

⁶⁶⁷ S2: "great".

⁶⁶⁸ S2: Inserts "or".

⁶⁶⁹ S2: "visibly".

Practical Angel Magic

Emph, Arsel, Gaiol, before the mighty Angelical monarch King RAAGIOS, in the Angle, Region or division of the West, and who are dignified with Celestial power and Authority therein, and by office judging the government of the Angelical King, thereby fulfilling the divine will and pleasure of the Highest in all things appointed and committed to your charge, and placed in Superior (power⁶⁷⁰ &) order under the said Angelical King and governing over all other, both superior Servient and subservient Angels or Angelical powers celestially dignified, and also all other Elemental Spirits whosever that in any wise hath power, mansion, Residence, orders, office, place or being, in the West part, Region or Angle of the Air with like respect also, from thence to be had to the west point of the Compass, Angle, part or division of the Earth, we the servants of the Highest, and Reverently here present in his holy fear, do humbly beseech, call upon, & Earnestly Entreat you all,⁶⁷¹ you Angelical Seniors Lefarahpem, Saunou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, In by and through this Imperial mighty and powerful name RAAGIOS, That all or some one severally⁶⁷² of you, Jointly and severally, in general and particular, Every and Each one, for and by it self respectively would be so favourable and friendly unto us as that whensoever or wheresoever we shall Invoke, move or call you forth unto visible appearance & our assistance, you then would be thereby moved to descend, and appear visibly unto us, in this Crystal Glass set here before us, and so, as that we may plainly see and Audibly hear you speak unto us, and by such your friendly Society and verbal converse with us, to Illuminate, Instruct, direct, help, Aid and assist us in all things whatsoever we shall humbly desire, beseech and request of you, wherein by nature and office (given you of the Highest) you may or can; Hear us therefore, O ye Blessed Angels or Angelical seniors Lefarahpem, Saunou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, and in the mighty name RAAGIOS, and by the virtue, power, Influence, Efficacy and force thereof, we earnestly entreat and humbly beseech you to grant these our supplications and petitions, that all or some⁶⁷³ of you which we shall at any time hereafter Invoke, move⁶⁷⁴, call forth to visible appearance would then be favourable and firmly placed in Celestial charity and Benevolence, forthwith & Immediately at such our Invocations and earnest requests accordingly of us made, be thereby moved, and also to move, descend, visibly appear and speak Audibly unto us, either in this Crystal Glass or otherwise out

⁶⁷⁰ S2: "powers".

⁶⁷¹ S2: Inserts "O".

⁶⁷² S2: Replaces "severally" with "or any".

⁶⁷³ S2: "any".

⁶⁷⁴ S2: Inserts "or".

Practical Angel Magic

of the same as it shall please God and you his Angelical ministers or Celestial messengers of divine grace and Light and shall be most befitting, beneficial and convenient for us therein and to administer unto us the bountiful gifts of all Earthly benefits, and also endow us with the gift of true Sapience and science and such like other gifts of human Accomplishments & Enjoyments as may or shall be fit for us, and so beneficial unto us that we may thereby live happy with comfort during our continuance in this mortal being; All which we humbly beseech and earnestly entreat of all and every of you sacred Angels or Angelical Seniors, in the name of your God & King wherein these your friendly and benevolent works (thus graciously communicated and given to us) shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the first Lesser Angle or division of the great Quadrangle or Table of the West Taad¹, Aadet², Adeta³, Detaa⁴, by the great and powerful name of God HETAAD.

O Ye great and glorious Angels or Angelical powers of Light Taad, Aadet, Adeta, Detaa, governing or set over the first Lesser Angle, division or Quarter of the great Quadrangle of the west part of the Air, respecting the like part or point of the compass appropriated to the Earth, serving your most high God Hetaad, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior; unto whom is given also of the Highest by nature and office, the true knowledge of the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together, and to reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invoked or moved thereunto; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do Earnestly Entreat, humbly beseech, and move you all; O you⁶⁷⁵ Angels or Angelical powers of Light, or celestially dignified Spirits of the Air, governing in orders, degree, and mansion (as aforesaid) Taad, Aadet, Adeta, Detaa, Jointly and severally, Every and each one, for and by it self respectively, In by and through this mighty & powerful name of your God Hetaad, that you (at these humble requests and Addresses) would be favourable and friendly

⁶⁷⁵ S2: "ye".

Practical Angel Magic

unto us, as that whensoever or wheresoever, we shall Invoke, move or call you forth to visible appearance & our Assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and⁶⁷⁶ as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled Knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us. Hear us therefore O you⁶⁷⁷ Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degrees⁶⁷⁸ & orders Superior, and governing (as aforesaid) Taad, Aadet, Adeta, Detaa, you do yet further in this great name of your God Hetaad, and by the force, power and Efficacy thereof, Earnestly Entreat, and humbly beseech you to grant these our Supplications & petitions, and that all or any of you that we shall at any time hereafter, Invoke, move or call forth to visible appearance, would readily & forthwith, move, Descend, & visibly appear unto us, whensoever we shall Invoke, call forth or move you thereafter⁶⁷⁹ in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for us, or unto us in these our Actions and operations, Speaking Audibly unto us and also thereby directing and instructing us in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) wherein also he hath accordingly by order and office, ordained and appointed you; And this your Angelical Benevolence in Celestial grace and charity thus given and granted unto us, also in the accomplishment and fulfilling of these our humble desires and requests and of whatsoever else shall be requisite and fit for us to know shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the first Lesser Angle or division of the great Quadrangle⁶⁸⁰ or table of the West Toco¹, Nehded², Paax³, Saux⁴, who are moved and called forth by the great and powerful name of God Obegoca, and constrained to do what they are commanded

⁶⁷⁶ S2: Inserts "so".

⁶⁷⁷ S2: "ye".

⁶⁷⁸ S2: "Degree".

⁶⁷⁹ S2: "thereunto".

⁶⁸⁰ S2: "of".

Practical Angel Magic

according to their office by the great name of God Aabeco.

O Ye Angelical powers of Light, or dignified Spirits of the Air, Toco, Nehded, Paax, Saix, serving in orders under superior powers your most high and Omnipotent God, Obegoca, in the first Lesser Angle, or division of the great Quadrangle or West part of the Air, respecting the like part or point of the Compass appropriated to the Earth, accordingly as you therein are placed more Inferior and subservient; and unto whom is given of the Highest by nature and office, the true knowledge of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies, and to reveal show forth & give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of your God Aabeco, commanded⁶⁶¹; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon, and move you all; O ye Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion (as aforesaid) Toco, Nehded, Paax, Saix, Jointly & Severally, Every and each one, for and by itself respectively, In by and through this mighty & powerful name of your God Obegoca, that you (at these our Earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invoke, move, or call you forth unto visible appearance and our assistance; You then would readily and Immediately forthwith at our Invocations, move, Descend and appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise plainly to appear visibly here before us, and so as that we may personally see you, and Audibly hear you speak unto us; And by such your Spiritual Revelations unto us to make us partakers of that true knowledge and Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and unto us; And furthermore also that In by and through this great and powerful name of your God Aabeco, and the force & virtue thereof; We do likewise Earnestly Entreat and Invoke you to do, accomplish and fulfil whatsoever (accordingly and by its⁶⁶² nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Servient Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion (as aforesaid) Toco, Nehded, Paax, Saix, you do yet further in this great name of your God Obegoca, and by the virtue and Efficacy thereof,

⁶⁶¹ S2: "commanding you thereunto".

⁶⁶² S2: Replaces 2by its" with "is by".

Practical Angel Magic

Earnestly Invoke and Entreat you, to yield up and give unto us, your assuredly firm, free, full, and obliged consent herein, that all or any of you which we shall at any time hereafter Invoke, move, or call forth to visible appearance, certainly without any Tarrying or delay, Immediately move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us in these both our present and other our future Actions & operations, and to speak plainly unto us, so, as that we may sensibly hear you and understand you, directing and instructing us, in the true knowledge and Judgement of that your Spiritual Sapience and Science given you of the Highest; And in this undoubted true and great name of your God Aabeco, and by the virtue and power thereof, whereby we also earnestly Invoke and Entreat, you not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick, and of whatsoever else later thereunto, as are unknown of mankind, but also do whatsoever we shall further command, request or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest) accordingly preordained and appointed; All which your obedience readily & willingly fulfilling and accomplishing unto us (as here we have in the powerful and true names of your God, Earnestly Entreated and besought you) shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the Second Lesser Angle or division of the great Quadrangle or Table of the west Tedim¹, Dimet², Imtede³, Emtedi⁴, by the great & powerful name of God HETEDIM.

O Ye great and glorious Angels or Angelical powers of Light Tedim, Dimet, Imtede, Emtedi, governing or set over the second Lesser Angle, division or Quarter of the great Quadrangle of the west point of the Air respecting the like part or point of the Compass appropriated to the Earth serving your most high God Hetedim, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office the true knowledge of (* Moving

Practical Angel Magic

from place to place⁶⁸³ &c) the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together⁶⁸⁴, and to invoke⁶⁸⁵, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invoked or moved thereunto; we the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders degree, and mansion (as aforesaid) Tedim, Dimet, Imtede, Emtedi, Jointly and severally, Every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Hetedim, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invoke, move or call you forth to visible appearance and our Assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Science, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us. Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degrees and orders Superior and governing (as aforesaid) Tedim, Dimet, Imtede, Emtedi, we do yet further in this great name of your God Hetedim, and by the force, power and Efficacy thereof, Earnestly Entreat and humbly beseech you, to grant these our Supplications and petitions, and that all or any of you that we shall at any time hereafter, Invoke, move, or call forth to visible appearance, would readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invoke, call forth or move you thereafter⁶⁸⁶ in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God, and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for or unto us, in these our Actions or operations, Speaking Audibly unto us and also thereby directing and instructing us, in the true knowledge of that your Angelical

⁶⁸³ S2: Inserts "as unto this Country or that Country at pleasure".

⁶⁸⁴ S2: This part is struck through in the manuscript, thus: "~~the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

⁶⁸⁵ S2: "reveal".

⁶⁸⁶ S2: "thereunto".

Practical Angel Magic

Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you; And this your Angelical Benevolence in Celestial grace and charity thus given and granted unto us, and also in the Accomplishment and fulfilling of these our humble desires and requests and of whatsoever else shall be requisite and fit for us to know shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the Second Lesser Angle or division of the great Quadrangle or Table of the west Magem¹, Leoc², Vrsyl³, Vrvor⁴, who are moved and called forth, by the great and powerful name of God Nelapar, and constrained thereunto to do what they are commanded according to their office, by the great name of God Omebeb.

O Ye Angelical powers of Light, or dignified Spirits of the Air, Magem, Leoc, Vrsyl, Vrvor, serving in orders under superior powers your most high & omnipotent God, Nelapar, in the second Lesser Angle or division of the great Quadrangle or West part of the Air respecting the like part or point of the compass appropriated to the Earth accordingly as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature and office, the true knowledge of (* finding & use of metals, the Congelation of Stones &c⁶⁴⁷), physick in all its parts and the curing of all diseases whatsoever that are Incident to human bodies:⁶⁴⁸ And to Reveal, show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of your God Omebeb commanded thereunto: We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly Entreat, call upon and move you all; O ye Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion (as aforesaid) Magem, Leoc, Vrsyl, Vrvor, Jointly and severally, Every and Each one, for and by itself respectively, In by and through this mighty & powerful name of your God Nelapar, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invoke, move or call you forth, unto visible

⁶⁴⁷ S2: Inserts "and virtue of all stones".

⁶⁴⁸ S2: This section is struck through, thus: "~~physick in all its parts and the curing of all~~

Practical Angel Magic

appearance and our assistance, you then would readily and immediately forthwith at our Invocations, move, Descend, Appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you, and audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and given to us; And furthermore also that in by and through this great and powerful name of your God Omebeb, and the force and virtue thereof; we do likewise earnestly entreat and invoke you, to do, accomplish, and fulfil, whatsoever (accordingly and⁶⁹⁹ is by nature and office given you of the Highest) we shall request and command you; Hear us therefore, O you⁶⁹⁰ Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, office, degree and mansion (as aforesaid) Magem, Leoc, Vrsyl, Vrvoi, you do yet further in this great name of your God Nelapar, and by the virtue and Efficacy thereof, Earnestly Invoke and Entreat you, to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you, which we shall at any time hereafter, Invoke move or call forth to visible appearance would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you, & thereby most beneficial, convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Omebeb and by the virtue and power thereof, whereby we also earnestly Invoke and entreat you; not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such Occult and mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do for us whatsoever we shall further command, request or desire to be done, relating to the said Science and our Benefits therein (as you by office are of the Highest) accordingly preordained & appointed All which your obedience readily and willingly fulfilling & accomplishing unto us (as here we have in the powerful and true

⁶⁹⁹ S2: Replaces "and", with "and as".

⁶⁹⁰ S2: "ye".

Practical Angel Magic

names of your God Earnestly Entreated and besought you) shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the Third Lesser Angle or division of the great Quadrangle or Table of the West Magel¹, Agelem², Gelema³, Lemage⁴ by the great and powerful name of God HEMAGEL.

O Ye glorious and great Angels or Angelical powers of Light Magel, Agelem, Gelema, Lemage, governing or set over the Third Lesser Angle, division or Quarter of the great Quadrangle of the west point of the Air, respecting the like part or point of the compass appropriated to the Earth, Serving your most high God Hemagel, in orders and office accordingly, as you (by Celestial dignification) are in place and power more Aerially Superior; unto whom is given also of the Highest by nature & office, the true knowledge of (* all Mechanical Crafts whatsoever), the knitting together of natures, & also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,⁶⁹¹ And to Reveal, Show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invoked or moved thereunto; We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O ye Angels or Angelical Spirits of Light, or Celestially dignified Spirits of the Air, governing in orders, degree, and mansion as aforesaid Magel, Agelem, Gelema, Lemage, Jointly and severally, Every and each one for and by it self respectively, In by and through this mighty and powerful name of your God Hemagel, that you (at these our humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invoke, move, or call you forth to visible appearance and our Assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us to make us partakers of

⁶⁹¹ S2: This section is crossed out, thus: "the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together".

Practical Angel Magic

that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light, or Celestially dignified Spirits of the Air, by degree, and orders superior and governing as aforesaid Magel, Agelem, Gelema, Lemage, we do yet further in this great name of your God Hemagel, and by the force power and efficacy thereof, to grant these our humble Supplications, and that all or any of you, that we shall at any time hereafter Invoke, move or call forth to visible appearance, would readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invoke, call forth or move you thereunto in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God and you his ministers of divine grace and as best befitted or shall be most convenient or beneficial for us, or unto us in these, our Actions or operations, speaking Audibly unto us, and also thereby directing and Instructing us, in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace and charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition, made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the Third Lesser Angle or division of the great Quadrangle or Table of the West Paco¹, Endezen², Jipo³, Exari⁴, who are moved and called forth by the great and powerful name of God Maladi, And constrained thereunto to do what they are commanded, according to their office by the great name of God Olaad.

O Ye Angelical powers of Light or dignified Spirits of the Air, Paco, Endezen, Jipo, Exari, serving in orders under superior powers, your most high and omnipotent God, Maladi, in the Third Lesser Angle or division of the great Quadrangle or West part of the Air, respecting the like part or point of the Compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient and unto whom is given of the Highest by nature and office the true knowledge of (* Transformation & transplantation), physick in all its parts and the curing of all diseases which are

Practical Angel Magic

Incident to human bodies,⁶⁹² and to reveal, show forth and give the same to mankind living on Earth whensoever you shall be moved and called forth by the great name of God Olaad, commanded thereunto; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do Earnestly Entreat, call upon and move you all; O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion (as aforesaid) Paco, Endezen, Jipo, Exarih, Jointly and severally, Every and Each one, for and by itself respectively. In by and through this mighty & powerful name of your God Maladi, that you (at these our earnest Addresses) would be so truly willing and friendly unto us that whensoever we shall Invoke, move, or call you forth unto visible appearance and our Assistance, you then would readily and Immediately forthwith at our Invocations, move, descend, appear and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us; And by such your Spiritual Revelations unto us to make us partakers of that true knowledge and Sapience which by nature and office (given you of the Highest) may by such your visible appearance & verbal converse be showed forth and given to us: And furthermore also that In by and through this great and powerful name of your God Olaad, and the force and virtue thereof, we do likewise earnestly Invoke and Entreat you, to do, accomplish and fulfil whatsoever (accordingly and⁶⁹³ is by nature and office given you of the Highest) we shall request & command you, Hear us therefore O ye Benevolent Angels or dignified Spiritual powers of the Air serving in orders, office, degrees, & mansion as aforesaid Paco, Endezen, Jipo, Exarih, you do yet further in this great name of your God Maladi, and by the virtue and Efficacy thereof, earnestly Invoke and Entreat you to yield up and give unto⁶⁹⁴ us, your assuredly firm, free, and obliged consent herein, that all or any of you which we shall at any time hereafter Invoke move, or call forth to visible appearance would readily without any Tarrying or delay, Immediately, move descend,⁶⁹⁵ appear visibly unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as

⁶⁹² S2: This section is struck through, thus: "~~physick in all its parts and the curing of all diseases which are incident to human bodies~~".

⁶⁹³ S2: "and as".

⁶⁹⁴ S2: "unto".

⁶⁹⁵ S2: Inserts "&".

Practical Angel Magic

that we may sensibly hear you and understand you, directing and Instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true, and great name of your God Olaad, and by the virtue and power thereof, whereby we also earnestly Invoke and entreat you, not only to reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such Occult and mystical Arcanaes in physick and of whatsoever else relates thereunto, as are unknown of mankind, but also do whatsoever we shall further command, request or desire to be done, relating to the said Science and our Benefits therein (as you by office are of the Highest) accordingly preordained and appointed, All which your obedience, Readily and willingly fulfilling and accomplishing unto us as here we have in the powerful and true names of your God Earnestly Entreated and besought you, shall be a Song of Honour, & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the fourth Lesser Angle or division of the great Quadrangle or Table of the West Enlarex, Larexen, Rexenel, Xenelar by the great & powerful name of God HENLAREX.

O Ye great and glorious Angels or Angelical powers of Light Enlarex, Larexen, Rexenel, Xenelar, governing and set over the fourth Lesser Angle division or Quarter of the great Quadrangle or West point of the Air, respecting the like part or point of the Compass appropriated to the Earth, Serving your most high God Henlarex, in orders and office accordingly as you (by Celestial Dignification)⁶⁹⁶ are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of (* the Secrets of men knowing), the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,⁶⁹⁷ And to Reveal, Show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be invoked or moved thereunto; We the servants of the Highest (and the same

⁶⁹⁶ S2: "are".

⁶⁹⁷ S2: This section is struck through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Practical Angel Magic

your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air governing in orders, degree, and mansion as aforesaid Enlarex, Larexen, Rexenel, Xenelar, Jointly and severally, Every and each one for and by it self respectively, In by and through this mighty and powerful name of your God Henlarex, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invoke move or call you forth to visible appearance and our assistance, you would be thereby moved to descend & appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you, and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us; Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air by degree and orders Superior, and governing as aforesaid Enlarex, Larexen, Rexenel, Xenelar, we do yet further in this great name of your God Henlarex, and by the force power and efficacy thereof, to grant these our Supplications and petitions, and that all or any of you that we shall at any time hereafter, Invoke, move or call forth to visible appearance would readily and forthwith at our Invocations move, Descend, and visibly appear unto us, whensoever we shall Invoke or move you thereunto in this Crystal Glass standing here before us or otherwise out of it, as it shall please God and you his ministers of divine grace and as best befitted or shall be most convenient or beneficial for us or unto us in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace & charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires & requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders, and serving in the Fourth Lesser Angle or division of the great Quadrangle or Table of the West Expecen¹, Vasa², Dapi³, Reniel⁴, who are moved and called forth by the great and powerful name of

Practical Angel Magic

God Jaaasde, and constrained thereunto to do what they are commanded according to their office by the great name of God Atapa.

O Ye Angelical powers of Light or dignified Spirits of the Air, Expecen, Vasa, Dapi, Reniel, serving in orders under superior powers, your most high & omnipotent God, Jaaasde, in the Fourth Lesser Angle or division of the great Quadrangle or West part of the Air, respecting the like part or point of the Compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature and office the true knowledge (* of all Elemental creatures among us how many Kinds & their life in the Creation &c,) of physick in all its parts and the curing of all diseases which are Incident to human bodies,⁶⁹⁸ and to reveal, show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Atapa, commanded thereunto: We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon, and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion as aforesaid Expecen, Vasa, Dapi, Reniel, Jointly and severally, Every and Each one, for and by itself respectively, In by and through this mighty and powerful name of your God Jaaasde, that you (at these our earnest Addresses) would be so truly willing and friendly unto us that whensoever & wheresoever we shall Invoke, move or call you forth unto visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and Audibly hear you Speak unto us, and by such your Spiritual Revelations unto us to make us partakers of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and given to us, and furthermore also that In by and through this great and powerful name of your God Atapa, and the force and virtue thereof, we do likewise Earnestly Entreat and Invoke you, to do, accomplish, and fulfil whatsoever (accordingly and⁶⁹⁹ is by nature and office, given you of

⁶⁹⁸ S2: This section is struck through, thus: "~~of physick in all its parts and the curing of all diseases which are incident to human bodies~~".

⁶⁹⁹ S2: "and as".

Practical Angel Magic

the Highest) we shall request & command you, Hear us therefore O ye Benevolent Angels or dignified Spiritual powers of the Air serving in orders, degree, and mansion (as aforesaid) Expecen, Vasa, Dapi, Reniel, you do yet further in this great name of your God Jaaasde, and by the virtue and efficacy thereof, Earnestly Invoke and Entreat you to yield up and give unto us, your assuredly firm, free⁷⁰⁰, and obliged consent herein, that all or any of you which we shall at any time hereafter Invoke, move, or call forth to visible appearance would certainly without any Tarrying or delay, Immediately move, Descend & visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you and thereby most beneficial, convenient and fit for us, In these both our present and other our future Actions and operations, and to speak plainly unto us, so, as that we may sensibly hear you and understand you, directing and instructing us in the true knowledge & judgement, of that your Spiritual Sapience and Science (given you of the Highest) and in this undoubted true and great name of your God Atapa, and by the virtue and power thereof whereby we also earnestly Invoke and entreat you, not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick and of whatsoever else relates thereunto, as are unknown of mankind but also do whatsoever we shall further command, request or desire to be done, relating to the said Science and our benefits therein (as you by office are of the Highest) accordingly preordained and appointed, All which your Obedience, readily & willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated and besought you, shall be a Song of Honour and the praise of your God in your Creation Amen.

⁷⁰⁰ S2: Inserts "will".

[Invocation of the Kings, Seniors, Angels and Spirits of the North]

Humble Supplication and petition made to the great King JCZODHEHCA, principal governor and Celestial Angelical Watchman, set over the Watch Tower or Terrestrial Table of the North by the 3 mighty & powerful names of God Emor, Dial, Hectega.

O Thou Regal, great mighty and powerful Angel of the most high, Immense, Immortal, and Incomprehensible God of Hosts JCZODHEHCA, who in the beginning of time by the divine decree and appointment⁷⁰¹ of the Highest in the unity of the blessed Trinity [was set over the Terrestrial Angle of the North, as the only King.]⁷⁰² Governor, Overseer, principal watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, Assaults, Surprisal, Theft or other wicked Encroachments usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind the Devil and Spirits of darkness, And as a snaffle to restrain their wickedness by the bit of God's boundless power and justice, to the intent,⁷⁰³ that (they being put on into the earth) their envious will might be bridled the determinations of the Highest fulfilled and his creatures kept within the compass and measure of order; we humbly Invoke, Entreat and beseech you, O you Royal Angel JCZODHEHCA, In by and through these potent mighty and great names of your God Emor, Dial, Hectega, to preserve, defend, keep and protect us, from the wicked Illusions, envious Temptations violent assaults, or any other destructive Surprisals of all evil Spirits or Infernal powers of darkness whatsoever, and that we may not be thereby dismayed, vanquished or overcome, and that by the virtue power and efficacy of these three said mighty names of God, Emor, Dial, Hectega, O you great potent and Royal Angel JCZODHEHCA, and by the true Seal or character of⁷⁰⁴ your Creation, and by those Banners Ensigns or Trophies of Honour and glory borne or standing before you, as both divine Celestial, Angelical natural and Royal Tokens and Testimonies of Monarchy majesty and Imperial Authority, given and confirmed unto you in

⁷⁰¹ S2: "Appointments".

⁷⁰² S1, S2. Section in square brackets is absent from S1 and S2, but this is surely an omission, see other Invocations to Kings. However combined with the crossed out sections on properties this does suggest that S2 was copied from S1.

⁷⁰³ S2: "that".

⁷⁰⁴ S2: "of" is repeated here.

Practical Angel Magic

the beginning of the world; And by the Influence, Efficacy force & virtue thereof, we most earnestly entreat, and humbly beseech you to be gracious and friendly unto us herein; and furthermore likewise to help, Aid, and assist us in all those, and such our Temporal and Terrestrial operations, affairs, & concerns, as wherein you may or can by the Superior power of that your Kingly power and Authority (given you of the Highest) for the protection, defence, preservation, care, conduct, comfort, support, Assistance, benefit and use of mankind living on Earth, And amongst the rest we also again humbly Entreat and earnestly beseech you, that all those six great Angels called Angelical Seniors, and all other governing or superior Angelical and Elemental powers of Light Celestially dignified. And also that all other dignified Servient and Subservient Spirits or Benevolent Aerial powers who are by nature and office friendly and good, and ordained (by divine appointment in the unity of the Blessed Trinity) for the use benefit and service of mankind of all degrees and offices from the Superior to the Inferior, in the orders & mansion serving the most high God, under your Imperial & sovereign power, Authority, command, Subjection, Service & obedience properly offered or appropriated to the north Angle of the Air, respecting the like point of the Compass, Quarter, Angle, or division of the Earth, may by the force and power of our Invocations be moved to descend and appear visibly unto us, in this Crystal Glass or otherwise out of the same, as either convenience or necessity of the occasion shall require, and that they may at the reading and repetition of our Invocations or calls on that account by us made unto them, move, descend & appear before us visibly to the sight of our Eyes and to speak Audibly unto us, as that we may plainly and perfectly both see and hear them, and friendly to converse with them fulfilling our desires and requests in all things according to their several and respective offices, and to serve us therein, and also do for us, as for the servants of the most high God whensoever and wheresoever and whereunto we shall at any time & place move them both in power and presence, whose works herein shall be a song of Honour to the glory and praise of the most high God both in your and their Creation Amen.

Invocation by way of humble Supplication and petition made to the six Angels or Angelical Seniors Laidrom Aczinor (or Aczodinor) Elzinopo Alhectega Eihiansa Acemliceve, by the great and powerful name of their Imperial King JCZODHEHCA.

O Ye great and glorious Angels or Angelical Seniors Laidrom,

Practical Angel Magic

Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, serving the most high God Emor, Dial, Hectega, before the mighty Angelical monarch King Jczodhehca, In the Angle Region or division of the north and who are dignified with Celestial power and Authority therein, and by office judging the government of the Angelical King, thereby fulfilling the divine will & pleasure of the Highest, in all things appointed and committed to your charge, and placed in Superior orders under the said Angelical King and governing over all other both Superior, Servient and Subservient Angels or Angelical powers Celestially dignified, and all other Elemental Spirits whatsoever that in any wise hath power, mansion, Residence, orders, office, place or being in the north part, Region or Angle of the Air, with like respect also from thence to be had, to the north point of the Compass, Angle, part or division of the Earth.⁷⁰⁵ we the servants of the most high God, and Reverently here present in his holy fear, do humbly beseech, & earnestly entreat you all, O ye Angelical Seniors Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, In by and through this Imperial mighty and powerful name Jczodhehca, that some one, or all or any of you, Jointly & severally Every Each one, for and by it self respectively; would be so favourable and friendly unto us as that whensoever or wheresoever we shall Invoke move or call forth unto visible appearance and our assistance, you then would be thereby moved to descend and appear visibly unto us in this Crystal Glass set here before us, and so as that we may plainly see and Audibly hear you speak unto us, And by such your friendly Society & verbal converse with us, to illuminate, Instruct,⁷⁰⁶ direct, help, aid and assist us in all things whatsoever we shall humbly desire, beseech and request of you, wherein by nature and office (given you of the Highest) you may or can; Hear us therefore O ye Blessed Angels or Angelical Seniors Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, and in the mighty name Jczodhehca, and by the virtue, power, Influence Efficacy and force thereof, we earnestly entreat & humbly beseech you to grant these our Supplications and petitions, that all or any of you which we shall at any time hereafter Invoke move or call forth to visible appearance would then be favourable and friendly in Celestial charity and Benevolence, forthwith and Immediately at such our Invocations and earnest requests accordingly of us be thereby moved, And also to move, Descend, visibly appear and speak Audibly unto us, either in this Crystal Glass or otherwise out of the same as it shall please God, and you his Angelical ministers or Celestial messengers of divine grace and

⁷⁰⁵ S1: Though this punctuation may seem incorrect it is reproduced faithfully.

⁷⁰⁶ S2: "instruct".

Practical Angel Magic

Light, and shall be most befitting beneficial and convenient for us therein, and to administer to us the bountiful gifts of all Earthly Benefits & also endow us⁷⁰⁷ with the gift of⁷⁰⁸ true Sapience and Science, and as may or shall be fit for us, and so beneficial unto us, that we may thereby live happy with comfort, during our continuance in this our mortal being, All which we humbly beseech and earnestly entreat of all and every of you Sacred Angels or Angelical Seniors, in the name of your God and King, wherein these⁷⁰⁹ your friendly and Benevolent works (thus graciously communicated and given to us) shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the first Lesser Angle or division of the great Quadrangle or Table of the North Boza¹, Ozab², Zabo³, Aboz⁴, by the great and powerful name of God ENBOZA.

O Ye great and glorious Angels or Angelical powers of Light Boza, Ozab, Zabo, Aboz, governing or set over the first Lesser Angle, division, or Quarter of the great Quadrangle of the north part of the Air, respecting the like part or point of the Compass appropriated to the Earth, serving your most high God Enboza, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of the knitting together of natures, & also as well the destruction of nature and of things that may perish as of conjoining and knitting them together; And to Reveal, Show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invoked or moved thereunto; we the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do Earnestly Entreat, humbly beseech, and move you all; O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air governing in orders degree & mansion (as aforesaid) Boza, Ozab, Zabo, Aboz, Jointly and severally, every and each one, for and by it self Respectively, in by and through, this mighty and powerful name of your God Enboza, that you (at these humble requests and Addresses) would be favourable and friendly

⁷⁰⁷ S2: "with the gift".

⁷⁰⁸ S2: "it".

⁷⁰⁹ S2: "your".

Practical Angel Magic

unto us, as that whensoever or wheresoever, we shall Invoke move, or call you forth to visible appearance and our Assistance, you would be thereby moved, to descend, and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly See you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us; Hear us therefore O ye Sacred Angelical powers of Light or Celestial dignified Spirits of the Air, by degrees, and orders Superior and governing as aforesaid Boza, Ozab, Zabo, Aboz, we do yet further in this great name of your God Enboza, and by the force, power and Efficacy thereof, Earnestly Entreat, and humbly beseech you to grant these our humble supplications and petitions and that all or any of you, that we shall at any time hereafter, Invoke move or call forth to visible appearance, would Readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invoke, call forth, or move you thereunto, in this Crystal Glass standing here before us or otherwise out of it as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient for us, or unto us, in these our Actions and operations Speaking Audibly unto us, and also thereby directing and instructing us in the true knowledge of that your Angelical Sapience, and Science (given you of the Highest) wherein also he hath accordingly by order and office ordained and appointed you, And this your Angelical ⁷¹⁰ Benevolence in Celestial grace and charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know shall be a song of Honour & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders, and serving in the first Lesser Angle or division of the great Quadrangle or Table of the North Aira¹, Ormen², Resen³, Jzodenar⁴, who are moved and called forth by the great and powerful name of God Angepoi, and constrained to do what they are commanded according to their office by the great name of God Vnenax.

⁷¹⁰ S2: "sapience".

Practical Angel Magic

O Ye Angelical powers of Light, or dignified Spirits of the Air, Aira, Ormen, Reseni, Jzodenar, serving in orders under superior powers your most high and omnipotent God, Angepoi, in the first Lesser Angle or division of the great Quadrangle or north part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient and unto whom is given of the Highest by nature and office the true knowledge of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies and to Reveal show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Vnenax, commanded thereunto, we the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon, and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion as aforesaid Aira, Ormen, Reseni, Jzodenar, Jointly and severally Every and each one for and by itself respectively, In by and through this mighty and powerful name of your God Angepoi, that you (at these our earnest Addresses) would be so truly willing and friendly unto us that whensoever & wheresoever we shall Invoke move or call you forth to visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us or otherwise personally to appear out of the same visibly here before us, and so as that we may personally see you, and Audibly hear you speak unto us, And by such your Spiritual Revelations unto us to make us partakers of that true knowledge & Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and given to us, and furthermore also that in by & through this great and powerful name of your God Vnenax, and the force and virtue thereof, we do likewise Earnestly Invoke and Entreat you to do, accomplish and fulfil whatsoever (accordingly and is its nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree, & mansion as aforesaid Aira, Ormen, Reseni, Jzodenar, you do yet further in this great name of your God Angepoi, and by the virtue and efficacy thereof, earnestly Invoke and entreat you, to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you which we shall at any time hereafter Invoke, move, or call forth to visible appearance,

Practical Angel Magic

would⁷¹¹ certainly without any Tarrying or delay, Immediately move, Descend, and visibly appear unto us in this Crystal Stone standing here before us or otherwise out of it as it shall please God to give unto you and thereby most beneficial convenient and fit for us, in these both our present, & other our future Actions and operations, and to speak plainly unto us, so, as that we may sensibly hear you and understand you, directing and instructing us, in the true knowledge and judgement of that your Spiritual Sapience and Science given you of the Highest, And in this undoubted true and great name of your God Vnenax, and by the virtue and power thereof, whereby we also earnestly Invoke and Entreat you not only to Reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick and of whatsoever else relates thereunto as are unknown of mankind, but also do whatsoever we shall further command, request or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest accordingly preordained and appointed;) All which your obedience, readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated & besought you shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the Second Lesser Angle or division of the great Quadrangle or Table of the North Phara¹, Harap², Rapeh³, Aphar⁴, by the great and powerful name of God Enphara.

O Ye great and glorious Angels or Angelical powers of Light Phara, Harap, Rapeh, Aphar, governing or set over the second Lesser Angle, division or Quarter of the great Quadrangle of the north point of the Air, respecting the like part or point of the compass appropriated to the Earth, serving your most high God Enphara, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of (* Moving from place to place &c⁷¹²;) the knutting together of natures and also as well the destruction of nature and of things that may perish, as

⁷¹¹ S2: "would".

⁷¹² S2: Omits "&c" and inserts "& moving from place to place as into this country or that country at pleasure".

Practical Angel Magic

of conjoining and knitting them together,⁷¹³ and to reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invoked or moved thereunto, We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat humbly beseech and move you all; O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders, degree, & mansion as aforesaid Phara, Harap, Rapeh, Aphar, Jointly and severally every and each one for and by it self Respectively, In by and through this mighty and powerful name of your God Enphara, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invoke move or call you forth to visible appearance and our assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Science⁷¹⁴, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air Phara, Harap, Rapeh, Aphar, we do yet further in this great name of your God Enphara, and by the force, power and Efficacy thereof, Earnestly Entreat and humbly [beseech]⁷¹⁵ you, to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter, Invoke, move or call forth to visible appearance, would readily & forthwith, move, Descend, and visibly appear unto us, whensoever we shall Invoke call forth or move you thereunto in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for us, or unto us, in these our Actions or operations, Speaking Audibly unto us, and also thereby directing and instructing us, in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace and charity thus given & granted unto us, and also in the

⁷¹³ S2: This section is struck through, thus: "~~& the knitting-together of natures and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together~~".

⁷¹⁴ S2: "Sapience".

⁷¹⁵ S1: The absence of the word "beseech" is clearly a copyist's error.

Practical Angel Magic

accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the second Lesser Angle or division of the great Quadrangle or Table of the North Omgege¹, Gebal², Relemu³, Jahel⁴, who are moved and called forth, by the great and powerful name of God Anacem, and constrained thereunto to do what they are commanded according to their office, by the great name of God Sonden.

O Ye Angelical powers of Light or dignified Spirits of the Air, Omgege, Gebal, Relemu, Jahel, serving in orders under Superior powers your most high and omnipotent God Anacem, in the Second Lesser Angle or division of the great Quadrangle or North part of the Air, Respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient, And unto whom is given of the Highest by nature and office, the true knowledge of⁷¹⁶ (* finding &⁷¹⁷ use of Metals, the Congelation of Stones⁷¹⁸ &c), physick in all its parts and the curing of all diseases whatsoever that are Incident to human bodies⁷¹⁹ and to Reveal, Show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Sonden, commanded thereunto: We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion as aforesaid Omgege, Gebal, Relemu, Jahel, Jointly & severally, Every and Each one, for and by itself respectively, In by and through, this mighty and powerful name of your God Anacem, that you (at these our Earnest Addresses) would be so truly willing and friendly unto us, as that whensoever and wheresoever, we shall Invoke, move or call you forth unto visible appearance and our assistance, you then would readily and Immediately, forthwith at our Invocations, move, Descend, appear,

⁷¹⁶ S2: Omits "of"

⁷¹⁷ S2: "the".

⁷¹⁸ S2: Inserts "and the virtue of all Stones".

⁷¹⁹ S2: This section is crossed out, thus: "~~physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

Practical Angel Magic

and show your selves corporally visible unto us in this Crystal Glass standing here before us, [or otherwise personally to appear out of the same visibly here before us,] and so as that we may plainly see you, and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and unto⁷²⁰ us; And furthermore also, that In by and through this great & powerful name of your God Sonden, and the force and virtue thereof; we do likewise Earnestly Invoke & Entreat you, to do, accomplish and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air serving in orders, office, degree, and mansion as aforesaid Omgege, Gebal, Relemu, Jahel, you do yet further in this great name of your God Anacem, And by the virtue and efficacy thereof, earnestly entreat and Invoke you, to yield up and give unto us, your assuredly firm free and obliged consent herein, that all or any of you which we shall at any time hereafter, Invoke, move, or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you and thereby most beneficial, convenient and fit for us, in these both our present and other our future Actions & operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and Instructing us, in the true knowledge and judgement of that your Spiritual Sapience and Science given you of the Highest, And in this undoubted true and great name of your God Sonden and by the virtue and power thereof, whereby we also earnestly Invoke and Entreat you, not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such Occult and mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do for us whatsoever we shall further command, request or desire to be done, relating to the said Science and our benefits therein (as you by office are of the Highest accordingly preordained and appointed;) All which your obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God, Earnestly Entreated and besought you, shall be a song of Honour and the praise of your God in your Creation Amen.

⁷²⁰ S2: "given to".

Invocation by way of humble Supplication & petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the Third Lesser Angle or division of the great Quadrangle or Table of the North Æoan¹, Oanæ², Anæo³, Næoa⁴ by the great and powerful name of God NÆOAN.

O Ye great and glorious Angels or Angelical powers of Light Æoan, Oanæ, Anæo, Næoa, governing or set over the Third Lesser Angle, division or Quarter of the great Quadrangle of the north point of the Air, respecting the like part or point of the compass appropriated also⁷²¹ to the Earth, Serving your most high God Næoan, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge (* of all the mechanical Crafts whatsoever), of the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,⁷²² And to reveal show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth whensoever you shall be invoked or moved thereunto; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O you⁷²³ Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders, degree, and mansion as aforesaid Æoan, Oanæ, Anæo, Næoa, Jointly & severally, every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Næoan, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invoke, move or call you forth to visible appearance and our assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you, speak unto us, And by such your friendly and verbal converse with us to make us partakers of that undefiled Knowledge and true Sapience which by nature and office (given you of the Highest) may by such your Angelical ministry

⁷²¹ S2: Omits "also".

⁷²² S2: This section is crossed out, thus: "~~of the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

⁷²³ S2: "ye".

Practical Angel Magic

be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree and orders Superior, and governing as aforesaid Æoan, Oanæ, Anæo, Næoa, we do yet further in this great name of your God Næoan and by the force power and efficacy thereof Earnestly Entreat and humbly beseech you to grant these our humble Supplications and petitions, and that all or any of you that we shall at any time hereafter Invoke move or call forth to visible appearance, would readily and forthwith, move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for us or unto us, in these our Actions or operations, speaking Audibly unto us and also thereby directing and Instructing us in the⁷²⁴ true knowledge of that your Angelical Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained & appointed you, and this your Angelical Benevolence in celestial grace and charity thus given and granted unto us, and also in the Accomplishment and fulfilling of these our humble desires and requests, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the Third Lesser Angle or division of the great Quadrangle or Table of the North Opena¹, Doope², Rexao³, Axir⁴, who are moved and called forth by the great and powerful name of God Cebalpet, and constrained thereunto to do what they are commanded according to their office by the great name of God Arbizod,

O Ye Angelical powers of Light, or dignified Spirits of the Air, Opena, Doope, Rexao, Axir, serving in orders under Superior powers your most high and omnipotent God, Cebalpet, in the Third Lesser Angle or division of the great Quadrangle or North part of the Air, Respecting the like part or point of the compass appropriated to the Earth, according as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature and office, the true knowledge of (* Transformation & transplantation), physick in all its parts and the curing of all diseases whatsoever

⁷²⁴ S2: "the".

Practical Angel Magic

that are incident to human bodies,⁷²⁵ and to reveal, show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of God Arbizod, commanded thereunto; We the Servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon and move you all; O ye Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion as aforesaid Opena, Doope, Rexao, Axar, Jointly and Severally, Every and Each one, for and by itself respectively, In by and through this mighty and powerful name of your God Cebalpet, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invoke move or call forth unto visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same, visibly here before us and so as that we may plainly see you and Audibly hear you speak unto us; And by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience, which by nature & office (given you of the Highest) may by such your visible appearance & verbal converse (with us) be showed forth and given to us, And furthermore also, that In by and through this great and powerful name of your God Arbizod and by the force and virtue thereof, we do likewise Earnestly Invoke and Entreat you, to do, accomplish and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, Serving in orders, degree and mansion as aforesaid Opena, Doope, Rexao, Axar, you do yet further in this great name of your God Cebalpet, and by the virtue and Efficacy thereof earnestly Invoke, and entreat you to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you which we shall at any time hereafter Invoke move or call forth to visible appearance would certainly without any Tarrying or delay, Immediately move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you, and thereby most beneficial convenient and fit for us in these both our present & other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you & understand you, directing and instructing us in the true knowledge and judgement of that your

⁷²⁵ S2: This section is crossed out, thus: "~~physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

Practical Angel Magic

Spiritual Sapience and Science (given you of the Highest;) And in this undoubted true and great name of your God Arbizod, and by the virtue & power thereof whereby we also earnestly Invoke and entreat you, not only to reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such occult and mystical Arcanaes in physick, and of whatsoever else relates thereunto as are unknown of mankind, but also do for us whatsoever we shall further command, request or desire to be done for us, relating to the said Science and our benefits therein; (as you by office are of the Highest accordingly preordained and appointed) All which your obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated and besought you, shall be a Song of Honour, and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication & petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders & set over the Fourth Lesser Angle or division of the great Quadrangle or Table of the North Jaom¹, Aomi², Omia³, Maio⁴, by the great and powerful name of God NIAOM.

O Ye great and glorious Angels or Angelical powers of Light Jaom, Aomi, Omia, Maio, governing & set over the Fourth Lesser Angle division or Quarter of the great Quadrangle or north point of the Air appropriated to the Earth, serving your most high God Naiom, in orders and office accordingly, as you (by Celestial dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of (* the Secrets of men Knowing), the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,⁷²⁶ And to reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be invoked or moved thereunto: we the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat humbly beseech and move you all, O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders degree and mansion (as aforesaid) Jaom, Aomi, Omia,

⁷²⁶ S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Practical Angel Magic

Maio, Jointly and severally every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Naiom, that you (at these our earnest and humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invoke, move, or call you forth to visible appearance and our Assistance, you then would be thereby moved, to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly & verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore, O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree, & orders Superior & governing as aforesaid Jaom, Aomi, Omia, Maio, we do yet further in this great name of your God Naiom, and by the force, power and efficacy thereof, to grant these our Supplications and petitions, and that all, or any of you that we shall at any time hereafter invoke, move or call forth to visible appearance, would readily and forthwith move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God & you his ministers of divine grace, & as best befitted, or shall be most convenient for us, or unto us in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical benevolence in Celestial grace and charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication & petition made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the Fourth Lesser Angle or division of the great Quadrangle or Table of the North Mefael¹, Jaba², Jezexpe³, Estim⁴, who are moved & called forth by the great and powerful name of God Espemenir, and constrained thereunto to do what they are commanded, according to their office by the great name of God Hpizod.

Practical Angel Magic

O Ye Angelical powers of Light or dignified Spirits of the Air, Mefael, Jaba, Jezexpe, Estim, serving in orders under Superior powers, your most high & omnipotent God, Espemenir, in the Fourth Lesser Angle or division of the great Quadrangle or north part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature & office the true knowledge (* of Elemental Creatures ⁷²⁷ &c.) of physick in all its parts, & the curing of all diseases which are Incident to human bodies,⁷²⁸ and to reveal, show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of God Hpizod, commanded thereunto: We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat call upon, and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree, & mansion (as aforesaid) Mefael, Jaba, Jezexpe, Estim. Jointly & severally, every & each one, for and by itself respectively In by and through this mighty and powerful name of your God Espemenir, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall invoke move, or call you forth unto visible appearance and our Assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, and so as that we may plainly see you and Audibly hear you speak unto us, And by such your Spiritual Revelations unto us to make us partakers of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and given unto us, And furthermore also, that In by and through this great and powerful name of your God Hpizod, and the force and virtue thereof: We do likewise Earnestly invoke you, to do, accomplish and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore O ye Benevolent Angels or dignified Spiritual powers of the Air serving in orders, office degree, and mansion (as aforesaid) Mefael, Jaba, Jezexpe, Estim, you do yet further in this great name of your God Espemenir, and by the virtue and efficacy thereof, Earnestly Invoke & entreat you to yield up and give unto us, your

⁷²⁷ S2: Inserts "amongst us, how many kinds & their use in the Creation as they are severally placed in the four Elements, Air, Water, Earth & Fire".

⁷²⁸ S2: This section is crossed through, thus: "~~of physick in all its parts, & the curing of all diseases which are incident to human bodies~~".

Practical Angel Magic

assuredly firm, free and obliged consent herein, that all or any of you, which we shall at any time hereafter Invoke move or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, descend, & visibly appear unto us, in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you & understand you, directing and instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Hpizod, and by the virtue and power thereof, whereby we also earnestly Invoke and entreat you, not only to reveal, declare, and make known unto us the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick, and of whatsoever else relates thereunto, as are unknown of mankind but also do for us whatsoever we shall further command, request or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest) accordingly preordained and appointed, All which your obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God, Earnestly Entreated & besought you, shall be a Song of Honour and the praise of your God in your Creation Amen.

[Invocation of the Kings, Seniors, Angels and Spirits of the South]

Humble Supplication and petition made to the great King EDELPERNA, principal governor & Celestial Angelical Watchman, set over the Watch Tower or Terrestrial Table of the South by the three mighty & powerful names of God Oip, Teaa, Pedoce.

O Thou Regal⁷²⁹ great mighty and powerful Angel of the most high, Immense, Immortal, and Incomprehensible God of Hosts EDELPERNA, who in the beginning of time by the divine decree & appointment of the Highest, in the unity of the blessed Trinity, governor, overseer, principal watchman, protector & keeper thereof, from the malice, misuse, Illusion, Temptation, assaults, Surprisals, Theft, or other wicked Encroachments, usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and Spirits of darkness, and as a snaffle to restrain their wickedness by the bit of God's boundless power & Justice, to the intent, that (they being put on, into the earth) their Envious will may be bridled the determinations of the Highest fulfilled, and his creatures kept within the compass and measure of order; We humbly Invoke, Entreat and beseech you, O you Royal Angel EDELPERNA, In by and through, these potent mighty and great names of your God Oip Teaa Pedoce, to preserve, defend, Keep and protect us, from the wicked Illusions, envious Temptations violent assaults or any other destructive Surprisals of all evil Spirits or Infernal powers of darkness whatsoever and that we may not be thereby dismayed, vanquished or overcome, and that by the virtue power, and efficacy of these three said mighty names of⁷³⁰ God, Oip, Teaa, Pedoce,⁷³¹ O you great potent & Royal Angel EDELPERNA, and by the true Seals or Character of your Creation, and by those Banners, Ensigns or Trophies of Honour and glory, borne or standing before you as both divine, Celestial Angelical, natural and Royal Tokens and Testimonies of Monarchy, majesty and Imperial Authority given and confirmed unto you in the beginning of the world and by the influence, Efficacy, force and virtue thereof, we most Earnestly Entreat and humbly beseech you to be gracious and friendly unto us herein, and furthermore likewise to help, aid and assist us, in all those and such our Temporal and Terrestrial

⁷²⁹ S2: "Royal".

⁷³⁰ S2: Inserts "your".

⁷³¹ S2: "to preserve Defend Keep and protect us from the wicked Illusions, Envious Temptations".

Practical Angel Magic

operations and affairs & concerns, as wherein you may or can, by the Superior power of that your kingly power⁷³² & Authority (given you of the Highest) for the protection, defence, preservation, care, conduct, comfort, support, assistance, benefit and use of mankind living on Earth: And amongst the rest we also again humbly entreat and earnestly beseech you, that all those six Angels called Angelical Seniors and all other governing or Superior Angelical and Elemental powers of Light, Celestially dignified, and also that all other dignified Servient and Subservient Spirits, or Benevolent Aerial powers, who are by nature and office friendly & good, and ordained (by divine appointment in the unity of the blessed Trinity) for the use, benefit & service of mankind, of all degrees & offices from the Superior to the Inferior, In the orders and mansion serving the most high God, under your Imperial & Sovereign power, Authority, command, Subjection, Service and obedience properly offered⁷³³ or appropriated to the South Angle of the Air, respecting the like point of the Compass, Quarter Angle or division of the Earth, may by the force and power of our Invocations be moved to descend and appear visibly unto us, in this Crystal Glass or otherwise out of the same, as either convenience or necessity of the occasion shall require, and that they may at the repetition and reading of our Invocations or calls on that account by us made unto them, move, Descend, and appear before us visibly to the sight of our Eyes, and to speak Audibly unto us, As that we may plainly and perfectly both see and hear them, and friendly to converse with us, fulfilling our desires and requests in all things according to their several and respective offices and to serve us therein, and also do for us as for the servants of the most high God, whensoever, & wheresoever & whereunto we shall at any time and place move them, both in power and presence whose works herein shall be a song of Honour to the glory and praise of the most high God both in your and their Creation Amen.

Invocation by way of humble Supplication and petition made to the Six great Angels or Angelical Seniors Aetpio¹, Adoeoet², Aapedoce³, Alendood⁴, Arinnaquu⁵, Anodoin⁶, by the great and powerful name of their Imperial King EDELPERNA.

O Ye great and glorious Angels or Angelical Seniors Aetpio, Adoeoet, Aapedoce, Alendood, Arinnaquu, Anodoin, serving the

⁷³² S2: "office".

⁷³³ S2: "referred".

Practical Angel Magic

most high God Oip, Teaa, Pedoce, before the mighty Angelical monarch King EDELPERNA, in the Angle, Region, or division of the South, and who are dignified with Celestial power and Authority therein, And by office judging the government of the Angelical King, thereby fulfilling the divine will and pleasure of the Highest in all things appointed and committed to your charge and placed in Superior orders under the said Angelical King, and governing⁷³⁴ over all other both Superior Servient and Subservient Angels or Angelical powers Celestially dignified, and also all other Elemental Spirits whatsoever, that in any wise hath power, mansion, Residence, orders, office, place or being in the South⁷³⁵ part, Region, or Angle of the Air, with like respect also from thence to be had to the South point of the compass, Angle, part, or division of the Earth. We the servants of the most high God, and Reverently here present in his holy fear, do humbly beseech and move you all, O ye Angelical Seniors Aetpio, Adoeoet, Aapedoce, Alendood, Arinnaquu, Anodoin, In by & through this Imperial mighty & powerful name EDELPERNA, that some one, or all or any of you Jointly and Severally, in general and particular, every and each one for and by it self respectively, would be so favourable and friendly unto us, as that whensoever or wheresoever we shall Invoke, move or call you forth unto visible appearance and our assistance, you then would be thereby moved to descend & appear visibly unto us, in this Crystal Glass set here before us, and so as that we may plainly see you, and audibly hear you speak unto us, and by such your friendly Society & verbal converse with us, to illuminate, instruct, direct, help, Aid & assist us in all things whatsoever we shall humbly desire, beseech & request of you wherein by nature and office (given you of the Highest) you may or can; Hear us therefore O ye Blessed Angels or Angelical Seniors Aetpio, Adoeoet, Aapedoce, Alendood, Arinnaquu, Anodoin, And in the mighty name EDELPERNA, and by the virtue, power, Influence Efficacy and force thereof, we Earnestly Entreat and humbly beseech you, to grant these our Supplications & petitions, that all or any of you, which we shall at any time hereafter Invoke move or call forth to visible appearance would then be favourable and friendly in Celestial charity & Benevolence forthwith and Immediately at such our Invocations & earnest requests accordingly of us made be thereby moved, And also to move, descend, visibly appear and speak Audibly unto us, either in this Crystal Glass or otherwise out of the same; as it shall please God, and you his Angelical ministers or Celestial messengers of divine grace and Light, and shall be most

⁷³⁴ S2: "are".

⁷³⁵ S2: "South".

Practical Angel Magic

befitting, beneficial and convenient for us therein, and to administer unto us, the bountiful gifts of all Earthly benefits, and also endow us with the gift of true Science and Sapience, and such other gifts of human Accomplishments and enjoyments, as may or shall be fit for us, and so beneficial unto us that we may thereby live happy with comfort, during our continuance in this our mortal being, All which we humbly beseech, and earnestly entreat of all and every of you Sacred Angels or Angelical powers, in the name of your God & King, wherein these your friendly and benevolent works (thus graciously communicated and given to us) shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders & set over the first Lesser Angle or division of the great Quadrangle or Table of the South Dopa¹, Opad², Pado³, Adop⁴, by the great & powerful name of God Bedopa.

O Ye great and glorious Angels or Angelical powers of Light Dopa, Opad, Pado, Adop, governing or set over the first Lesser Angle, division or Quarter of the great Quadrangle of the South part of the Air, respecting the like part or point of the compass appropriated to the Earth, serving your most high God Bedopa, in orders and office accordingly, as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office the true knowledge of the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together; And to reveal, Show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth: whensoever you shall be Invoked or moved thereunto, We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech⁷³⁶, and move you all, O ye Angels or Angelical powers of Light, or Celestially dignified Spirits of the Air governing in orders, degree and mansion (as aforesaid) Dopa, Opad, Pado, Adop, Jointly & severally every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Bedopa, that you (at these humble requests & Addresses) would be favourable and friendly unto us, as that whensoever & wheresoever we shall Invoke move,

⁷³⁶ S2: Inserts "you".

Practical Angel Magic

or call you forth⁷³⁷ to visible appearance, and our assistance, you would be thereby moved to descend and appear visibly unto us, into this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly See you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature & office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us; Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degrees and orders governing as aforesaid Dopa, Opad, Pado, Adop, we do yet further in this great name of your God Bedopa, And by the force, power and efficacy thereof, to grant these our supplications and petitions, and that all or any of you that we shall at any time hereafter, Invoke, move, or call forth to visible appearance, would readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invoke or move you thereunto in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted, or shall be most convenient and beneficial for us, or unto us, in the true knowledge of that Angelical Sapience, and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you, And this your Angelical Benevolence in Celestial grace and charity, thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the first Lesser Angle or division of the great Quadrangle or Table of the South Opemen¹, Apeste², Scio³, Vasge⁴, who are moved and called forth by the great and powerful name of God Noalmar, and constrained thereunto to do what they are commanded according to their office, by the great name of God Oloag.

O Ye Angelical powers of Light, or dignified Spirits of the Air, Opemen, Apeste, Scio, Vasge, serving in orders under Superior

⁷³⁷ 52: Transposes this phrase to "move or Call or Invoke you".

Practical Angel Magic

powers, your most high and Omnipotent God, Noalmar, in the first Lesser Angle or division of the great Quadrangle or South part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient, & unto whom is given of the Highest by nature and office the true knowledge of physick in all its parts and the curing of all diseases which are incident to human bodies, and to reveal Show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of God Oloag, commanded thereunto; we the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion (as aforesaid) Opemen, Apeste, Scio, Vasge, Jointly and severally, Every and each one, for and by itself respectively, In by and through this mighty and powerful name of your God Noalmar, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invoke, move, or call you forth unto visible appearance and our assistance, you then would readily and Immediately, forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience, which by nature & office (given you of the Highest) may by such your visible appearance & verbal converse be showed forth and given unto us, And furthermore also, that in by and through this great and powerful name of your God Oloag, and ⁷³⁸ the force and virtue thereof: We do likewise, earnestly Invoke and entreat you, to do, accomplish, and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you: Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion (as aforesaid) Opemen, Apeste, Scio, Vasge, you do yet furthermore in this great name of your God Noalmar, and by the virtue and efficacy thereof, earnestly Invoke & entreat you to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you, which we shall at any time hereafter, Invoke, move, or call forth to visible appearance and our assistance, would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us, in this

⁷³⁸ S2: Inserts "by".

Practical Angel Magic

Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you, and thereby most beneficial, convenient, and fit for us, in these both our present, and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and Instructing us, in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Oloag, and by the virtue and power thereof, whereby we also earnestly Invoke and entreat you, not only to reveal, direct, show forth and make known unto us, the true apprehensive knowledge of all such occult and mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do whatsoever we shall further command, request, or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest accordingly preordained and appointed) All which your obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God, earnestly entreated and besought you shall be a song of Honour & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the Second Lesser Angle or division of the great Quadrangle or Table of the South Anaa¹, Naaa², Aaan³, Aana⁴, by the great and powerful name of God BANAA.

O Ye great and glorious Angels or Angelical powers of Light Anaa, Naaa, Aaan, Aana, governing or set over, the Second Lesser Angle, division or Quarter of the great Quadrangle of the South point of the Air, respecting the like part or point of the compass appropriated to the Earth, serving your most high God Banaa, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office the true knowledge of (* moving from place to place,⁷³⁹) the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,⁷⁴⁰ and to reveal show forth

⁷³⁹ S2: Inserts "as into this Country or that at pleasure".

⁷⁴⁰ S2: This section is struck through, thus: "~~and of the knitting-together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Practical Angel Magic

and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invoked or moved thereunto: We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat humbly beseech, and move you all, O ye Benevolent Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders, degree and mansion (as aforesaid) Anaa, Naaa, Aaan, Aana, Jointly and severally, every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Banaa, that you (at these humble requests and addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall invoke move or call you forth to visible appearance and our Assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you, and audibly hear you speak unto us, And by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us: Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree, and orders Superior, & governing as aforesaid Anaa, Naaa, Aaan, Aana, we do yet further in this great name of your God Banaa, and by the force power and efficacy thereof, Earnestly Entreat⁷⁴¹ and humbly beseech you, to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter Invoke, move or call forth to visible appearance, would ready and forthwith, move descend, and visibly appear unto us, whensoever we shall Invoke, move or call you forth in this Crystal Glass standing here before us, or otherwise out of it as it shall please God & you his ministers of divine grace and as best befitted or shall be most convenient or beneficial for us, or unto us, in these our Actions or operations, Speaking Audibly unto us, and also thereby directing and instructing us in the true knowledge of that your Angelical Sapience and Science given you of the Highest, and wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace and charity, thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

⁷⁴¹ S2: "and".

Invocation by way of humble supplication & petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the Second Lesser Angle or division of the great Quadrangle or Table of the South Gemenem¹, Ecope², Amox³, Berape⁴, who are moved and called forth by the great and powerful name of God Vadali, and constrained thereunto to do what they are commanded according to their office by the great name of God Obavi.

O Ye Angelical powers of Light or dignified Spirits of the Air, Gemenem, Ecope, Amox, Berape, serving in orders under Superior powers, your most high and omnipotent God Vadali, in the Second Lesser Angle or division of the great Quadrangle or South part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more inferior and subservient, and unto whom is given of the Highest by nature and office the true knowledge of (* finding & use of Metals &c⁷⁴²), physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies⁷⁴³, and to reveal, show forth and give the same unto mankind living on Earth whensoever you shall be moved & called forth by the great name of your God Obavi, commanded thereunto: we the servants of the Highest (& the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O ye Benevolent Angels or dignified powers of the Air serving in orders degree and mansion (as aforesaid) Gemenem, Ecope, Amox, Berape, Jointly and severally, every and each one, for and by itself respectively, In by & through this mighty & powerful name of your God Vadali, that you (at these our Earnest addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invoke move or call you forth unto visible appearance and our assistance, you then would readily and Immediately, forthwith at our Invocations, move, Descend, appear, & show your selves corporally visible unto us, in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and Audibly hear you speak unto us, and by such your Spiritual Revelations

⁷⁴² S2: Omits " &c" and inserts "the Congelation of Stones & the Virtue of all Stones".

⁷⁴³ S2: This section is struck through, thus: "~~and of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

Practical Angel Magic

unto us, to make us [partakers]⁷⁴⁴ of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and given to us; And furthermore also that in by and through this great and powerful name of your God Obavi, and the force and virtue thereof; we do likewise earnestly Invoke and entreat you, to do, accomplish and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you, Hear us therefore, O ye Benevolent Angels, or dignified Spiritual powers of the Air, serving in orders, office, degree & mansion as aforesaid Gemenem, Ecope, Amox, Berape, you do yet further in this great name of your God Vadali, and by the virtue and efficacy thereof, earnestly Invoke and entreat you, to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you, which we shall at any time hereafter, Invoke, move, or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing & Instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science given you of the Highest; And in this undoubted true and great name of your God Obavi, and by the virtue and power thereof, whereby we also earnestly Invoke and entreat you, not only to reveal, declare, show forth and make known unto us, the true & apprehensive knowledge of all such Occult & mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do for us whatsoever we shall further command, request, or desire to be done, relating to the said Science & our benefits therein (as you by office are of the Highest accordingly preordained and appointed) All which your obedience readily & willingly fulfilling & accomplishing unto us, as here we have in the powerful & true names of your God Earnestly entreated & besought you, shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication & petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the Third Lesser Angle or division of the great Quadrangle or Table of the South Pesac, Sacepe, Acepes, Cepesa, by

⁷⁴⁴ S1: "partakers" is missing here but this is clearly a copying error.

Practical Angel Magic

the great and powerful name of God BEPESAC.

O Ye great and glorious Angels or Angelical powers of Light Pesac, Sacepe, Acepes, Cepesa, governing or set over the Third Lesser Angle division or Quarter of the great Quadrangle of the South part of the Air, respecting the like part or point of the Compass appropriated to the Earth serving your most high God Bepesac, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge (* of all Mechanical Crafts whatsoever), of the knitting together of natures, and also as well the destruction of nature and of things⁷⁴⁵ that may perish as of conjoining and knitting them together,⁷⁴⁶ And to reveal, show forth, and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be invocated or moved thereunto; we the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all, O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders, degree, and mansion as aforesaid Pesac, Sacepe, Acepes, Cepesa, Jointly and severally, every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Bepesac, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invoke, move or call forth to visible appearance and our assistance, You would be thereby moved to descend and appear visibly unto us, in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same that we may plainly see you, And audibly hear you speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree and orders governing (as aforesaid) Pesac, Sacepe, Acepes, Cepesa, we do yet further in this great name of your God Bepesac, and by the force, power and efficacy thereof, to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter, Invoke,

⁷⁴⁵ S1: The word "things" is repeated.

⁷⁴⁶ S2: This section is crossed through, thus: "~~of the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Practical Angel Magic

move, or call forth to visible appearance, would readily and forthwith move, Descend and visibly appear unto us, whensoever we shall Invoke, or move you thereunto in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God, and you his ministers of divine grace, and as best befitted or shall be most convenient, or beneficial for us, or unto us, in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace and charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble requests and desires, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication & petition, made to the four Servient Angels, or dignified Spirits of the Air, placed in orders and serving in the Third Lesser Angle, or division of the great Quadrangle or Table of the South Datete¹, Diom², Oopezpd³, Vrgan⁴, who are commanded and called forth by the great and powerful name of God Volexdo, and constrained thereunto to do what they are commanded according to their office by the great name of God Sioda.

O Ye Angelical powers of Light or dignified Spirits of the Air, Datete, Diom, Oopezpd, Vrgan, Serving in orders under Superior powers your most high and omnipotent God, Volexdo, in the Third Lesser Angle or division of the great Quadrangle, or South part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more inferior and subservient, and unto whom is given of the Highest by nature and office, the true knowledge of (* Transformation & transplantation), physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies,⁷⁴⁷ And to reveal, show forth, and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Sioda, commanded thereunto; We the Servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon, and move you all: O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and

⁷⁴⁷ S2: This section is crossed through, thus: "~~physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

Practical Angel Magic

mansion (as aforesaid) Datete, Diom, Oopezpd, Vrgan, Jointly and Severally, every and each one, for and by it self respectively, In by & through this mighty & powerful name of your God Volexdo, that you (at these our earnest addresses) would be so truly willing and friendly unto us, that whensoever & wheresoever we shall Invoke move or call you forth unto visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, descend, appear, and show your selves corporally visible unto us, in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us; And by such your Spiritual Revelations, to make us partakers of that true knowledge & Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and given to us, And furthermore also that In by and through this great and powerful name of your God Sioda, and the force and virtue thereof; we do likewise Earnestly Invoke and entreat you, to do, accomplish, and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you, Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, Serving in orders, office, degree and mansion (as aforesaid) Datete, Diom, Oopezpd, Vrgan, you do yet further in this great name of your God Volexdo, And by the virtue and efficacy thereof, earnestly Invoke and entreat you, to yield up, and give unto us, your assuredly firm, free and obliged consent herein, that all or any of you, which we shall at any time hereafter Invoke move or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us, in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may plainly see you & understand you, directing and instructing us in the true knowledge and Judgement of that your Spiritual Sapience and Science given you of the Highest, And in this undoubted true and great name of your God Sioda, and by the virtue and power thereof, whereby we also earnestly Invoke and entreat you, not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such occult and mystical Arcanaes in physick and of whatsoever else relates thereunto, as⁷⁴⁶ are unknown of mankind but also do for us whatsoever we shall further command, request,

⁷⁴⁶ S2: "are".

Practical Angel Magic

or desire to be done, relating to the said Science and our benefits therein, (as you by office are of the Highest accordingly preordained and appointed;) All which your obedience readily & willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated and besought you, shall be a Song of Honour, & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the Fourth Lesser Angle or division of the great Quadrangle or Table of the South Ziza¹, Jzaz², Zazi³, Aziz⁴, by the great & powerful name of God BEZIZA.

O Ye great and glorious Angels or Angelical powers of Light Ziza, Jzaz, Zazi, Aziz, governing or set over the fourth Lesser Angle, division or Quarter of the great Quadrangle of the South part of the Air, respecting the like part or point of the Compass appropriated to the Earth, Serving your most high God Beziza, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of (*the Secrets of men knowing), the knitting together of natures and things that may perish as of conjoining and knitting them together,⁷⁴⁹ And to Reveal show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth whensoever you shall be Invoked or moved thereunto. We the servants of the Highest (& the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all, O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders degree and mansion as aforesaid Ziza, Jzaz, Zazi, Aziz, Jointly and severally every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Beziza, that you (at these our Earnest Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invoke move or call you forth to visible appearance and our Assistance, you would be thereby moved to Descend and appear, visibly unto us in this Crystal Glass which stands here before us, or otherwise personally to appear out of the same visibly here before us, And so as that we may plainly see you,

⁷⁴⁹ S2: This section is crossed through, thus: ~~"the knitting together of natures and things that may perish as of conjoining and knitting them together"~~.

Practical Angel Magic

and Audibly hear you speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us. Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree and orders, governing as aforesaid Ziza, Jzaz, Zazi, Aziz, we do yet further in this great name of your God Beziza, and by the force and efficacy thereof to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter, Invoke, move or call forth to visible appearance, would readily and forthwith, move descend and visibly appear unto us, whensoever we shall Invoke or move you thereunto in this Crystal Glass standing here before us or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted, or shall be most convenient or beneficial for us, or unto us, in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office ordained and appointed you, And this your Angelical benevolence in Celestial grace and charity thus given and granted unto us and also in the accomplishment and fulfilling of these our humble desires and requests, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders, and serving in the Fourth Lesser Angle or division of the great Quadrangle or Table of the South Adre¹, Sispe², Pali³, Acar⁴, who are moved and called forth by the great and powerful name of God Arzodionar, and constrained thereunto to do what they are commanded according to their office by the great name of God Narzefem.

O Ye Angelical powers of Light or dignified Spirits of the Air, Adre, Sispe, Pali, Acar, serving in orders under superior powers, your most high and omnipotent God, Arzodionar, in the Fourth Lesser Angle, or division of the great⁷⁵⁰ Quadrangle or South part of the Air, respecting the like part or point of the Compass appropriated to the Earth, accordingly⁷⁵¹ as you therein are placed more Inferior

⁷⁵⁰ S2: "at".

⁷⁵¹ S2: "according".

Practical Angel Magic

and Subservient, And unto whom is given of the Highest by nature and office the true knowledge (* of all Elemental Creatures &c⁷⁵².) of physick in all its parts, and the curing of all diseases which are incident to human bodies,⁷⁵³ and to Reveal, show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of God Narzefem, commanded thereunto, We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all; O ye Benevolent Angels, or dignified powers of the Air, serving in orders, degree, and mansion as aforesaid Adre, Sispe, Pali, Acar, Jointly and severally, every and each one, for and by itself respectively, In by and through this mighty and powerful name of your God Arzodionar, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever, we shall invoke move or call you forth, unto visible appearance and our Assistance you then would readily and Immediately forthwith at our Invocations move, descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, and so, as that we may plainly see you and Audibly hear you speak unto us, or otherwise personally to appear out of the same; And by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and given to us; And furthermore also that In by and through this great and powerful name of your God Narzefem, and the force and virtue thereof, We do likewise earnestly Invoke and entreat you, to do, accomplish, and fulfil, whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore O ye benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion as aforesaid Adre, Sispe, Pali, Acar, you do yet further in this great name of your God Arzodionar, and by the virtue and efficacy thereof, earnestly Invoke and entreat you to yield up, and give unto us, your assuredly firm, free and obliged consent herein, that all, or any of you, which we shall at any time hereafter, Invoke, move or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately, move, descend, and visibly appear unto us, in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you,

⁷⁵² S2: Omits "&c" and inserts "amongst us, how many kinds, & their use in the Creation, as they are severally placed in the 4 Elements Air Water Earth & fire".

⁷⁵³ S2: This section is crossed through, thus: "~~of physick in all its parts, and the curing of all diseases which are incident to human bodies~~".

Practical Angel Magic

and thereby most beneficial convenient and fit for us, In these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Narzefem, and the virtue and power thereof, whereby we also earnestly Invoke and entreat you, not only to reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such occult and mystical Arcanaes in physick and of whatsoever else relates thereunto, as are unknown of mankind, but also do whatsoever we shall command, request, or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest accordingly preordained and appointed;) All which your Obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God, earnestly entreated and besought you, shall be a Song of Honour and the praise of your God in your Creation Amen.

Janua Orientalis Reserata

or the Key opening and giving entrance into the Region, Angle or division of the East.

THE Prayer, to be said before Invocation⁷⁵⁴

O beginning, And fountain of all wisdom gird up thy Loins in misery, & Shadow our [ioe] Lord be merciful unto us & forgive us our Trespasses, for That Rise up Saying there is No god, have Risen up [a...nfius] Saying Let us Confound them, our Strength is [....] Neither are our bones full of marrow, Help therefore O Eternal god of mercy, Help therefore O Eternal god of Salvation, Help therefore O Eternal god & Comfort, Who is like Unto the one [emalter?] of Immense, before whom the choir of Heaven sing, Omappa-la-man-hallelujah, visit us O God, with a Comprehending fire brighter than the Stars in your fourth heaven, be merciful unto us O God, & Continue with us, For thou art almighty, to Whom all things of thy breath in Heaven & Earth, Sing glory, Praise & Honour, Saying Come Lord for thy Mercy's Sake,

O Almighty & Everlasting the true & Living god Have mercy pity & Compassion on me & my dear Companions, Who being now on our bended knees, in all Reason of humility, obedience & faith [fill....], To serve Thy Divine Majesty, with all your gifts & graces which thou hast hitherto, Endowed us with, & with all other which of Thy most bountiful & Fatherly mercies thou wilt therefore [aid] us and bestow upon us; Lighten therefore O Lord god almighty our Eyes, & open thou our Ears, guide us Instruct & Confirm in us & unto us, our directions Judgements Understandings memories & Utterances, that we may be true & Perfect Seers Hearers declarers, & witnesses of Such things which Either Immediately of your Divine Majesty, or mediately by your Ministry of thy holy faithful Angels Shall be manifested declared or revealed unto us, Now & at all times & occasions for the admiring of thy prayer honour & glory Amen.⁷⁵⁵

Invocation or Key, moving and calling forth to visible appearance the 6 Angelical Seniors of the East Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, by the great & mighty name BATAIVA.

⁷⁵⁴ R1: This prayer only occurs in this manuscript R1. The edge of the MSS is frayed, resulting in some unintelligible words, indicated by [...].

⁷⁵⁵ R1: The prayer ends here.

O Ye glorious Angels or Angelical Seniors Celestially dignified Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, serving before the great & mighty Angel or Angelical monarch BATAIVA, in the mansion, Region, Angle, or division of the East, unto whom is given of the Highest by office Scientiam, Rerum, Humanarum et Judicium. And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse. We⁷⁵⁶ servants of the most high God, do Invoke, adjure, move, and call you forth to visible appearance, friendly society & verbal converse with us, all or some one or any of you, O all ye Celestially dignified Angels or benevolent Angelical Seniors of the East Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, In by & through, this mighty &⁷⁵⁷ powerful, great, & Royal name BATAIVA, And the most Imperial efficacy & virtue thereof. Move therefore we say, O all ye Benevolent Angels or Angelical Seniors of the East Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, And in this Royal & mighty name BATAIVA, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his messengers of divine grace shall seem best & most fit, or requisite for us, both now & at all times hereafter, speaking plainly and showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men, move therefore we say, & by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us. Open the mysteries of your creation, & make us partakers of undefiled knowledge, whereunto we move you, both in power & presence, whose works shall be a Song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially dignified Vrzela, Zelar, Larzod, & Arzel by the great name of God Erzela, governing and set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the East.

⁷⁵⁶ S2: Inserts "the".

⁷⁵⁷ S2: Omits "&".

Practical Angel Magic

O Ye Benevolent Angels or angelical powers of the Air Celestially dignified Vrzela, Zelar, Larzod, & Arzel as governing & set over the first Lesser Angle or division (of the great Quadrangle,) of the Region or Angle of the East, unto whom is given of the Highest by office (& nature) the true knowledge of the Knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together, and to declare show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the Highest, do Invoke, adjure, move & call forth to visible appearance, friendly society and verbal converse with us, all or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified set over the first Quarter part of the East Angle Vrzela, Zelar, Larzod, & Arzel. In by & through, this great & powerful name of your God Erzela, & the signal virtue thereof: move therefore we say O ye Benevolent Angels or Angelical powers of the Air Celestially dignified & placed in orders (as aforesaid) Vrzela, Zelar, Larzod, & Arzel, And in this powerful name of your God Erzela, either some one, or all, or any of you, descend, appear & visibly show your selves, unto the sight of our eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest and you his messengers of divine grace & permission shall seem best, & most fit, or requisite for us, both now and at all times hereafter, speaking audibly unto us, and showing forth by verbal converse whatsoever is given you by office, to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you both in power & presence whose works shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key moving & calling forth to visible appearance the four⁷⁵⁸ Angelical powers of Light or dignified spirits of Air Cezodines, Totet, Sias, & Efemende,⁷⁵⁹ by the great name of God Jdoigo, and also to do what they are commanded (according to their offices) by

⁷⁵⁸ S2: "Angels-or".

⁷⁵⁹ S1: This is clearly a copyist's mistake as the name is incorrectly given here as Efende and then Efemende and it is used elsewhere throughout the text. In S2 the letters "me" are added in, further suggesting that Sloane 3821 was copied from Sloane 307.

Practical Angel Magic

the name of God Ardeza, serving & set under the first Lesser Angle, or Quarter part of the greater Quadrangle or Table of the East.

O Ye Angels of Light or dignified Spirits of the Air Cezodines, Totet, Sias, & Efemende, serving in orders under superior Angelical powers your most high God by his great name Jdoigo, And doing all his commandments by his great name Ardeza as being set under, and servient spirits in the first Lesser Angle, or division of the Region, or greater Angle of the East, unto which is given of the Highest by office, the true knowledge of physick in all its parts, & the curing of all diseases whatsoever that are incident to Human Bodies, And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God do Invoke, adjure, move, and call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under, & serving in the first Quarter part of the East Angle, Cezodines, Totet, Sias, Efemende, In by and through this powerful & great name of your God Jdoigo, And also do for us, whatsoever we shall request & command you by this great name of your God Arderza, and by the signal virtues thereof⁷⁶⁰ move therefore, We say O all ye Benevolent powers or dignified Spirits of the Air, placed in order (as aforesaid) Cezodines, Totet, Sias, Efemende, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us as the pleasure of the Highest shall seem best, and most fit, or requisite for us, both now, & at all times hereafter speaking plainly And showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover & make known, for the benefit of his servants the sons of men, move therefore we say, and by signal virtue & power of this great name of your God Jdoigo, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, In manner & form as it shall please God & you his messengers of Celestial grace accordingly (as aforesaid) And is this great name of your God Ardeza, be friendly unto us, and do for us whatsoever we shall command, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation & make us partakers of undefiled knowledge whereunto we move you both in power & presence, whose works shall be a song of Honour & the praise of your God in your Creation Amen.

⁷⁶⁰ S2: "of them".

Invocation, or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially Dignified Vtepa, Tepau, Paute, Autepe, by the great name of God Eutepa, governing & set over the Second Lesser Angle or quarter of the great Quadrangle or Table of the East.

O Ye Benevolent Angels or Angelical powers of the Air Vtepa, Tepau, Paute, Autepe, as governing & set over the second Lesser Angle or division of the Region, or greater Angle of the East, unto whom is given of the Highest by office the true knowledge of (⁷⁶¹ Moving from place to place⁷⁶¹;) the knitting together of natures, and also as well the destruction of nature, & of things that may perish, as of conjoining & knitting them together⁷⁶², And to declare, show forth, reveal, the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invoke, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, All, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Vtepa, Tepau, Paute, Autepe, (Celestially dignified, & set over the Second quarter part of the East Angle,) In by & through this great & powerful name of your God Eutepa, and the signal virtue thereof, move therefore we say, O ye Benevolent Angels or Angelical powers of the Air Celestially dignified & placed in orders as aforesaid, Vtepa, Tepau, Paute, Autepe, and in this powerful name of your God Eutepa, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us by verbal converse whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your Creation & make us partakers of

⁷⁶¹ S2: Inserts "as into this Country or that Country at will & pleasure".

⁷⁶² S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature, & of things that may perish, as of conjoining & knitting them together~~".

Practical Angel Magic

undefiled Knowledge, whereunto we move you both in power & presence whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key moving & calling forth to visible appearance, the four Angelical powers of Light, or dignified spirits of Air OYube, Paoc, Vrbeneh, Dirí, by the great name of God Hacza, and also to do what they are commanded (according to their offices) by the name of God Palam serving and set under the second Lesser Angle or Quarter part of the greater Quadrangle or Table of the East.

O Ye Angels of Light or dignified Spirits of the Air OYube, Paoc, Vrbeneh, Dirí, serving in orders under Superior Angelical powers, your most high God, by his great name Hacza, & doing all his commandments by his great name Palam, as being set under, & servient spirits in the Second Lesser Angle, or division of the Region or greater Angle of the East, unto which⁷⁶³ is given of the Highest by office, the true knowledge of (* finding & also the Methods of Congelation of Stones &c⁷⁶⁴) physick in all its parts & the curing of all diseases whatsoever that are incident to Human Bodies,⁷⁶⁵ And to reveal, show forth & give the same to⁷⁶⁶ mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invoke, adjure, move, & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air set under & serving in the second Quarter part of the East Angle, OYube, Paoc, Vrbeneh, Dirí, In by & through this powerful & great name of your God Hacza, And also⁷⁶⁷ do for us, whatsoever we shall request & command you, by this great name of your God Palam, and by the signal virtues of them, move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid OYube, Paoc, Vrbeneh, Dirí, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this⁷⁶⁸ Crystal Glass or otherwise out of the

⁷⁶³ S2: "whom".

⁷⁶⁴ S2: Replaces "finding & also the Methods of Congelation of Stones &c", with "finding out & also the use of metals, the Congelation of Stones & the virtue of all stones &c".

⁷⁶⁵ S2: This section is crossed through, thus: "~~physick in all its parts & the curing of all diseases whatsoever that are incident to Human Bodies~~".

⁷⁶⁶ S2: "unto".

⁷⁶⁷ S2: Inserts "to".

⁷⁶⁸ S2: "the".

Practical Angel Magic

same visibly here before us, both now, & at all times hereafter, speaking plainly, & showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, & make known, for the benefit of his servants the sons of men, move therefore we say, & by the signal virtue & power of this great name of your God Hacza, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner & form, as it shall please God, & you his messengers of divine grace, accordingly as aforesaid, And in this great name of your God Palam, be friendly unto us, & do for us, in whatsoever we shall command you, effectually fulfilling all our desires, according to your offices, Opening the mysteries of your Creation & make us partakers of undefiled knowledge, whereunto we move you, both in power & presence, whose works shall be a Song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels, or Angelical powers of the Air, Celestially Dignified Cenbar, Enbarc, Barcen, Vrecenbe, by the great name of your⁷⁶⁹ God Ecenbar, governing & set over, the Third Lesser Angle or Quarter of the great Quadrangle or Table of the East.

O Ye Benevolent Angels or Angelical powers of the Air, Celestially dignified Cenbar, Enbarc, Barcen, Vrecenbe, serving your God Ecenbar as governing & set over the 3rd Lesser Angle, or division of the Region or greater Angle of the East, unto whom is given of the Highest by office, the true knowledge (* of all the mechanical crafts whatsoever) of the knitting together of natures, & also as well the destruction of nature, & of things that may perish, as of conjoining & knitting them together,⁷⁷⁰ And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, We the servants of the most high God, do Invoke⁷⁷¹, adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Cenbar, Enbarc, Barcen, Vrecenbe, Celestially dignified, & set over the 3rd Quarter part of the East Angle, In by & through, this great & powerful name of your God

⁷⁶⁹ S2: Omits "your".

⁷⁷⁰ S2: This section is crossed through, thus: "~~of the knitting together of natures, & also as well the destruction of nature, & of things that may perish as of conjoining & knitting them together~~".

⁷⁷¹ S2: "~~friendly society, & verbal converse with us all~~".

Practical Angel Magic

Ecenbar, And the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air Celestially dignified & placed in orders as aforesaid, Cenbar, Enbarc, Barcen, Vrecenbe, And in this powerful name of your God Ecenbar, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace shall seem best, & most fit or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, & make known, for the benefit of his servants the sons of men, move therefore we say, and by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us & be friendly unto us, open the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving and calling forth to visible appearance, the four Angelical powers of Light, or dignified spirits of the Air Abemo, Naco, Ocenem, Shael, by the great name of God Aiaoi, and also to do what they are commanded (according to their offices) by the name of God Ouit, serving & set under the Third Lesser Angle, or Quarter part⁷⁷² of the great Quadrangle or Table of the East.

O Ye Angels of Light, or dignified Spirits of the Air Abemo, Naco, Ocenem, Shael, serving in orders under superior Angelical powers your most high God Aiaoi, And doing all his commandments by his great name Ouit, as being set under, & servient spirits in the Third Lesser Angle or division of the Region or greater Angle of the East, unto which is given of the Highest by office, the true knowledge of (* Transformation & transplantation,) physick in all its parts & the curing of all diseases whatsoever that are Incident to Human Bodies,⁷⁷³ And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse, We the servants of the most high God, do Invoke, adjure, move, & call forth to visible appearance, friendly society, & verbal converse with us, All, or some

⁷⁷² S2: Omits "part".

⁷⁷³ S2: This section is crossed through, thus: "~~physick in all its parts & the curing of all diseases whatsoever that are incident to Human Bodies~~".

Practical Angel Magic

one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under & serving in the Third (Lesser) or Quarter part of the East Angle, Abemo, Naco, Ocenem, Shael, In, by and through, this powerful and great name of your God Aiaoa, And also do for us whatsoever we shall request & command you by this great name of your God Ouit and by the signal virtues of them, Move therefore we say, O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid Abemo, Naco, Ocenem, Shael, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, shall seem best, & most fit or requisite for us, both now and at all times hereafter, speaking plainly and showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue & power of this great name of your God Aiaoa, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form, as it shall please God and you his ministers of Celestial grace accordingly as aforesaid, And in this great name of your God Ouit, be friendly unto us, and do for us, In whatsoever we shall command you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation & make us partakers of undefiled knowledge whereunto we move you both in power & presence, whose works shall be a Song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key moving & calling forth to visible appearance, the four Angels, or Angelical powers of the Air Exgezod, Gezodex, Zodexge, Dexgezod, by the great name of your God Eexgezod, governing & set over the fourth Lesser Angle or Quarter of the great Quadrangle, or Table of the East.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Exgezod, Gezodex, Zodexge, Dexgezod, serving your God Eexgezod, as governing and set over the fourth Lesser Angle, or division of the Region or greater Angle of the East, unto whom is given of the Highest by office, the true knowledge of (* the secrets of men knowing,) the knitting together of natures and also as well the destruction of nature, & of things that may perish, as of conjoining

Practical Angel Magic

and knitting them together.⁷⁷⁴ And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance, & verbal converse. We the servants of the most high God, do Invoke, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the fourth quarter part of the East Angle, Exgezod, Gezodex, Zodexge, Dexgezod, In, by, and through this great & powerful name of your God Eexgezod, and the signal virtue thereof, move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid, Exgezod, Gezodex, Zodexge, Dexgezod, And in this powerful name of your God Eexgezod, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest and you his messengers of divine grace, shall seem best & most fit or requisite for us, both now & at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men, move therefore we say, and by the signal virtue and power of all aforesaid, Descend, appear, and some one, or all, or any of you visibly show your selves here before us and be friendly unto us, open the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Acca, Enpeat, Otoi, Pemox, by the great name of your God Aovararzod and also to do what they are commanded (according to their offices) by the name of God Aloai, serving & set under the fourth Lesser Angle, or Quarter part of the greater Quadrangle or Table of the East.

O Ye Angels of Light, or dignified Spirits of the Air Acca, Enpeat, Otoi, Pemox, serving in orders under superior Angelical powers,

⁷⁷⁴ 52: This section is crossed through, thus: "~~the knitting together of natures and also as well the destruction of nature, & of things that may perish, as of conjoining and knitting them together~~".

Practical Angel Magic

your most high God by his great name Aovararzod, and doing all his commandments by his great name Aloai, as being set under & servient spirits in the fourth Lesser Angle, or division of the Region or greater Quadrangle of the East, unto which is given of the Highest by office, the ~~true knowledge~~⁷⁷⁵ (*of all Elemental Creatures amongst us, how many Kinds, their use in the creation as they are severally placed in the 4 Elements, fire, & air, earth, water) of ~~physick in all its parts, and the curing of all diseases whatsoever that are incident to Human Bodies~~, And to reveal show forth and give the same to mankind living on Earth, whensoever you shall be called, or moved thereunto by visible appearance and verbal converse. We the Servants of the most high God, do Invoke, adjure, move, & call forth to visible appearance, friendly society and verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under and serving in the fourth Quarter part of the East Angle, Acca, Enpeat, Otoi, Pemox, In by & through, this powerful and great name of your God Aovararzod, and also to do for us whatsoever we shall request and command you, by this great name of your God Aloai, and by the signal virtues of them, Move therefore we say, O all ye Benevolent powers or dignified Spirits of the Air, placed in orders, as aforesaid Acca, Enpeat, Otoi, Pemox, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, shall seem best, and most fit or requisite for us, both now & at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue and power of this great name of your God Aovararzod, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, in manner & form, as it shall please God, and you his messengers of Celestial grace, accordingly as aforesaid, And in this great name of your God Aloai, be friendly unto us, and do for us, in whatsoever we shall command⁷⁷⁶ you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation, and make us partakers of undefiled Knowledge whereunto we move you both in power and presence, whose works shall be a Song of Honour and the praise of your God in your Creation Amen.

⁷⁷⁵ S2: Inserts "true knowledge".

⁷⁷⁶ S2: "and".

Janua Occidentalis Reserata

or the Key opening and giving entrance into the Region, Angle or division of the West.

Invocation or Key, moving & calling forth to visible appearance, the 6 Angelical Seniors of the West, Lesurahpem, Sainnou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, by the great and mighty name RAAGIOS.

O Ye glorious Angels or Angelical Seniors, Celestially dignified Lesurahpem, Sainnou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, serving before the great & mighty Angel or Angelical monarch RAAGIOS, In the mansion, Region, Angle, or division of the West, unto whom is given (by office), of the Highest⁷⁷⁷ Scientiam, Rerum, Humanarum, et Judicium, and to declare, show forth & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse. We⁷⁷⁸ servants of the most high God, do Invoke, adjure, move & call you forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Celestially dignified Angels or Benevolent Angelical Seniors of the West Lesurahpem, Sainnou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, In by & through, this mighty powerful, great, & Royal name RAAGIOS, and the most Imperial efficacy & virtue thereof, move therefore we say O all ye Benevolent Angels or Angelical Seniors of the West Lesurahpem, Sainnou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, And in this Royal & mighty name RAAGIOS, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his messengers of divine grace shall seem best and most fit or requisite for us, both now, and at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, & make known, for the benefit of his servants the sons of men, move therefore we say, & by the signal virtue and power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto

⁷⁷⁷ S2: "Highest".

⁷⁷⁸ S2: Inserts "the".

Practical Angel Magic

us, open the mysteries of your creation and make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a Song of Honour & the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air Celestially dignified Taad, Aadet, Adeta, Detaa, by the great name of God Hetaad governing & set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the West.

O Ye Benevolent Angels or Angelical powers of the Air, Celestially dignified Taad, Aadet, Adeta, Detaa, as governing and set over the first Lesser Angle or division of the Region, or Greater Angle of the West, unto whom is given of the Highest by office, the true knowledge of the knitting together of natures, and also as well the destruction of nature, and of things that may perish, as of conjoining & knitting them together, And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance and verbal converse. We the servants of the Highest, do Invoke, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, All, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the first Quarter part of the West Angle Taad, Aadet, Adeta, Detaa, In by & through this great and powerful name of your God Hetaad, and the signal virtue thereof, move therefore we say O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid Taad, Aadet, Adeta, Detaa, And in this powerful name of your God Hetaad, either some one, or all, or any of you, Descend, appear, & visibly show your selves, unto the sight of our eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace & permission shall seem best, and most fit or requisite for us, both now & at all times hereafter speaking plainly unto us and showing forth by verbal converse whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you, both in power & presence whose works shall be a song of Honour, & the

Practical Angel Magic

praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance the four Angelical powers of Light or dignified Spirits of the Air Toco, Nehded (or Enehded), Paax, Saix, by the great name of God Obegoca, and also to do what they are commanded (according to their offices) by the name of God Aabeco, serving & set under the first Lesser Angle or Quarter part of the greater Quadrangle, or Table of the West.

O Ye Angels of Light or dignified Spirits of the Air Toco, Enehded, Paax, Saix, serving in orders under superior Angelical powers your most high God, by his⁷⁷⁹ great name Obegoca, and doing all his commandments by his great name Aabeco as being set under, and servient⁷⁸⁰ spirits in the first Lesser Angle or division of the Region or greater Angle of the West, unto which⁷⁸¹ is given of the Highest by office the true knowledge of physick in all its parts, and the curing of all diseases whatsoever, that are Incident to Human Bodies, And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invoke, adjure, move, and call forth to visible appearance, friendly society, & verbal converse with us, All or some one, or any of you, O all ye Angelical powers of Light, or dignified Spirits of the Air, set under, & serving in the first Quarter part of the West Angle Toco, Enehded, Paax, Saix, In by and through this powerful & great name of your God Obegoca, And also to do for us, whatsoever we shall request & command you, by this great name of your God Aabeco, & by the signal virtues of them, move therefore we say O all ye benevolent powers, or dignified Spirits of the Air, placed in order (as aforesaid) Toco, Enehded, Paax, Saix, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, shall seem best and most fit or requisite for us, both now & at all times hereafter, speaking⁷⁸² plainly & showing forth unto us by verbal converse whatsoever is given you by office to declare, discover, & make known, for the benefit of his servants the

⁷⁷⁹ S2: "the".

⁷⁸⁰ S2: "serving".

⁷⁸¹ S2: "whom".

⁷⁸² S2: "plainly".

Practical Angel Magic

sons of men, Move therefore we say, and by the signal virtue & power of this great name of your God⁷⁸³ Obegoca, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form, as it shall please God & you his messengers of Celestial grace, accordingly as aforesaid, And in this great⁷⁸⁴ name of your God Aabeco, be friendly unto us, & do for us in whatsoever we shall command you, effectually fulfilling all our desires, according to your offices, Opening the mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially dignified Tedim, Dimet, Imtede, Emtedi, by the great name of God Hetedim, governing & set over the Second Lesser Angle or Quarter of the great Quadrangle or Table of the West.

O Ye Benevolent Angels, or Angelical powers of the Air, Celestially dignified Tedim, Dimet, Imtede, Emtedi, serving your God Hetedim, as governing & set over the second Lesser Angle or division of the Region or greater Angle of the West unto whom is given of the Highest by office the true knowledge of (* Moving from place to place &c⁷⁸⁵.) the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining & knitting them together⁷⁸⁶, And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse. We the servants of the most high God, do Invoke, adjure, move & call forth, to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified and set over the second Quarter part of the West Angle Tedim, Dimet, Imtede, Emtedi, In by & through, this great & powerful name of your God Hetedim, & the signal virtue thereof, move therefore we say, O ye Benevolent Angels or Angelical powers

⁷⁸³ S2: "Obegoca-be-friendly-unto".

⁷⁸⁴ S1: The word "great" is given twice here.

⁷⁸⁵ S2: Omit "&c" and inserts "as into this place or that place at pleasure".

⁷⁸⁶ S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining & knitting them together~~".

Practical Angel Magic

of the Air, Celestially dignified & placed in orders as aforesaid, Tedim, Dimet, Imtede, Emtedi, And in this powerful name of your God Hetedim, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his messengers of divine grace, & permission shall seem best & most fit, or requisite for us, both now and at all times hereafter, Speaking plainly & showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover & make known, for the benefit of his servants, the sons of men, Move therefore we say, and by the signal virtue & power of all aforesaid Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, Open the mysteries of your Creation, and make us partakers of⁷⁸⁷ undefiled knowledge whereunto we move you, both in power and presence, whose works shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Magem, Leoc, Visyl, Vrvoi, by the great name of God Nelapar, and also to do, what they are commanded (according to their offices) by the name of God Omebeb, serving & set over, the second Lesser Angle or Quarter part of the greater Quadrangle or Table of the West.

O Ye Angels of Light or dignified Spirits of the Air Magem, Leoc, Visyl, Vrvoi, serving in orders under Superior Angelical powers, your most high God, by his great name Nelapar, And doing all his commandments by his great name Omebeb, as being set under & servient Spirits in the Second Lesser Angle or division of the Region or greater Angle of the West, unto which is given of the Highest by office, the true knowledge of (* finding⁷⁸⁸ & use of Metals &c,) physick in all its parts, & the curing of all diseases, whatsoever that are incident to human bodies⁷⁸⁹, & to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, we the servants of the most high God, do Invoke, adjure, move, & call forth to visible appearance friendly society & verbal converse with

⁷⁸⁷ S2: Inserts "and of".

⁷⁸⁸ S2: Inserts "out", and also has "the-use".

⁷⁸⁹ S2: This section is crossed through, thus: "~~physick in all its parts, & the curing of all diseases, whatsoever that are incident to human bodies~~".

Practical Angel Magic

us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under & serving in the second Quarter part of the West Angle, Magem, Leoc, Visyl, Vrvoi, In, by, & through, this powerful & great name of your God Nelapar, And also to do for us, whatsoever we shall request & command you, by this great name of your God Omebeb, and by the signal virtue of them, Move therefore we say, O all ye Benevolent powers or Dignified Spirits of the Air, placed in orders as aforesaid Magem, Leoc, Visyl, Vrvoi, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, shall⁷⁹⁰ seem best, & most fit, or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us by verbal converse, whatsoever is given you, by office to declare, discover & make known for the benefit of his servants the sons of men, Move therefore, we say, and by the signal virtue & power of this great name of your God Nelapar, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, And in this great name of your God Omebeb, be friendly unto us, & do for us, in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you both in power and presence whose works shall be a Song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, Moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially dignified Magel, Agelem, Gelema, Lemage, by the great name of God Hemagel, governing and set over the Third Lesser Angle or Quarter of the great Quadrangle or Table of the West.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Magel, Agelem, Gelema, Lemage, serving your God Hemagel, as governing & set over the Third Lesser Angle or division of the Region, or greater Angle of the West, unto whom is given of the Highest by office, the true knowledge of (* All Mechanical crafts whatsoever,) the knitting together of natures, and also as well the destruction of nature, & of things that may perish, as of conjoining

⁷⁹⁰ S2: "seem".

Practical Angel Magic

& knitting them together⁷⁹¹, And to declare, show forth, & reveal the same unto mankind living on Earth whensoever you shall be called or moved thereunto, by visible appearance & verbal converse, we the servants of the most high God, do Invoke, adjure, move & call forth, to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the Third Quarter part of the West Angle Magel, Agelem, Gelema, Lemage, In by & through this great & powerful name of your God Hemagel, & the signal virtue thereof, Move therefore we say O ye Benevolent Angels or Angelical powers of the Air, Celestially Dignified, & placed in orders as aforesaid, Magel, Agelem, Gelema, Lemage, And in this powerful name of your God Hemagel, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace & permission, shall seem best, And most fit or requisite for us, both now & at all times hereafter, speaking plainly & showing forth unto us by verbal converse whatsoever is given you by office to declare, discover, and make known for the Benefit of his servants the sons of men, Move therefore we say, & by the signal virtue & power of all aforesaid, Descend⁷⁹², appear, & some one, or all, or any of you, visibly show your selves here before us & be friendly unto us, open the mysteries of your Creation, and make us partakers of undefiled Knowledge, whereunto we move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation, or Key, moving & calling forth to visible appearance the four Angelical powers of Light, or dignified Spirits of the Air Paco, Endezen, Jipo, Exarih, by the great name of God Maladi, And also to do what they are commanded (according to their offices) by the name of God Olaad, serving & set under the Third Lesser Angle, or Quarter part of the greater Quadrangle or Table of the West.

O Ye Angels of Light, or dignified Spirits of the Air Paco, Endezen, Jipo, Exarih, serving in orders under superior Angelical powers, your most high God, by his great name Maladi, And doing all his

⁷⁹¹ S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature, & of things that may perish, as of conjoining & knitting them together~~".

⁷⁹² S2: "and".

Practical Angel Magic

commandments by his great name Olaad, as being set under, and servient spirits in the Third Lesser Angle or division of the Region, or greater Angle of the West, unto whom is given of the Highest by office, the true knowledge of (* Transformation & transplantation &c.) physick in all its parts, and the curing of all diseases whatsoever, that are Incident to Human Bodies⁷⁹³, and to reveal, show forth, and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, we the servants of the most high God, do Invoke, adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under, & serving in the Third (Lesser Angle) or Quarter part of the West Angle, Paco, Endezen, Jipo, Exarih, In by and through, this powerful & great name of your God Maladi, and also to do for us whatsoever we shall request & command you, by this great name of your God Olaad, and by the signal virtues of them, Move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid Paco, Endezen, Jipo, Exarih, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now & at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office, to declare, discover, and make known for the benefit of his servants the sons of men. Move therefore we say, and by the signal virtue & power, of this great name of your God Maladi, Descend, appear, & some one, or all, or any of you visibly show your selves here before us, in manner & form, as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, And is this great name of your God Olaad, be friendly unto us, & do for us, in whatsoever we shall command you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a Song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, moving and calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially Dignified Nelarex, Larexen, Rexenel, Xenelar, by the great name of God

⁷⁹³ S2: This section is struck through, thus: "~~physick in all its parts, and the curing of all diseases whatsoever, that are Incident to Human Bodies~~".

Practical Angel Magic

HENLAREX, governing and set over the fourth Lesser Angle or Quarter of the great Quadrangle or Table of the West.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Nelarex, Larexen, Rexenel, Xenelar, serving your God Henlarex, as governing & set over the fourth Lesser Angle, or division of the Region or greater Angle of the West, unto whom is given of the Highest by office, The true knowledge of⁷⁹⁴ (* The secrets of men Knowing) the knitting together of natures And also as well the destruction of nature, and of things that may perish, as of conjoining and knitting them together⁷⁹⁵, And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse. We the servants of the most high God, do Invoke, adjure, move, & call forth to visible appearance, friendly society and verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the Fourth Quarter part of the West Angle, Nelarex, Larexen, Rexenel, Xenelar, In by and through, this great and powerful name of your God HENLAREX, and the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air Celestially dignified, Nelarex, Larexen, Rexenel, Xenelar, (and placed in orders as aforesaid) And in this powerful name of your God HENLAREX, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace and permission, shall seem best and most fit or requisite for us, both now and at all times hereafter, speaking plainly, & showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, and make known for the Benefit of his servants the sons of men, Move therefore we say, and by the signal virtue and power of all aforesaid, Descend, appear and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us Open the mysteries of your Creation, and make us partakers of undefiled Knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

⁷⁹⁴ S2: "and".

⁷⁹⁵ S2: This section is crossed out, thus: "~~the knitting together of natures and also as well the destruction of nature, and of things that may perish, as of conjoining and knitting them together~~".

Invocation or Key, moving and calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Expecem, Vasa, Dapi, Reniel, by the great name of God Jaaasde, And also to do, what they are commanded (according to their offices) by the name of God Atapa, serving and set under the fourth Lesser Angle, or Quarter part of the greater Quadrangle or Table of the West.

O Ye Angels of Light, or dignified Spirits of the Air Expecem, Vasa, Dapi, Reniel, serving in orders under superior Angelical powers, your most high God by his great name Jaaasde, and doing all his commandments by his great name Atapa, as being set under, and servient spirits in the fourth Lesser Angle or division of the Region or greater Angle of the West, unto whom is given of the Highest by office, the true knowledge (* Of all Elemental creatures &c⁷⁹⁶.) of physick in all its parts, and the curing of all diseases, whatsoever that are incident to Human bodies⁷⁹⁷, And to Reveal, show forth, and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance and verbal converse, we the servants of the most high God, do Invoke, adjure, move, and call forth to visible appearance, friendly society, and verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under and serving in the fourth Quarter part of the West Angle, Expecem, Vasa, Dapi, Reniel, In by and through, this powerful and great name of your God Jaaasde, And also to do for us, whatsoever we shall request and command you by this great name of your God Atapa, and by the signal virtues of them, Move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid Expecem, Vasa, Dapi, Reniel, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly unto us and showing forth by verbal converse whatsoever is given you by office, to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue and power of

⁷⁹⁶ S2: Omits "&c".

⁷⁹⁷ S2: This section is crossed out, thus: "~~of physick in all its parts, and the curing of all diseases, whatsoever that are incident to human bodies~~".

Practical Angel Magic

this great name of your God Jaaasde, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us in manner and form as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, and is this great name of your God Atapa, be friendly unto us, and do for us in whatsoever we shall command you, effectually fulfilling all our desires according to your offices opening the mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Janua Septentrials Reserata

or the Key opening and giving entrance into the Region, Angle, or division of the North.

Invocation or Key, moving & calling forth to visible appearance, the 6 Angelical Seniors of the North Laidrom¹, Aczinor², (or Aczodinator) Elzinopo³, Althectega⁴, Elhiansa⁵, Acemliceve⁶, by the great and mighty name JCZODHEHCA.

O Ye glorious Angels or Angelical Seniors Celestially dignified Laidrom, Aczinor (or Aczodinator), Elzinopo, Althectega, Elhiansa, Acemliceve, serving before the great & mighty Angel or Angelical monarch JCZODHEHCA, in the Region, mansion, Angle or division of the North, unto whom is given of the Highest by office Scientiam, Rerum, Humanarum et Judicium, And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse. We the servants of the most high God, do Invoke, adjure, move & call you forth to visible appearance, friendly⁷⁹⁸ society, and verbal converse with us, All, or some one, or any of you, O all ye Celestially dignified Angels or Angelical Seniors of the North Laidrom, Aczinor, Elzinopo, Althectega, Elhiansa, Acemliceve, In, by and through, this mighty, powerful, great, and Royal name JCZODHEHCA, and the most Imperial efficacy and virtue thereof, Move therefore we say, O all ye Benevolent Angels, or Angelical Seniors of the north Laidrom, Aczinor, Elzinopo, Althectega, Elhiansa, Acemliceve, And in this Royal and mighty name Jczodhehca, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace, shall seem best, & most fit or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, & make known, for the Benefit of his servants the sons of men, move therefore, we say, and by the signal virtue, & power of all aforesaid, Descend appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us,

⁷⁹⁸ S2: "W".

Practical Angel Magic

Open the mysteries of your creation, & make us partakers of undefiled knowledge whereunto we move you both in power & presence, whose works shall be a Song of Honour and the praise of your God in your Creation Amen.

Invocation, or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air Celestially dignified Boza, Ozab, Zabo, Aboz, by the great name of God Enboza, governing and set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the North.

O Ye Benevolent Angels or angelical powers of the Air, Celestially dignified Boza, Ozab, Zabo, Aboz, governing and set over the first Lesser Angle or division of the Region or Greater Angle of the North, unto whom is given of the Highest by office, the true knowledge of the knitting together of natures, and also as well the destruction of nature & of things that may perish, as of conjoining & knitting them together, And to declare, show forth & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, we the servants of the most high God, do Invoke, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, All, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, & set over the first Quarter part of the North Angle Boza, Ozab, Zabo, Aboz, In by & through, this great & powerful name of your God Enboza, & the signal virtue thereof, move therefore we say O ye Benevolent Angels or Angelical powers of the Air Celestially dignified & placed in orders as aforesaid Boza, Ozab, Zabo, Aboz, And in this powerful name of your God Enboza, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace and permission, shall seem best & most fit, or requisite for us, both now & at all times hereafter, speaking plainly unto us, and showing forth by verbal converse, whatsoever is given you by office to declare, discover, & make known for the benefit of his servants the sons of men, move therefore we say, And by the signal virtue & power, of all aforesaid, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, Open the mysteries of your Creation, and make us partakers of undefiled knowledge whereunto we move you both in power and presence whose works shall be a song of Honour, and

Practical Angel Magic

the praise of your God in your Creation Amen.

Invocation or Key moving & calling forth to visible appearance, the four Angelical powers of Light or Dignified spirits of the Air Aira, Ormen, Reseni, Jzodenar, by the great name of God Angepoi, and also to do what they are commanded (according to their offices) by the name of God Vnenax serving & set under the first Lesser Angle, or Quarter part of the greater Quadrangle or Table of the North.

O Ye Angels of Light or dignified Spirits of the Air Aira, Ormen, Reseni, Jzodenar, serving in orders under superior Angelical powers your most high God by his great name Angepoi, and doing all his commandments by his great name, Vnenax, as being set under, & servient spirits in the first Lesser Angle or division of the Region, or greater Angle of the North, unto whom is given of the Highest by office the true knowledge of physick in all its parts, & the curing of all diseases whatsoever, that are incident to human Bodies, & to reveal, show forth and give the same to mankind living on Earth whensoever you shall be called or moved thereunto by visible appearance and verbal converse. We the servants of the most high God, do Invoke, adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under, & serving in the first Quarter part of the North Angle, Aira, Ormen, Reseni, Jzodenar, In, by & through, this powerful and great name of your God Angepoi; and also do for us whatsoever we shall request & command you, by this great name of your God Vnenax, and by the signal virtues thereof⁷⁹⁹ move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in order as aforesaid, Aira, Ormen, Reseni, Jzodenar, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest shall seem best, & most fit or requisite for us, both now and at all times hereafter, speaking plainly, & showing forth unto us, by verbal converse whatsoever is given you by office to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, & by signal virtue & power of this great name of your God Angepoi, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God & you his messengers of Celestial grace,

⁷⁹⁹ S2: "of them".

Practical Angel Magic

accordingly as aforesaid, And is this great name of your God Vnenax, be friendly unto us, and do for us in whatsoever we shall command you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation and make us partakers of undefiled Knowledge whereunto we move you both in power & presence, whose works shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation or Key, moving and calling forth to visible appearance the four Angels or Angelical powers of the Air, Celestially Dignified Phara, Harap, Rapeh, Aphar, by the great name of God Enphara, governing and set over the Second Lesser Angle or Quarter of the great Quadrangle or Table of the North.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Phara, Harap, Rapeh, Aphar, serving your God Enphara,⁸⁰⁰ as governing & set over the Second Lesser Angle or division of the Region, or greater Angle of the north, unto whom is given of the Highest by office The true knowledge of (* Moving from place to place &c⁸⁰¹.) the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together⁸⁰², And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invoke, adjure, move & call forth, to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified set over the Second quarter part of the North Angle, Phara, Harap, Rapeh, Aphar, In by & through, this great and powerful name of your God Enphara, & the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified and placed in orders as aforesaid, Phara, Harap, Rapeh, Aphar, And in this powerful name of your God Enphara, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest and you his messengers of

⁸⁰⁰ S2: Inserts "and".

⁸⁰¹ S2: Omits "&c" and inserts "as unto this Country or that Country at pleasure".

⁸⁰² S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Practical Angel Magic

divine grace & permission, shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly, & showing forth unto us by verbal converse, whatsoever is given you, by office to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say and by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us & be friendly unto us, Open the mysteries of your Creation and make us partakers of undefiled Knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance the four Angelical powers of Light or dignified spirits of the Air Omgege, Gebal, Relemi, Jahel, by the great name of God Anaeem, and also to do what they are commanded (according to their offices) by the name of God Sonden serving & set under the second Lesser Angle or Quarter part of the greater Quadrangle, or Table of the North.

O Ye Angels of Light or Dignified Spirits of the Air Omgege, Gebal, Relemi, Jahel, serving in orders under Superior Angelical powers, your most high God, by his great name Anaeem, & doing all his commandments by his great name Sonden, as being set under, and servient Spirits in the second Lesser Angle, or division of the Region, or greater Angle of the North, unto whom is given of the Highest by office The true knowledge of (* finding out & use of Metals &c.) physick in all its parts, & the curing of all diseases whatsoever that are Incident to human bodies,⁸⁰³ And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called, or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invoke, adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, all or some one, or any of you, O, all ye Angelical powers of Light, or dignified Spirits of the Air, set under & serving in the Second Quarter part of the North Angle, Omgege, Gebal, Relemi, Jahel, In by & through, this powerful & great name of your God Anaeem, and also do for us, whatsoever we shall request and command you, by this great name of your God Sonden, and by the signal virtues of them, Move therefore we say O

⁸⁰³ S2: This section is crossed through, thus: "~~physick in all its parts, & the curing of all diseases whatsoever that are incident to human bodies~~".

Practical Angel Magic

all ye Benevolent powers or dignified [Spirits]⁸⁰⁴ of the Air, placed in orders as aforesaid Omgege, Gebal, Relemi, Jahel, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now and at all times hereafter, Speaking plainly and showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, & make known, for the benefit of his servants the sons of men. Move therefore we say, & by the signal virtue and power of this great name of your God Anaem, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner & form, as it shall please God, and you his messengers of Celestial grace, accordingly as aforesaid, And is this great name of your God Sonden, be friendly unto us, & do for us, in whatsoever we shall command you, effectually fulfilling all our desires, according to your offices Opening the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a Song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air Celestially Dignified Æoan, Oanæ, Anæo, Næoa, by the great name of your⁸⁰⁵ God N/EOAN, governing and set over the Third Lesser Angle or Quarter of the great Quadrangle or Table of the North.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Æoan, Oanæ, Anæo, Næoa, serving your God N/EOAN, as governing & set over the Third Lesser Angle, or division of the Region, or greater Angle of the North, unto whom is given of the Highest by office, The true knowledge of⁸⁰⁶ (* The secrets of all Mechanical Crafts &c,) of the knitting together of Natures and also as well the destruction of nature & of things that may perish, as of conjoining & knitting them together⁸⁰⁷, And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance, & verbal

⁸⁰⁴ S1: The word "Spirits" is absent, which is obviously a copying error.

⁸⁰⁵ S2: Omits "your".

⁸⁰⁶ S2: "and".

⁸⁰⁷ S2: This section is crossed out, thus: "~~of the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Practical Angel Magic

converse. We the servants of the most high God, do Invoke, adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels, or Angelical powers of the Air, Celestially dignified, set over the Third Quarter part of the North Angle, Æoan, Oanæ, Anæo, Næoa, In, by, and through, this great & powerful name of your God N/EOAN, & the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially Dignified and placed in orders as aforesaid, Æoan, Oanæ, Anæo, Næoa, And in this powerful name of your God Næoan, either some one, or all, or any of you, Descend, appear, And visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest and you his messengers of divine grace & permission, shall seem best, and most fit or requisite for us, both now & at all times hereafter, Speaking plainly and showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men. Move therefore we say, and by the signal virtue and power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, Open the mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Opena, Doope, Rexao, Axir, by the great name of God Cebalpet, and also to do what they are commanded (according to their offices) by the name of God Arbizod, serving and set under the Third Lesser Angle, or Quarter part of the great Quadrangle or Table of the North.

O Ye Angels of Light or dignified Spirits of the Air Opena, Doope, Rexao, Axir, serving in orders under superior Angelical powers, your most high God, by his great name Cebalpet, and doing all his commandments by his great name Arbizod as being set under, and servient spirits in the Third Lesser Angle or division of the Region or greater Angle of the North, unto whom is given of the Highest by office the true knowledge of (* Transformation and Transplantation,) physick in all its parts, & the curing of all diseases whatsoever, that

Practical Angel Magic

are Incident to Human Bodies⁵⁰⁶, & to reveal, show forth and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse. We the servants of the most high God, do Invoke, adjure, move, and call forth to visible appearance, friendly society & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light, or dignified Spirits of the Air, set under & serving in the Third Quarter part of the North Angle, Opena, Doope, Rexao, Axir, In, by, and through, this powerful & great name of your God Cebalpet, and also to do for us whatsoever we shall request and command you, by this great name of your God Arbizod, and by the signal virtues of them, Move therefore we say, O all ye Benevolent powers, or dignified Spirits of the Air, placed in orders as aforesaid Opena, Doope, Rexao, Axir, Either some one, or all, or any of you, Descend, appear and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men. Move therefore we say and by the signal virtue & power of this great name of your God Cebalpet, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, And is this great name of your God Arbizod, be friendly unto us, and do for us in whatsoever we shall command you, Effectually fulfilling, all our desires according to your offices, Opening the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a Song of Honour, & the praise of your God, in your Creation Amen.

Invocation or Key moving & calling forth to visible appearance, the four Angels, or Angelical powers of the Air Celestially Dignified Jaom, Aomi, Omia, Miao, by the great name of your God NIAOM, governing and set over the fourth Lesser Angle or Quarter of the great Quadrangle or Table of the North.

O Ye Benevolent Angels or Angelical powers of the Air, Celestially

⁵⁰⁶ S2: This section is crossed through, thus: "physick-in-all-its-parts-&-the-curing-of-all-diseases-whatsoever-that-are-incident-to-human-bodies".

Practical Angel Magic

dignified Jaom, Aomi, Omia, Miao, serving your God Niaom, as governing & set over the fourth Lesser Angle or division of the Region or greater Angle of the North, unto whom is given of the Highest by office the true knowledge of (* The secrets of men knowing,) the knitting together of natures, & also as well the destruction of nature and of things that may perish, as of conjoining & knitting them together⁸⁰⁹. And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse. We the servants of the most high God, do Invoke, adjure, Move, & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the fourth Quarter part of the North Angle, Jaom, Aomi, Omia, Miao, In by and through this⁸¹⁰ great & powerful name of your God Niaom⁸¹¹, and the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified and placed in orders as aforesaid, Jaom, Aomi, Omia, Miao, And in this powerful name of your God Niaom, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace & permission, shall seem best, and most fit or requisite for us both now & at all times hereafter, speaking plainly and showing forth unto us by verbal converse whatsoever is given you by office, to declare, discover, and make known, for the Benefit of his servants the sons of men. Move therefore we say, & by the signal virtue and power of all aforesaid, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, Open the mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Mesad, Jaba, Jezexpe, Estim, by the great name of God Espemenir, And also to do what they are commanded (according to their offices) by

⁸⁰⁹ S2: This section is crossed through, thus: "~~the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

⁸¹⁰ S2: "this".

⁸¹¹ S1: Gives "Niam" as the name here but it is clearly a copyist's error.

Practical Angel Magic

the name of God Hpizod, serving and set under the 4th Lesser Angle or Quarter part of the greater Quadrangle or Table of the North.

O Ye Angels of Light, or dignified Spirits of the Air Mesad, Jaba, Jezexpe, Estim, serving in orders, under Superior Angelical powers your most high God by his great name Espemenir, and doing all his Commandments by his great name Hpizod, as being set under, and Servient Spirits in the fourth Lesser Angle or division of the Region or greater Angle of the North, unto which is given of the Highest by office, the true knowledge (* of all Elemental creatures⁸¹² &c.) of physick in all its parts, and the curing of all diseases whatsoever that are incident to Human bodies⁸¹³. And to reveal show forth, and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse, We the servants of the most high God, do Invoke, adjure, move, & call forth to visible appearance, friendly society, and verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air set under, & serving in the Fourth Quarter part of the North Angle Mesad, Jaba, Jezexpe, Estim, In by and through, this powerful & great name of your God Espemenir, and also to do for us whatsoever we shall request and command you, by this great name of your God Hpizod, and by the signal virtues of them. Move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid Mesad, Jaba, Jezexpe, Estim, Either some one or all, or any of you, Descend appear and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover and make known for the benefit of his servants the sons of men. Move therefore we say, & by the signal virtue and power of this great name of your God Espemenir, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God & you his Messengers of Celestial grace, accordingly as aforesaid, And is this great name of your God Hpizod be friendly unto us, and do for us in whatsoever we shall command you, Effectually fulfilling all our desires according to your

⁸¹² S2: Inserts "amongst us, how many kinds & their use in the Creabon as they are severally placed in the 4 Elements".

⁸¹³ S2: This section is crossed through, thus: "of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies".

Practical Angel Magic

offices opening the mysteries of your Creation and make us partakers of undefiled knowledge whereunto we move you both in power & presence whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Janua Meridienalis Reserata

or the Key opening and giving⁸¹⁴ Entrance into the Region, Angle, or division of the South.

Invocation or Key, moving & calling forth to visible appearance the 6 Angelical Seniors of the South Aetpio, Adocoet, Alendood, Aapedoce, Arinnaquu, Anodoin, by the great and mighty name EDELPERNA.

O Ye glorious Angels or Angelical Seniors, Celestially dignified Aetpio, Adocoet, Alendood, Aapedoce, Arinnaquu, Anodoin, Serving before the great and mighty Angel, or Angelical monarch EDELPERNA, In the mansion, Region, Angle or division of the South, unto whom is given of the Highest, by office Scientiam, Rerum, Humanarum et Judicium, And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invoke, adjure, move & call you forth, to visible appearance, friendly society, and verbal converse with us, All, or some one, or any of you, O all ye Celestially dignified Angels or Benevolent Angelical Seniors of the South Aetpio, Adocoet, Alendood, Aapedoce, Arinnaquu, Anodoin, In by and through, this mighty powerful, great & Royal name EDELPERNA, and the most Imperial Efficacy and virtue thereof, Move therefore we say, O all ye Benevolent Angels or Angelical Seniors of the South Aetpio, Adocoet, Alendood, Aapedoce, Arinnaquu, Anodoin, And in this Royal & mighty name EDELPERNA, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace, shall seem best and most fit or requisite for us both now, & at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, & make known, for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of all aforesaid, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us,

⁸¹⁴ S2: "given".

Practical Angel Magic

Open the mysteries of your creation, & make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially dignified Dopa, Opad, Pado, Adop, by the great name of God Bedopa, governing & set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the South.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Dopa, Opad, Pado, Adop, serving your God Bedopa, as governing & set over the first Lesser Angle or division, of the Region, or greater Angle of the South, unto whom is given of the Highest by office the true knowledge of the knitting together of natures and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together, And to declare, show forth, and reveal ⁸¹⁵ the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance, & verbal converse. We the servants of the most high God, do Invoke, adjure, move & call forth to visible appearance, friendly society and verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the first Quarter part of the South Angle Dopa, Opad, Pado, Adop, In by and through, this great & powerful name of your God Bedopa, and the signal virtue thereof, Move therefore we say O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid Dopa, Opad, Pado, Adop, And in this powerful name of your God Bedopa, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his messengers of divine grace & permission, shall seem best and most fit or requisite for us, both now & at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men, Move therefore, we say and by the signal virtue & power of all aforesaid, Descend, appear and some one, or all, or any of you, visibly show your selves here before us, & be friendly unto us, open the

⁸¹⁵ S2; "&".

Practical Angel Magic

mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Opemen, Apeste, Scio, Vasge, by the great name of God Noalmar, and also to do, what they are commanded (according to their offices) by the name of God Oloag, serving & set under the first Lesser Angle, or Quarter part of the greater Quadrangle or Table of the South.

O Ye Angels of Light or dignified Spirits of the Air Opemen, Apeste, Scio, Vasge, serving in orders under Superior Angelical powers your most high God, by his great name Noalmar, and doing all his commandments by his great name Oloag, as being set under, & servient spirits in the first Lesser Angle, or division of the Region or greater Angle of the South, unto which is given of the Highest by office, The true knowledge of physick in all its parts, & the curing of all Diseases whatsoever, that are Incident to Human bodies, And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called, or moved thereunto by visible appearance and verbal converse. We the servants of the most high God, do Invoke, adjure move, & call forth to visible appearance, friendly society and verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light, or dignified Spirits of the Air, set under, and serving, in the first Quarter part of the South Angle, Opemen, Apeste, Scio, Vasge, In by and through, this powerful and great name of your God Noalmar, And also do for us whatsoever we shall request and Command you, by this great name of your God Oloag, & by the signal virtues of them, Move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in order as aforesaid Opemen, Apeste, Scio, Vasge, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us as the pleasure of the Highest shall seem best, and most fit or requisite for us both now and at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, and by signal virtue and power of this great name of your God Noalmar, Descend, appear, and some one, or all, or any of you, visibly show your selves here before

Practical Angel Magic

us, In manner & form as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, And in this great name of your God Oloag, be friendly unto us, and do for us, in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices, Opening the mysteries of your Creation, and make us partakers of undefiled knowledge whereunto we move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels, or Angelical powers of the Air, Celestially Dignified Anaa, Naaa⁶¹⁶, Aaan, Aana, by the great name of God Banaa, governing and set over the Second Lesser Angle or Quarter of the great Quadrangle or Table of the South.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Anaa, Naaa, Aaan, Aana, serving your God Banaa, as governing & set over the Second Lesser Angle or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge of (* Moving from place to place⁶¹⁷,) the knitting together of natures, & also as well the destruction of nature and of things that may perish, as of conjoining & knitting them together⁶¹⁸, And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invoke, adjure, move, & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the Second Quarter part of the South Angle Anaa, Naaa, Aaan, Aana, In by & through this great & powerful name of your God Banaa, and the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid, Anaa, Naaa, Aaan, Aana, And in this powerful name of your God Banaa, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or

⁶¹⁶ S1: Gives this name as "Maaa", but this is clearly a copyist's error as it is "Naaa" in the following invocation.

⁶¹⁷ S2: Inserts "as into this or that Country at will & pleasure".

⁶¹⁸ S2: This section is crossed through, thus: "~~and the knitting together of natures and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together~~".

Practical Angel Magic

otherwise out of the same, visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace & permission, shall seem best, & most fit, or requisite for us, both now & at all times hereafter, speaking plainly and showing forth unto us by verbal converse whatsoever is given you by office, to declare, discover, & make known for the Benefit of his servants the sons of men, Move therefore we say, and by the signal virtue and power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us & be friendly unto us. Open the Mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light, or dignified spirits of the Air Gemenem, Ecope, Amox, Berape, by the great name of God Vadali, and also to do, what they are commanded (according to their Offices) by the name of God Obavi, serving & set under, the second Lesser Angle or Quarter part of the greater Quadrangle or Table of the South.

O Ye Angels of Light, or Dignified Spirits of the Air Gemenem, Ecope, Amox, Berape, serving in orders under Superior Angelical powers, your most high God, by his great name Vadali, and doing all his Commandments by his great name Obavi, as being set under, and servient Spirits, in the second Lesser Angle, or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge of (* finding⁸¹⁹ & use of the Metals &c⁸²⁰.) physick in all its parts, and the curing of all diseases whatsoever that are incident to Human bodies⁸²¹, And to reveal, show forth, and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance, and verbal converse, We the servants of the most high God, do Invoke, adjure, & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light, or dignified Spirits of the Air, set under & serving, in the second Quarter part of the South Angle,

⁸¹⁹ S2: Inserts "out".

⁸²⁰ S2: Omits "&c" and inserts "& the Congelation of Stones, Use & Virtue of all Stones".

⁸²¹ S2: This section is crossed out, thus: ~~"physick in all its parts and the curing of all~~

Practical Angel Magic

Gemenem, Ecope, Amox, Berape, In, by, & through this powerful & great name of your God Vadali, And also do for us, whatsoever we shall request & command you, by this great name of your God Obavi, & by the signal virtues of them, Move therefore we say, O all ye Benevolent powers, or dignified Spirits of the Air, placed in orders as aforesaid Gemenem, Ecope, Amox, Berape, Either some one, or all, or any of you, Descend, appear, & visibly show your selves, unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now, and at all times hereafter, speaking plainly, & showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of this great name of your God Vadali, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us in manner and form as it shall please God and you his messengers of Celestial grace accordingly as aforesaid, And in this great name of your God Obavi, be friendly unto us, & do for us in whatsoever we shall command you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation, & make us partakers of undefiled Knowledge⁶²² whereunto we move you both in power & presence, whose works shall be a Song of Honour, and the praise of your God in your Creation Amen.

Invocation, or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air Celestially Dignified Pesac, Sacepe, Acepes, Cepesa, by the great name of God Bepesac, governing and set over the Third Lesser Angle or Quarter of the great Quadrangle or Table of the South.

O Ye Benevolent Angels or Angelical powers of the Air, Celestially dignified Pesac, Sacepe, Acepes, Cepesa, serving your God Bepesac, as governing and set over the Third Lesser Angle or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge of (* All Mechanical Crafts whatsoever,) the knitting together of natures, and also as well the destruction of nature, and of things that may perish, as of

⁶²² S1: The word "knowledge" is repeated here.

Practical Angel Magic

conjoining and knitting them together⁸²³. And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, We the servants of the most high God, do Invoke, adjure, move & call forth to visible appearance, friendly society, and verbal converse with us all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the Third Quarter part of the South Angle Pesac, Sacepe, Acepes, Cepesa, In by and through, this great and powerful name of your God Bepesac, and the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air Celestially dignified and placed in orders as aforesaid, Pesac, Sacepe, Acepes, Cepesa, And in this powerful name of your God Bepesac, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace & permission shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly unto us, and showing forth by verbal converse, whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving and calling forth, to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Datete, Diom, Oopezod, Vrgan, by the great name of God⁸²⁴ Volcxdo, and also to do what they are commanded (according to their offices) by the name of God Sioda, serving and set under the Third Lesser Angle or Quarter part of the great Quadrangle or Table of the South.

O Ye Angels of Light, or dignified Spirits of the Air Datete, Diom, Oopezod, Vrgan, serving in orders under superior Angelical powers,

⁸²³ S2: This section is crossed through, thus: "the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together".

⁸²⁴ S2: "Sioda".

Practical Angel Magic

your most high God, by his great name Volexdo, And doing all his Commandments by his great name Sioda, as (governing) or being set under, & servient Spirits, in the Third Lesser Angle, of the Region, or greater Angle of the South, unto which⁸²⁵ is given of the Highest by office, the true knowledge of (* Transformation & transplantation,) physick in all its parts, and the curing of all diseases whatsoever that are Incident to human bodies⁸²⁶, And to reveal, show forth & give the same, to mankind living on Earth, whensoever you shall be called⁸²⁷ or moved thereunto by visible appearance and verbal converse, We the servants of the most high God, do Invoke, adjure, move, & call forth to visible appearance, friendly society & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under, and serving in the Third Quarter part of the South Angle, Datete, Diom, Oopezod, Vrgan, In by and through, this powerful and great name of your God Volexdo, and also do for us, whatsoever we shall request and command you by this great name of your God Sioda, and by the signal virtues of them, Move therefore we say, O all ye Benevolent powers of the Air, Celestially dignified & placed in orders as aforesaid Datete, Diom, Oopezod, Vrgan, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, shall seem best, and most fit or requisite for us, both now, and at all times hereafter, speaking plainly, & showing forth unto us by verbal converse whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue and power of this great name of your God Volexdo, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, in manner & form as it shall please God, and you his messengers of Celestial grace, accordingly as aforesaid. And in this great name of your God Sioda, be friendly unto us, and do for us in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices, Opening the mysteries of your Creation, and make us partakers of undefiled knowledge whereunto we move you, both in power and presence whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

⁸²⁵ S2: "whom".

⁸²⁶ S2: This section is crossed through, thus: "~~physick in all its parts, and the curing of all diseases whatsoever that are incident to human bodies~~".

⁸²⁷ S2: "or".

Practical Angel Magic

Invocation or Key, moving & calling forth, to visible appearance, the four Angels or Angelical powers of the Air Celestially Dignified Ziza, Izaz, Zazi, Aziz, by the great name of God BEZIZA, governing & set over the fourth Lesser Angle or Quarter of the great Quadrangle or Table of the South.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Ziza, Izaz, Zazi, Aziz, serving your God Beziza, as governing & set over the fourth Lesser Angle or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge of (* The secrets of men Knowing,) the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together^{82b}, And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse. We the servants of the most high God, do Invoke, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels, or Angelical powers of the Air, Celestially dignified, set over the fourth Quarter part of the South Angle, Ziza, Izaz, Zazi, Aziz, In by and through, this great & powerful name of your God Beziza, and the signal virtue thereof, Move therefore, we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, and placed in orders as aforesaid, Ziza, Izaz, Zazi, Aziz, And in this powerful name of your God Beziza, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace & permission, shall seem best and most fit or requisite for us, both now, and at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office, to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue and power of all aforesaid, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, & be friendly unto us, open the mysteries of your Creation, and make us partakers of undefiled Knowledge whereunto we move you both in power and presence, whose works shall be a song of Honour and the praise of your God in your Creation Amen.

^{82b} 52: This section is crossed through, thus: "the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together".

Invocation or Key, moving and calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Adre, Sispe, Pali, Acar, by the great name of God Arzodionar, and also to do, what they are commanded (according to their offices) by the name of God Narzefem, serving and set under, the fourth Lesser Angle or Quarter part of the greater Quadrangle or Table of the South.

O Ye Angels of Light or dignified Spirits of the Air Adre, Sispe, Pali, Acar, serving in orders under superior Angelical powers, your most high God by his great name Arzodionar, and doing all his Commandments by his great name Narzefem, as being set under, & servient spirits, in the fourth Lesser Angle, or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge (* Of all Elemental creatures &c⁸²⁹.) of physick in all its parts, and the curing of all diseases whatsoever that are Incident to Human bodies⁸³⁰, and to reveal, show forth and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invoke, adjure, move, and call forth to visible appearance, friendly society and verbal converse with us, all or some one, or any of you, O all ye Angelical powers of the Air or dignified Spirits of Light, set under and serving in the fourth Quarter part of the South Angle, Adre, Sispe, Pali, Acar, In by and through this powerful & great name of your God Arzodionar, And also to do for us, whatsoever we shall request and command you by this great name of your God Narzefem, and by the signal virtues of them, Move therefore we say: O all ye Benevolent powers, or dignified Spirits of the Air, placed in orders as aforesaid Adre, Sispe, Pali, Acar, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seem best and most fit or requisite for us, both now and at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover & make known for the benefit of his servants the sons of men, Move therefore, we say, and

⁸²⁹ S2: Omits "&c" and inserts "amongst us, how many kinds & their use in the Creation, as they are severally placed in the 4 Elements Air, Water, Earth, & Fire".

⁸³⁰ S2: This section is crossed out, thus: "~~of physick in all its parts, and the curing of all diseases whatsoever that are incident to human bodies~~".

Practical Angel Magic

by the signal virtue and power of this great name of your God Arzodionar, Descend appear, and some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God and you his messengers of Celestial grace accordingly as aforesaid, And in this great name of your God Narzefem, be friendly unto us, and do for us in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation, and make us partakers of undefiled Knowledge, whereunto we move you both in power and presence, whose works shall be a Song of Honour, and the praise of your God in your Creation, Amen.

[This is the end of Sloane MS 307. The following text is taken from Sloane MS 3821]

Humble Supplication to Almighty God⁸³¹

Enter not into Judgement with thy Servant O God, neither in thine Anger take vengeance on our Iniquities, nor chastise us in thy heavy displeasure, but spare us O Lord, be merciful unto us, pardon & forgive us all our sins, & confirm us in thy holy Spirit.

The Lord bless us, & keep us.

The Lord make his face shine upon us; & be gracious unto us.

The Lord lift up his Countenance upon us, and give us peace.

Our Father which art in Heaven, hallowed by thy Name, thy Kingdom come, thy Will be done in Earth, as it is in Heaven, give us this day our daily bread, & forgive us our Trespases, as we forgive them that trespass against us, & lead us not into Temptation, but deliver us from Evil; for thine is the Kingdome, the power & the glory, for ever & ever, Amen.

O Lord arise, help us & deliver us, for thy Names sake.

O God we have heard with our Ears, & our fathers have declared unto us, the noble, great & wonderful works, that thou hast done in their days, & in the old time before them.

We are thy people & the Sheep of thy Flock, therefore graciously hear us our humble supplications, O God, & grant our Petitions, & let thy mercy be shewed upon us, as our trust is in thee.

Glory be to the Father, & to the Son, & to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end, Amen.

O Lord shew thy mercy upon us,
And grant us thy Salvation.
From our enemies defend us O God,
And graciously look upon our Afflictions;
Pitifully behold the Sorrows of our hearts
And mercifully forgive us our Transgressions;
O Lord deal not with us after our sins,
Neither reward us after our Iniquities,

⁸³¹ This prayer and the one following are in the hand of Elias Ashmole, from Sloane MS 3821, folio 188-193. They were obviously intended to be used before skrying sessions.

Practical Angel Magic

O God make clean our hearts within us,
And take not thy holy Spirit from us,
Favourably with mercy hear our Prayers,
And let our Cry come unto thee.

Glory be to the Father, & to the Son, & to the holy Ghost;
As it was in the beginning, is now & ever shall be, world without
end, Amen.

Almighty God, who hatest nothing that thou hast made, & dost
forgive the Sins of all them that be penitent; Create & make in us,
new & contrite hearts, that we by unfeigned Repentance, lamenting
our Sins, & acknowledging our wretchedness, may obtain of thee
God of all mercy, perfect remission & forgiveness; & grant O Lord,
that we which for our evil deeds are rightly punished, by the
Comfort of thy Grace, may mercifully be relieved, through Jesus
Christ our Lord Amen.

O God merciful Father, that despiseth not the sighing of a contrite
heart, nor the desires of those that be sorrowful, mercifully assist &
accept these our prayers, & supplications, which we make before
thee, in all our troubles & adversities, whensoever they oppress us;
& defend us against all assaults of our Enemies whatsoever, that we
surely trusting in thy defence, may not fear the power of any
adversaries; & so dispose our ways O Lord, that among all the
changes & chances of this mortal life, we may ever be defended, by
thy most gracious & ready help, relief, succour & protection; &
grant O merciful God, that those Evils, which the craft & subtlety of
the Devil, or man worketh against us, may be confounded &
brought to nothing; and that we thy servants, being mercifully
defended, by thy mighty power may incessantly give praise &
thanks unto you, to the glory of thy holy Name, Amen.

Almighty God, who hast prepared, for all those that unfeignedly put
their trust in thee, such good things as do pass the understanding
of man; mercifully distil into our hearts, the Oil of Celestial
Inspiration, that we may be endowed with true Wisdom, & have a
right Judgement in all things, & may both prescribe & know what
things we ought to do, & also to be capable presently to effect the
same; & that these things which for our unworthiness we dare not,
& for our blindness we cannot ask, vouchsafe graciously to bestow
upon us, through Jesus Christ our Lord, Amen.

Almighty God, which art always more ready to hear, than we are to
pray, & art wont to guide, more than we can desire or deserve, we

Practical Angel Magic

humbly beseech thee, mercifully to have compassion upon our Infirmities; & for the glory of thy names sake, turn us from us all those Evils that we most righteously have deserved, and grant that in all our troubles, we may put our whole trust & confidence in thy mercy; & that the working of thy Grace, may in all things direct & rule our hearts, & drive away all filthy & unclean pollutions from this place, forgiving us those things whereof our Consciences are afraid, & giving unto us, that which our unworthiness dare not presume to ask, through the mercy[?] of Jesus Christ our Saviour & redeemer, Amen.

Almighty God, who hast promised to hear the petitions of them that ask in thy Son's Name, we humbly beseech thee mercifully to incline thy gracious ear, unto these our unfeigned supplications, which in all obedience we ever penitently make unto thee, & grant that those things which we have faithfully begged of thee, we may by thy fatherly goodness & permission fully obtain, to the setting forth of thy honour & glory, & the relief of our necessities, through Jesus Christ our Lord Amen.

O Lord from whom all holy desires, all good Counsels & all just works do proceed, give unto us thy humble servants, here obediently present in thy holy fear, on the Knees of humility & obedience, that grace which your world cannot give, that we may always enjoy & be comforted in thy merciful benignities, bless, guide keep protect & defend us from all evils, graciously illuminate us with true Wisdom, & fill us with thy spiritual benedictory & heavenly grace, that we may live in thy fear, & die in thy favour, & after this life, to live with thee in thine everlasting Kingdom, unto whom, & with thy Son Jesus Christ, & the Holy Ghost, be all honour glory praise & thanksgiving for ever & ever, Amen.

Enoch Prayer

O Almighty, Immortal, Immense, Incomprehensible, & most high God & Lord of Hosts, Jehovah, the only Creator of Heaven & Earth, & all things contained therein, who in thy wonderful & great work of the Creation, hast miraculously [ap]pointed out many Hierarchies, of sacred Celestial Angels & blessed Intelligences, and placed them in a most admirable order above the fiery Region; & also many other Hierarchies & Orders dignified, Elemental Ministering Spirits, or Angelical powers of Light, under the same &c: and hast appointed them all to serve thee, & obey thy commands, in every & each of their several & respective places, natures, orders & offices; & by thy gracious & divine permission, to move descend & visibly appear, unto the sons of men dwelling on Earth, whensoever they shall Invoke or call them forth, to their conduct, comfort & benefit, O thou omnipotent & perpetual full flowing fountain of eternal life, light, majesty, power, glory, goodness, clemency & paternal bounty, & of all wisdom & true knowledge, both Celestial & Terrestrial, descending by certain Rivers[?] of mercy, immediately by the holy Ghost, unto more choice & peculiar vessels of honour, & by emanations of divine Grace, immediately by the sacred Celestial Angels or blessed Intelligences to the ministering Angels, or spiritual Messengers, and medium of Light, in & by thee subjected but dignified, both Celestial & Elemental, of several & respective degrees, names, natures, orders & offices, by whose Angelical Inspiration & instruction, thou dost fatherly and freely, open the secrets of thy own self unto Man, thereby showing forth, the mystery of true Science & sapience, with its benefits & comforts, to be obtained & received in mundane affairs, & temporal Concerns &c: O most high God & father of heaven, thou knows the foundation of our fragility, our imperfections, & the darkness & weakness of our inward parts, how can we therefore speak unto them, that speak not after the voice of Man; or worthily call on thy name, considering that our imagination is variable & fruitless, & unknown to our selves: shall the Sands seem to imitate the Mountains, or can the small rivers, entertain the wonderful & unknown ways, can the vessels of fear, fragility, or that [which] is of a determinate proportion, pass up themselves, heave up their hands, or gather the Sun into their Bosoms, O Lord it cannot be. Our imaginations are great, we are less than sand; Lord thy good Angels scold us for, our proportions are not alike, our senses agreeth not, yet notwithstanding we are comforted for that we have all one God, all one beginning from thee, that we respect thee as a Creator; therefore will we call upon thy name, & in these

Practical Angel Magic

will we become mighty; thou shalt light us, & we shall become Seers; we will see thy Creatures, & ever will magnify thee amongst them; those that come unto thee have the same gate, and through the same gate, defendeth such as thou sendest: we therefore humbly beseech thee, O Almighty & most merciful God, graciously to permit thy Celestial ministering Angels, & also the Elemental dignified Powers, or Messengers [of] spiritual of Light, to dwell with us & we with them, to rejoice with us & we with them, to minister unto us, that we may magnify thy great & glorious name, & by thy most gracious merciful & divine permission, that as thou art their Light & comfortest them; so they in thee will be our Light & Comfort. Lord they prescribe not Laws unto thee, so it is not meet that we should prescribe Laws unto them. What it pleaseth thee to offer, they receive; so what it pleaseth them to offer unto us, will we also thankfully receive. Behold Lord, if we shall call upon them in thy Name, be it unto us in mercy as unto thy Servants. O Lord, is there any⁸² that measureth the Heavens that is mortal, how therefore can the Heavens enter into man's Imagination, thy Creatures are the glory of thy Countenance, whereby thou glorifiest all things, which glory excelleth, & is far above our understanding. Behold O Lord, how shall we therefore ascend into the Heavens; the Air will not carry us, but resisteth our Folly, we fall down, because we are of the Earth, therefore O thou very light & true comfort, that canst and mayest & dost command the Heavens, hear us, & have mercy upon us, & grant our requests, which we humbly make unto thee, & that thou wouldst be so graciously glorified (by thy divine permission) to send all those Celestial & Elemental dignified Angelical powers of light, that we shall call upon by Orders Names & Offices, to appear visibly unto us in this crystal Stone or Glass Receptacle⁸³ standing here before us, & that in & through the same, they may transmit their true & real presence in appearance unto the sight of our Eyes, & their voices unto our Ears, that we may plainly see them & audibly hear them speak unto us, & verbally to converse & commune with us, & to inform instruct, show forth & teach us all such knowledge & Arcanum in nature, as shall be required by us, & necessary for us, & so be friendly unto us, & do for us as for thy servants, both now at this time present, & at all other times, whensoever, & wheresoever we shall move & call them forth, for instruction, relief, comfort & assistance, in whatsoever shall be necessary for us, &c: Enlighten therefore our Eyes O heavenly God, & open thou our Ears, that we may see thy

⁸² S2: The word "thing" is crossed out in the text here.

⁸³ This classic phrase guarantees that the prayer was meant for use in invocation and skrying.

Practical Angel Magic

spiritual creatures, & have them speak unto us, quicken, illuminate & confirm in us, & unto us, our serious discretions, judgements understandings, memories & utterances, that we may be true & perfect Seers, Hearers & Witnesses of such things, which mediately by the ministry of thy sacred Celestial Angels & blessed Intelligences, & other elemental dignified Spirits or Messengers spiritual of Light, shall be manifested declared & showed forth unto us, both now & at all times whensoever necessity shall require their favourable & familiar society community and assistance, and now O all you sacred Celestial Angles & blessed Intelligences Ministers and true Light of understanding, & O you all Dignified Elemental Ministering Spirits or Angelical Powers of Light, governing this earthly fabric, & the Elements wherein we live, be friendly unto us, & do for us, as for the servants of the highest. And we further humbly beseech thee (O⁶³⁴ God) herewith to guide our tongues Reasons Senses & Judgements, & give us eloquent utterances, gravity of speech, quickness of understanding, prudence in managing, temperance in pursuing, thankfulness in receiving, & grace in using all such Instructions Institutions, matters things or affairs, of what concern soever, that shall be revealed, showed forth or given by Angelical Ministry unto us, that all may be converted O Lord to thy honour & glory, & to our worldly comfort, & benefit.

Make us O Lord humble & obedient, without contradiction, proven [?] without quarrelling, chaste without corruption, patient without murmuring, merry without dissolution, sad without dejection, ripe[?] without unpleasantness, fearful without desperation, true without doubtfulness of heart, doing good things without presumption. Give us O Lord watchful hearts, that no envious or evil cogitations may lead us away from thee, give us noble & upright hearts, that no unworthy affection nor sinister intention may draw us downwards, give us invincible hearts, that no tribulation may overcome us, give us understanding truly to know thee, diligence to seek thee, evidence to find thee, conversation to please thee, perseverance faithfully to expect thee, & assured confidence to embrace thee, & after this life to live with thee, in thy everlasting Kingdom, where there is certain security, serene Eternity, eternal felicity, & most happy tranquillity, O merciful God, we humbly beseech thee to grant these our humble Supplications & petitions, which we unfainedly make unto thee. Behold O Lord be it unto us, as in mercy it pleaseth thee, & thy holy ministering Angels, we require nothing but thee & through thee & to thy honour, & glory. Amen.

⁶³⁴ 52: The word "Lord" is crossed out here.

Appendix 1 – Angel Functions Table⁸³⁵

- | | | | | | | |
|----|--|---------------------------------------|---|------------------------------|------------------------------------|--------------------------------|
| 1 | The knitting together of Nature and also as well the Destruction of Nature, & of things that may perish; as of the Conjoining & knitting them together &c: lyeth &c: * | lyeth in the four Angels set over the | {• first
{•second
{□ third
{Δ fourth | {Lesser
{Angle
{of the | {East
{West
{North
{South | {Greater
{Quadr-
{ angle |
| 2. | The moving from place to place, as into this or that Country, at will & pleasure, lyeth &c: * | | | | | |
| 3. | The knowledge of Mechanicall Crafte whatsoever, lyeth &c: . | | | | | |
| 4. | The secrets of Men knowing, lyeth &c: Δ | | | | | |

Likewise the Offices of the subservient Angels in every of the Lesser Angles are as followeth.

- | | | | | | | |
|----|--|--------------------------------------|---|------------------------------|------------------------------------|---------------------------------|
| 1 | The knowledge of Physick in all its parts, & the curing of all diseases that are incident to human bodies, lyeth &c: * | | | | | |
| 2 | The knowledge, funding & use of Metals, the Congelation of Stones & the virtue of all Stones, lyeth &c: * | Lyeth in the 4 Angels serving to the | {• first
{•second
{□ third
{Δ fourth | {Lesser
{Angle
{of the | {East
{West
{North
{South | {Greater
{Quadr-
{ -angle |
| 3. | The knowledge of Transformation, Transplantation, lyeth &c: | | | | | |
| 4. | The knowledge of all Elemental Creatures amongst us, how many kinds & their use in the Creation, as they are severally placed in the 4 Elements, Air, Water, Earth & Fire, lyeth &c: Δ | | | | | |

⁸³⁵ A note in Elias Ashmole's handwriting in the manuscript showing angel functions.

Practical Angel Magic

The following is copied from a note in the hand of V. H. P. in the back of a MS copy of Flying Roll XVI in the possession of
G. H. P. in the possession of

Title page of Ritual H. / Crochian System,
English with notes ... H
classical
abbreviations
notes

from F. H. H. H. (12) 2307777 (24) *
307 257 277 277 277 277 277 277
... Stone Collection of MSS in British Museum,

A MS copied from the Ritual of Crochian for Book H, the last
Table drawn corrected and abbreviations added 1891

Authorized by G. H. P. to be kept in MS

The property of
V. H. P. before and
The acquisition of the book order

Aug 1894.

(* The system of the G. H. P. 1894. (1/3)

A note in the back of the Golden Dawn Flying Roll XVI, Book H, in Gerald Yorke's handwriting.

Appendix 2 - Golden Dawn Book H: Clavicula Tabularum Enochi

From the front pages of Gardner's copy of *Book H*⁸³⁶ it is clear that Wynn Westcott had seen and transcribed some of the material in Sloane MS 307 before August 1888, the date given in the document and that this material was subsequently copied from Gardner's copy seven years later. This early Golden Dawn paper from the collection of the late Gerald Yorke contains his note:

The following is copied from a note in the hand of W. Wynn Westcott in the back of an MS copy of Flying Roll⁸³⁷ XVI in possession of G[eo]ffrey M. Watkins, bookseller.⁸³⁸

Title page of Ritual H. (Enochian System,
English title letter — H
Clavicula
Tabularum
Enochi

[Hebrew 'ShZ' and Golden Dawn cipher which is clearly translated by Yorke on opposite page] i.e. Sloane Collection of MSS in British Museum⁸³⁹

A MS escaped from the Rituals of Ordinis Ros[ae] Rub[ae] et Aur[ae] Cru[cis]. Tablet Letters corrected and alterations added 1891.
Authorised by G[reatly] H[onoured] Soror Sap[iens] Dom[inabitur] Ast[r]is.⁸⁴⁰

The property of
V[ery] H[onoured] Fra[ter] Sapere Aude⁸⁴¹
The Registrar of [the] Second Order⁸⁴²
Aug[ust] 1888.

5=6 Taken from the Notebook of F. L. Gardner. Dated 5 June 1895.

The note on the title page is in Golden Dawn cipher characters, and says 'Sloane MS 307', confirming its source. Unfortunately for Golden Dawn members, less than 10% of the manuscript was transcribed, the rest being unavailable till now.

⁸³⁶ Golden Dawn papers were designated with letters.

⁸³⁷ Flying Rolls were the additional papers prepared for use by the Golden Dawn for members in the higher grades. These papers were in part published by Francis King in his book *Astral Projection, Ritual Magic, and Alchemy*, Aquarian, 1971.

⁸³⁸ Geoffrey Watkins was the founder of Watkins occult bookshop at Cecil Court, London, one of the two enduring occult booksellers in London, the other being the Atlantis bookshop, at 49a Museum Street.

⁸³⁹ Now the British Library.

⁸⁴⁰ Fräulein Sprengel.

⁸⁴¹ Wynn Westcott.

⁸⁴² Of the Golden Dawn.

H

Clavicula

Tabularum

Enochi

Escaped from the Order was = ³⁰⁷ 307 55 H
3W KHC
330RQH

⑤ = ⑥

Cover Page of F. L. Gardner's copy of *Book H* showing the G. D. code for 'Sloane MSS' written backwards, and the Hebrew ShZ disguising '307'.

Appendix 3 – Angel Magic from Alan Bennett's Magical Diary

This reproduction of the Golden Dawn *Book H* is included for its historical value, as there is so little of Alan Bennett's material extant. It is interesting to note that the style has actually been changed to a deliberately *faux* antique style that is not reflected in the original manuscripts, or in F L Gardner's copy of *Book H*.⁴⁴³

Of the Opening and Exemplifying of the Enochian Tablets

Here we have four Tables or Quadrangles which are but one generall Table, yette divided into foure partes, East, West, North and South. In the Center between these four Tablets is another litle Tablet joined conveniencie to them alle, and which serveth to unite ye severall partes of ym together, accordinge as they are to be diversely referred, as shall be shewed hereafter.

Each single Quadrangular Table containeth Twelve Squares athwarte by Thirteene Squares downwards: the two middle lines downwards that be of black letters enclosed between two black ruled lynes, and standing cross wise in ye middle of ye two middle perpendicular or upright Lynes make upp ye Name of ye Mity Angelicall Kynge; and Three Names of Godde: displayed in ye banners Regall which are borne before hym, beying ye armes of ye ensine, and ye Names of Sixe Angelicall Senyors governing in that Angle or Quarters of ye Compasse wch they are sette over. In every lesser Angle of every Table stande also black letters enclosed within black ruled lynes crosswise in ye forme of ye Crosse, out of wc are collected ye Names of Godde yt calle for the and make constrained those Angells and Spirits, both goode and bade yt are to bee gathered out of that particular Lesser Angle, belonging and serving to that Quarterlie Angle or Table.

⁴⁴³ Alan Bennett copied the original form in one of his Golden Dawn notebooks between 1892 and 1894. This transcript was made from his MS in 1955. Errors have been kept in the script and the 'antique' style has been maintained exactly as the original.

Practical Angel Magic

2 nd	3 rd	The Names of the Six Great Angelic Seniors are drawne from the Centrall crosse of ye Table of Air in this way from the center read backward.	F A I d a r X o e t A H A o z p i u i t p o o T t a g r a	Ahaozpi	4 th Senior
Autotar 6 th .	5 th Hipotga				

The name of this Great Angelical and Mighty Angel, or King of ye East BATAIVAH upon whom all the Angels and Spirits of the Four Lesser Angies attend and give obedience, calleth forth the fore-recited Six Seniors, whose offices are to give Scientium Rerum Humanorum et Judicium according to the nature of their parts.

Now for the Sixteen Servient Angels next in order under the Six seniors in the eastern Quadrangle. Their names may be collected and composed out of each lesser Angle attendant on the greater Angle thus: - In the uppermost Lesser Angle on the left of this Quadrangle there is a small Cross of black letters whose perpendicular lyne goeth upwards from the black transverse line who goeth athwart the whole Quadrangle, upward to the top of the said lesser Angle, and containeth six letters from the Top downwards, which are I,d,o,i,g,o, making the name of God Idoigo the which is used to call forth ye subsequent good Angels, who are attendant next in order under those Sixteen Angels next succeeding the Six Seniors according to their graduation.

The Transverse line going athwart that line, making therewith the forme of ye Crosse is of five letters, and they make the Name of Godde Ardza: now those benevolent Angels which are called forth by the Name Idoigo are to be commended as to what they shall do by the Name Ardza.

This example is the form of the black letters as they stand crosswise in the uppermost Lower Angle of the Quadrangle: over this upper black transverse line are the four red letters r, z, l, a, leaving but the black letter of the Name of Godde Idoigo

Practical Angel Magic

r	Z	r	l	a	⁸⁴⁴
a	r	d	z	A	
		o			
		i			
		g			
		o			

and it maketh the name Urzla, wh[ic]h is the substance of the Name of the first of those sixteen Angels spoken of bearing rule under the Six Seniors in the eastern Quadrangle. Then take away the first of these four red letters and make it the last, and you will have the Name Zlar which is to be pronounced Zodelar, for Z extended is to be pronounced zoD and this maketh the Name of the second of the aforesaid sixteen angels. Again make the first letter of the second Name the last of the Third, and the letters will be l a r z which maketh the name of the Third Angel Larzod. And in the same process is obtained the Name of the fourth Angel, Arzodel (~~Arzoda~~ T) and these four are the Superior Angels bearing rule under the Six Seniores in this first lesser Angle, serving to the Greater Eastern Quadrangle. And in the same manner that the names of these aforesaid four Angels are gathered from this lesser Angle, as are gathered the remaining Twelve Names from the other three lesser Angles.

Then the Names of the Angels subservient (? T) to these are read across the upright black cross, so that these lesser Angels are Cezodenes Totet Sias Epemande (? T) And the same rules are to be constantly applied.

Now as to the small Table, called the Tablet of Union it sheweth how to join particular letters such as are contained therein to several Names and letters in each of the lesser Angles contained in each of the greater Angles of the Table in general for the collecting and making up of other particular for each proper and select material and intricate purpose as is to be exemplified.

The first line containeth the Letters E X A R P, which serves to bind together the Letters of the Great Table of the east. Observe that the name that stretcheth from the Left to the Right must also stretch from the right to the left observe also that the letters joining those names which may be put before the Names of the four Angels sitting

⁸⁴⁴ Note by copyist. Letters with a stop after them are red letters. ~~Such letters should be enclosed in a square.~~

Practical Angel Magic

over each of every lesser angle, as well from the Right as from the Left, is the Name of God whereby those angels are called and do appear, as for example, the first letter of the first line of this small Tablet is e: The Name of the first Angel sitting over the first lesser Angle of the Eastern Quadrangle is Vrzla. Take away the letter V, being the first letter (added for to pronounce that name) and add instead the E of EXARP and you have Erela erZla which is the Name of Godde wh governeth and calleth forth that Angel Urzodela, and also the other three Angels that are set over the first lesser Angle of the east Quadrangle. The Name of the first Angel sitting over the second lesser Angle is Utepa: then by adding the afore said letter e, there is obtained the Name Eutepa wh is the Name of God governing those four Angels sitting over the second lesser Angle of the east Quadrangle by which they are called forth and appear.

The Name of the first angel sitting over the third lesser Angle is CENBAR and therefore the Name ECENBAR governeth the four great Angles of that lesser Angle.

Similarly the Name of the first Angel sitting over the Fourth lesser angle is XEGEZODD, thence is obtained the Name EXEGEZOD wh is the Name of Godde governing the Angels of the Fourth Lesser Angle. And thus are gathered the four great Names of God governing those sixteen Angels bearing rule under the Six Angelical Seniors in this Eastern Quadrangle, and whereby they are called forth and do appear.

There are now left of the Word Exarp only the letters X a r p. Every name sounding of Three letters beginning out of the first line and out of these four letters are formed (sic T) the name of a devil or Angel of Evil: as well from the right as from the Left, excepting the lines containing the Names of the four great presiding Angels of each lesser Angle.

These latter are not thus to be made use of, as they contain not any participation in evil. For example. The four lines below the transverse bar of the small cross in the first lesser Quadrangle give the four names of certain subservient Angels as hath already been shewn. To any two contiguous of these letters add one of the letters X A R P from the Tablet of Union name Exarp: thus is formed the name of an evil spirit. Thus the first letters that can be so taken are C Z with which the aforesaid letter X maketh the name of the Evil Demon Xcez. And the next two letters are N S which with X maketh the name of the evil demon Xenes. Either of these names read backward maketh the name of another evil demon spirit

Practical Angel Magic

Zodecex, or Senex.⁸⁴⁵

The next letters below C Z are T o and the next letter in the Tablet of Union is A, whence is made up the Name of the demon Ato but if added from right to left it will make another devil called Aot (sic T). And so on.

Having thus shewn the manner in which many of the Names may thus be collected and formed out of the Letters of the Mystic Tablets, we shall now proceed to exemplify in what manner the Angels Archangels and evil Spirits of these tablets may be called forth into visible appearance.

By the Three secret Names of God which are borne upon the Banners of the East

Oro Ibah Aozpi

shalt thou govern the Great King of the easte, whose Name is Bataivah. And this name of the King governeth the Six Seniores: it is by this Name that they are to be called forth to visible appearance.

The Names of god Erzla, Eutepa, Ecenbar, Exegezod govern respectively the fur angels placed over the four lesser angles of the Tablet of the East.

Then there is the middle black upright or perpendicular line in this first lesser Angle, subservient to the Quadrangle of the east, which maketh the name Idoigo, which ruleth the four subservient Angels that are under the black line athwart the lesser angle: by this name Idoigo shall these lesser Angels be called forth, and before its Power do they appear, and by the name Ardza they perform that which they are commanded, the like method is to be observed with the four lesser Angels of the angles of all the Quadrangles.

Now as to the evil Spirits before-mentioned these are governed by the Name of God which governeth the Angels subservientes: from part of whose names are the demons builded up. But to command and govern and invoke these Angels, it is necessary to pronounce the said names backwards. For example: In the first lesser Angle of the ~~Great-Quadrature~~ Eastern Quadrangle the Sixteen Spirits are governed by the name Idoigo backwards, that is by the name

⁸⁴⁵ This is an interesting correction from 'demon' to 'spirit.' Alan Bennett here added the note "these are not right, see next paragraph."

Practical Angel Magic

Oziodi, and by this Name are they to be called forth. And by the Name ~~Azda~~ Ardza backwards that is Azrda, will they do as they are commanded. And similarly with all the groups of Sixteen evil Spirits in all the lesser Angles. With all these beings, the repetition of these Names is sufficient to invoke and govern them.

Now as to the general use and signification of the tables and of the Offices of the Angels and Spirits etc, and other remarkable observations: these Tables contain all human knowledge. They stretch to the knowledge of Solomon for out of that knowledge springeth physic: the findings and use of metals and the Virtues of them: congelations and virtues of stones (they are all of one Materium). The knowledge of all Elemental creatures amongst us, how many kinds there are, and for what use they were created.

Those that live in the Air, Water, Earth by themselves and of the property of Fire which is the secret of all things, but of those more particularly. The knitting together of Natures. ~~(Note in original: "By these Tables may be known the several Treasures of the waters, and the unknown caves of the North etc.)~~ The moving from place to place, as from this country unto that at pleasure lyeth in

4 Angels placed over the	First second third fourth	lesser Angle of the	East West North South	Great Quadrangle
--------------------------------	------------------------------------	---------------------------	--------------------------------	------------------

The knowledge of all mechanical crafts whatever. The secrets of the knowledge of Men. And also the destruction of Nature and of things that may perish as of the enjoying and knitting them together etc. ~~Likewise the offices of the subservient angels in each of the lesser Angles are as followeth.⁸⁴⁶~~

Likewise the offices of the subservient Angels in each of the lesser Angles as followeth. The knowledge of physic in all its branches: the knowledge and finding and use of Metalls, the congelation of

⁸⁴⁶ (Note in original: - "By these Tables may be known the several Treasures of the Waters, and the unknown caves of the Earth etc. As for example the subservient Angels in the Second Lesser Angle of every great Tablet and also the ministering servient Angels under them give the knowledge of the Finding and use of the Metals. The Benevolent Angels of that Order will offer the Passages of Earth unto the Entrance Entrance of the sons of Men (chiefly of serving) so that by the benevolent assistance of the Angels of Light they may plainly see and discover what treasure there are in the Earth. Both as to the natural Mines of the earth, and all manner of Treasure Trove.)

Practical Angel Magic

stones: Transformation, transplantation: the knowledge of all elemental creatures amongst us how many kinds there are of them and their use in creation as they are severally placed in the four elements Air Water Earth and Fire.

lyeth in	first		East
The Four	second	lesser	West Quadrangle.
Angels	third	Angle	North
serving to the	fourth	of the	South

Let the Philosopher prepare a book of very fine paper or Parchment and write very clearly therein the Invocations of the Names of God, and secondly of the Angels by the Names of God. Four days after the book is written the Magician must only call up the Names of God or rather the Lord of Hosts from the four Angles of the Compass. And fourteen days after he shall invoke the Angels by petition and by the tablet Names of God to which they are subservient. The fifteenth day he shall clothe himself in a white linen vestment and so cometh the Apparition of that Angelic Host. And afterwards it irks not to have the retirement, vesture book or special place etc.

In order to drive away an Evil Spirit guarding Treasure etc say "Begone, thou art a hindrance destruction, and of the place of darkness etc - that (treasure etc) is provided for the use of Man: thou art vanquished, thy time is fully expired, therefore I say, depart to thy orders Jeovah Jeovaschah - and lo! I saw you to the End".⁸⁴⁷

⁸⁴⁷ The following note is added in the hand of Aleister Crowley:

Note. In 1st key "Vooan spoken with them that fall". Thus 1st key used in invoking the X or other letter from tablet of Spirit with the demonic names. Probably therefore each name should be invoked letter by letter. Thus for Xns 1. Key 1 for X, 2 for n (airy file but fiery rank) Key 9. 3 for s (Watery file fiery rank) Key 12. Also Key 3 Air of Air for synthesis. This first of all (or after Key 1) while inverted pentagrams used appropriately.

Practical Angel Magic

Appendix 4 – Table of the Kings, Seniors and Angels

East

3 Great Names of God	Or, Itah, Aepi
Governing the King	Hatava
Governing the 6 Seniors	Hatava, Aaxat, Hetermorda, Aharzpi, Hipotga, Atofat
Name of God	Ertza
Governs the 4 Angels set over the first lesser Angle	Vrtza, Zlar, Lartzad, Arzel
Divine Names governing, calling forth & constraining	Idigo, Arlza
Names of 4 Angels serving to the first lesser Angle	Cezodenes, Totet, Sias, Etermende
Name of God	Ertapa
Governs the 4 Angels set over the second lesser Angle	Vrtapa, Iepau, Paule, Autep
Divine Names governing, calling forth & constraining	Harza, Paaam
Names of 4 Angels serving to the second lesser Angle	Oyube, Paoc, Vrbeneh, Dm
Name of God	Ertbar
Governs the 4 Angels set over the third lesser Angle	Cenbar, Enbart, Barcen, Vrcembre
Divine Names governing, calling forth & constraining	Araar, Omt
Names of 4 Angels serving to the third lesser Angle	Abemo, Nato, O'encm, Shael
Name of God	Ertgezod
Governs the 4 Angels set over the fourth lesser Angle	Ertgezod, Gezodex, Zodexge Dexgezod
Divine Names governing, calling forth & constraining	Aovararzod, Moar
Names of 4 Angels serving to the fourth lesser Angle	Acca, Enpeat, Oto:, Pemox

Practical Angel Magic

West

3 Great Names of God	Empeh, Arsel, Garil
Governing the King	Raag, os
Governing the 6 Seniors	Letarahpem, Sannou, Laaxarp, Sergaol, Igdisa, Soaxente
Name of God	HeLaad
Governs the 4 Angels set over the first lesser Angle	Laad, Aadet, Adeta, Detan
Divine Names governing, calling forth & constraining	Obegoca, Aabeco
Names of 4 Angels serving to the first lesser Angle	Paax, Toto, Eahded, Saix
Name of God	HeLedan
Governs the 4 Angels set over the second lesser Angle	Ledan, Dimet, Imted, Emtedi
Divine Names governing, calling forth & constraining	Nelapar, Omebeb
Names of 4 Angels serving to the second lesser Angle	Magem, Leoc, Vsyl, Vvov
Name of God	HeMagel
Governs the 4 Angels set over the third lesser Angle	Magel, Agelem, Gaeema, Lemage
Divine Names governing, calling forth & constraining	Malad, Olaad
Names of 4 Angels serving to the third lesser Angle	Paco, Endezen, Eipo, Exarh
Name of God	Henatex
Governs the 4 Angels set over the fourth lesser Angle	Enatex, Larexen, Rexenel, Xenelar
Divine Names governing, calling forth & constraining	Jaaasde, Atapa
Names of 4 Angels serving to the fourth lesser Angle	Expeeth, Vasa, Dapi, Renel

Practical Angel Magic

North

3 Great Names of God	Imor, Dor, He, tegi
Governing the King	Iezexen, a
Governing the 6 Seniors	Laiden, Aznot, Eznepe, Vhe, tegi, E, n, o, sa, Aen, o, ve
Name of God	Eh, e, za
Governs the 4 Angels set over the first lesser Angle	Boza, Ozab, Zabo, Aboz
Divine Names governing, calling forth & constraining	Angepa, Vnenax
Names of 4 Angels serving to the first lesser Angle	Alra, Ornen, Resen, Izedenar
Name of God	Engim
Governs the 4 Angels set over the second lesser Angle	Pira, Harap, Rapen, Aphar
Divine Names governing, calling forth & constraining	Anacen, Sunden
Names of 4 Angels serving to the second lesser Angle	Omgege, Gebal, Relema, Janel
Name of God	Naeon
Governs the 4 Angels set over the third lesser Angle	Aeoa, Oanre, Anao, Naoa
Divine Names governing, calling forth & constraining	Cebalpet, Arbizod
Names of 4 Angels serving to the third lesser Angle	Opena, Dopa, Rexao, Axir
Name of God	Niam
Governs the 4 Angels set over the fourth lesser Angle	Iaon, Aoni, Onia, Miao
Divine Names governing, calling forth & constraining	Espemenir, Hpizol
Names of 4 Angels serving to the fourth lesser Angle	Mesael, Jaba, Jezexpe, Estim

Practical Angel Magic

South

3 Great Names of God	Op Teaa Pedace
Governing the King	Edelpenna
Governing the 6 Seniors	Aactpao, Adueoer, Alendood, Aapedoee, Anninaquau, Anodorn
Name of God	Bedapa
Governs the 4 Angels set over the first lesser Angle	Dopa, Opad, Paulo, Adop
Divine Names governing, calling forth & constraining	Noalmar, Ooag
Names of 4 Angels serving to the first lesser Angle	Openen, Apeste, Saw, Vabgi
Name of God	Banaa
Governs the 4 Angels set over the second lesser Angle	Anaa, Naaa, Aaan, Aana
Divine Names governing, calling forth & constraining	Vadali, Obavi
Names of 4 Angels serving to the second lesser Angle	Gemenem, Eeape, Amox, Berape
Name of God	Bepesai
Governs the 4 Angels set over the third lesser Angle	Pesac, Saccpe, Accpes, Cepesa
Divine Names governing, calling forth & constraining	Volexdo, Sioda
Names of 4 Angels serving to the third lesser Angle	Datete, Diom, Oopezod, Vigan
Name of God	B-zaza
Governs the 4 Angels set over the fourth lesser Angle	Ziza, Jzazod, Zazi, Azizod
Divine Names governing, calling forth & constraining	Arzodionar, Narzelem
Names of 4 Angels serving to the fourth lesser Angle	Adre, Sispe, Pali, Acat

Bibliography

When trying to understand the magical work of John Dee, it is essential to look at it from *his* point of view, a point of view rather removed from our own. The problem with all Dee bibliographies is that they are always drawn up from the point of view of the location of the manuscript in the present day library collections in which they reside (such as the Sloane manuscripts in the British Library).

This really tells you nothing about the contents of the manuscript. These manuscript numbers are simply the order in which Sir Hans Sloane's collection of manuscripts (for example) was catalogued, or shelved.

All commentators writing about Dee also refer to his manuscripts by their library shelf number, for example 'Sloane MS 3188'. This is fine for identification, but it is obviously not the way Dee would have looked at them, and certainly not the name Dee would have used to identify them.

To help attempt to reconstruct Dee's mindset we have below identified Dee's main works by their original title, given to them by Dee. By doing this the relationship between the different manuscripts falls into place. Of course the full library shelf mark details are given also to help you refer to them.

In addition we have rendered the manuscript titles into English so that a modern audience who are not Latin orientated will have no difficulty understanding Dee's titles. The Latin will also be provided for the sake of scholarly completeness, and for those who want to look for another or better translation.

We refer to Dee's manuscripts by the name he used for them, for example, "The First Book of Mysteries" (*Liber Mysteriorum Primus*) or "The 48 Angelic Keys" (*48 Claves Angelicae*) or "The Sevenfold Mystery" (*De Heptarchia Mystica*). In that way the listing is not hindered by continually trying to remember what is contained in a manuscript entitled 'Sloane MS 3191' for instance.

Although the Latin titles sound more impressive, we use English titles for ease of apprehension. Although Dee was fluent in Latin, by Dee's period in the late sixteenth century, Latin was often only used to provide impressive sounding titles for works that had in fact been originally composed in English.

Practical Angel Magic

We will not include Dee's books on navigation, geography, astronomy, alchemy, or the politics of the founding of the British Empire, which are well covered elsewhere. Dee's books on angel magic and similar pursuits divide into 3 classes:

1 His day-to-day diaries, much like an appointments diary that we might still use.

2 His spiritual or magical diaries, in which he meticulously recorded the scrying experiments. These contain word by word accounts of the material transmitted to him via his three main scryers Edward Kelly, Bartholomew Hickman, and Barnabas Saul, from angels, spirits, and other 'spiritual creatures' and denizens of the unseen world. Unfortunately, he destroyed some of these, especially those ranging from 1569 to 1581, believing them to be false transmissions.

3 His finished self-contained books of magical practice, derived from what he learned in these scrying experiments.

This is very much the way Dee saw his life divided, and these books and manuscripts he treated accordingly.

His day-to day diaries were openly kept, and later published as of antiquarian interest some time after his death by Haliwell, Crossley, and Bailey. Unfortunately these were in fact partly edited to remove some of the material of most interest. A modern edition of his diaries by Fenton remedies some of these omissions.

His spiritual/magical diaries from 28 May 1583 to May 1587 (with some gaps) were published by Meric Casaubon in 1659, and caused quite a stir, as well as helping to blacken and diminish Dee's reputation. These manuscripts were originally kept in the library of Sir Thomas Cotton, having been apparently at one stage rescued by him from burial in a field in Mortlake.

The balance of the spiritual/magical diaries from 22 December 1581 till 23 May 1583, were not published till almost 400 years after his death. The most complete version of these were edited by Joseph Peterson and published by Adam McLean in 1985, and again by Weiser in 2003.

In fact some of these diaries were also completely destroyed, especially a period referred to by Meric Casaubon as the 'Great

Practical Angel Magic

Chasme' in Dee's records. These spiritual diaries offer you the chance to judge the validity, quality and method of Dee's 'angelic transmission.'

His most secret works however, were the finished volumes of magical technique, in effect his grimoires, although he would not have described them in that way, his books giving instructions for practice. These were carefully written out in a fair hand, much more carefully than either of the other two categories of manuscript. In addition they were secreted in the secret drawer in the bottom of the chest where they laid hidden for more than 50 years after Dee's death. The story of this chest has been told in the Introduction. They were so carefully hidden by Dee, that even though the chest belonged at one time to an expert in chest construction, he never guessed at their existence. These works, about which Dee was so particular, are the distillation of Dee's system, and offer you the chance to understand and practice Dee's magic as he himself did.

Practical Angel Magic

Manuscript Source Material

Dee's manuscripts, some written by him, some copied for him by Kelly, and some later transcribed by Elias Ashmole, are the core of Dee's legacy of research into angel magic.

1 *His Daily Diaries:*

Bodleian Ashmole MS 423, art 122. 1543-1566.

Bodleian Ashmole MS 487-8. 1577-1600 & 1586-1601.

Published by Bailey (1880), Halliwell [1842], Crossley [1851] and Fenton (1998).⁸⁴⁸

2 *His Spiritual or Magical Diaries:*

"The Five Books of Mysteries" - *Mysteriorum Libri Quinque*:

BL Sloane MS 3188. Copied by Ashmole in BL Sloane MS 3677. 1581- 1583. Published by Peterson (2003)

"The Sixth and Holy Book of Mysteries" - *Liber Mysteriorum Sextus et Sanctus*: [with *Libri Mysteriorum VI*]

BL Sloane MS 3190, Cotton Appendix XLVI. 1583-1587 & 1607. Published by Casaubon (1659 and 1974).

"A Missing Action with Spirits" - *Praefatio Latina in Actionem*:

Bodleian Ashmole 1790, art 1. 1586. Published by Josten (1965).

3 *His Grimoires of Magical Practice:*

"The Sevenfold Mystery" - *De Heptarchia Mystica (Collectaneorum Liber Primus)*: BL Sloane MS 3191, art. 3. 1582.

Compendium Heptarchiae Mysticae: BL Add MS 36,674, fol. 167rff. Published by Turner (1983).

"The 48 Angelic Keys" - *48 Claves Angelicae*:

BL Sloane MS 3191⁸⁴⁹, art. 1. Published by Turner (1989) p.30-47.

"The Book of Knowledge. Help and Victory on Earth" *Liber Scientiae, Auxilii & Victoriae Terrestris*:

BL Sloane MS 3191, art. 2. Published by Turner (1989) p.48-58.

⁸⁴⁸ See printed books for full details of the published versions of each manuscript on page 288.

⁸⁴⁹ Copied by Elias Ashmole in BL Sloane MS 3678.

Practical Angel Magic

A Book of Supplications and Invocations (Table of Invocations to the Good Angels) – *Tabula Bonorum Angelorum Invocationes*:
BL Sloane MS 3191, art. 4. Published by Turner (1989) p.59-79.

The Book of Enoch or The Book of Speech from God – *Liber Logaeth*:
BL Sloane MS 3189, Sloane MS 2599. Bodleian Ashmole MS 422,
art 2. An unpublished book of large Enochian tables.

4 *The 17th Century Development of Dee's Angel Magic:*

"The Key to the Tables of Enoch" - *Clavicula Tabularum Enoch*:
BL Sloane MS 307, Sloane MS 3821.
Bodleian Rawlinson D. 1067, Rawlinson D. 1363.
Published in this present book.

Practical Angel Magic

Printed Source Material

Bailey, John E. *[Dee's] Diary for the years 1595-1601*. 1880.

Casaubon, Meric (ed). *A True and Faithful Relation of what passed for many Yeers between Dr John Dee...and some Spirits*. London, 1659 and reprinted Askin Publishers, London, 1974. The text of the later *Libri Mysteriorum*.

Crossley, James [ed]. *Autobiographical Tracts of Dr. John Dee, Warden of the College of Manchester*. Chetham Society Publications, Vol. XXIV. Manchester, 1851.

Dee, John. *Mathematicall Preface to The Elements of Geometrie of the most auncient Philosopher Euclide of Megara*. Translated by Sir Henry Billingsley, London, 1570. Also edited by Thomas Rudd, London, 1651.

Fenton, Edward [ed]. *The Diaries of John Dee*. Charlbury, Oxon., 1998. A better edition than the earlier Halliwell & Bailey editions, but still not complete.

Halliwell, James O. *The Private Diary of Dr John Dee*. London, 1842.

Josten, C. H. 'A Translation of John Dee's 'Monas Hieroglyphica.' Antwerp, 1564, with an Introduction and Annotations,' *Ambix* 12, 1964. One of Dee's most obscure works uniting philosophy, symbolism, geometry and alchemy, of which he was very proud.

Josten, C. H. 'An Unknown Chapter in the Life of John Dee', *Journal of the Warburg and Courtauld Institutes*, Vol. 28, London, 1965. A missing fragment of the *Libri Mysteriorum*.

Peterson, Joseph (ed). *John Dee's Five Books of Mystery*. Weiser Books, York Beach, 2003. Most important. The text of the early *Libri Mysteriorum*.

Turner, Robert (ed). *The Heptarchia Mystica of John Dee*. Aquarian Press, Wellingborough, 1986. One of Dee's complete grimoires.

Turner, Robert. *Elizabethan Magic, the Art and the Magus*. Element Books, Shaftesbury, 1989. Pages 1-80. Contains a very useful transcription of Sloane MS 3191 added to other less relevant material.

Practical Angel Magic

Secondary Printed Sources

Agrippa, H. C. *Three Books of Occult Philosophy*. Translated by James Freake. Edited by Donald Tyson. Llewellyn, St Paul, 1993.

Agrippa, H. C. *Fourth Book of Occult Philosophy*. Askin Publishers, London, 1978. It includes *Of Occult Philosophy* by Agrippa plus the *Arbatel* and the *Heptameron* by Peter de Abano. New complete reset modern edition available from Nicolas Hays 2005.

Calder, I. R. F. *John Dee studied as an English Neoplatonist*, Ph.D thesis. 2 vols. London, University of London, 1952.

Clulee, Nicholas H. *John Dee's Natural Philosophy: Between Science and Religion*. New York, 1988. The standard work on Dee's philosophy.

Clulee, Nicholas H. "Astrology, Magic, and Optics: Facets of John Dee's Early Natural Philosophy", in *Renaissance Quarterly* 30, 1977.

Clulee, Nicholas H. "John Dee and the Paracelsians", in *Reading the Book of Nature: The other side of the Scientific Revolution*, ed. Allen G. Debus and Michael T. Walton. Kirksville, 1998, pp.111-132.

Deacon, Richard. *John Dee*. London, 1968. A little over the top in relation to Dee's spying activities.

Fanger, Claire [ed]. *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*. Pennsylvania State UP & Sutton Publishing, 1998. Magic in History Series.

French, Peter J. *John Dee: the World of an Elizabethan Magus*. London, 1972. The standard life with an excellent bibliography.

Gilbert, R.A. [ed]. *The Magical Mason: Forgotten Hermetic Writings of William Wynn Westcott, Physician and Magus*. Aquarian, Wellingborough, 1983.

Harkness, Deborah E. "Alchemy and Eschatology: Exploring the connections between John Dee and Isaac Newton", in *Newton and Religion*, ed. James E. Force and Richard H. Popkin. Dordrecht, 1999.

Harkness, Deborah E. "Managing an experimental household: The

Practical Angel Magic

Dees of Mortlake and the practice of Natural Philosophy", *Isis* 88, 1997.

Harkness, Deborah E. "Shows in the Showstone: A Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee (1527-1608/9)", *Renaissance Quarterly*, 49, 1996.

Harkness, Deborah E. *John Dee's Conversations with Angels: Cabala, Alchemy, and the End of Nature*. Cambridge, 1999. [The most recent and perhaps most scholarly work on his angel magic.]

Howe, Ellic (ed). *The Alchemist of the Golden Dawn: The Letters of the Revd W A. Ayton to F.L. Gardner and Others 1886-1905*, Aquarian Press, Wellingborough, 1985.

Howe, Ellic. *The Magicians of the Golden Dawn: A Documentary History of a Magical Order 1887-1923*, Aquarian Press, Wellingborough, 1972.

Kieckhefer, Richard. *Forbidden Rites, A Necromancer's Manual of the Fifteenth Century*. Sutton, Stroud, 1997. A slightly misleading title, as the subject is evocation, not raising the dead. Mostly in Latin.

King, Francis. *Astral Projection, Ritual Magic, and Alchemy: Golden Dawn Material by S L. MacGregor Mathers and Others*", Aquarian, Wellingborough, 1971.

Knoespel, Kenneth J. "The Narrative Matter of Mathematics: John Dee's preface to the 'Elements' of Euclid of Megara (1570)", *Philological Quarterly* 66, 1987.

Laycock, Donald with Skinner, Stephen. *The Complete Enochian Dictionary*. Askin, London, 1978.

Poole, Robert "John Dee and the English Calendar: science, religion and empire", a paper preparatory to his book, *Time's Alteration: Calendar Reform in Early Modern England*. London, 1998.

Roberts, Julian and Andrew G. Watson, [eds]. *John Dee's Library Catalogue*. London, 1990.

Rose, P. "Commandino, John Dee, and the 'De superficierum divisionibus' of Machometus Bagdedinus", *Isis* 63, 1972.

Runyon, Carroll 'Poke'. *The Book of Solomon's Magick*. CHS,

Practical Angel Magic

Siverado, 2003. Interesting insights into the nature and use of the Goetic triangle and mirror.

Sherman, William H. "John Dee's *Brytannicae Republicae Synopsis*: A Reader's Guide to the Elizabethan Commonwealth", *Journal of Medieval and Renaissance Studies* 20.1990.

Sherman, William H. *John Dee: The Politics of Reading and Writing in the English Renaissance*. Amherst, 1995.

Slights, William W.E. "The Cosmopolitics of Reading: Navigating the margins of John Dee's General and Rare Memorials", in *Margins of the Text*, ed. D.C. Greetham, Ann Arbor, 1997.

Smith, Charlotte Fell. *John Dee (1527-1608)*, London, 1909.

Thomas, Keith. *Religion and the Decline of Magic*. Penguin, London, 1973. An excellent study.

Traister, Barbara Howard. *The Notorious Astrological Physician of London: Works and Days of Simon Forman*. University of Chicago Press, Chicago & London, 2001.

Trattner, Walter I. "God and Expansion in Elizabethan England: John Dee, 1527-1583", *Journal of the History of Ideas* 25, 1964.

Walton, Michael T. "The Geometrical Kabbalahs of John Dee and Johannes Kepler: the Hebrew tradition and the mathematical study of Nature" in Michael T. Walton and Phyllis J. Walton. *Experiencing Nature: proceedings of a conference in honor of Allen G Debus*. Dordrecht, 1997.

Walton, Michael T. "John Dee's 'Monas Hieroglyphica': Geometrical Cabala", *Ambix* 23, 1976.

Woolley, Benjamin. *The Queen's Conjuror: The Science and Magic of Dr. John Dee, Adviser to Queen Elizabeth I*. New York, 2001. A readable biography, including some of the latest scholarship.

Yewbrey, Graham. "A redated manuscript of John Dee", *Bulletin of the Institute of Historical Research* 50, 1977.

Zetterberg, J. P. "Hermetic Geocentricity : John Dee's Celestial Egg". *Isis* 70, 1979.

Index

- Abramelin, 12
- Abraxas, 24
- Adam, 19, 62, 283
- Adle Street, 32
- Adonai, 27
- Agrippa, Henry Cornelius, 27, 29, 43, 286
- Alchemy, 13, 14, 21, 25, 37, 40, 283, 285
- Almadel*, 23, 26, 27, 28
- Amaymon, 39, 40
- Anael, 26
- Apocalypse of St John*, 36
- Arbatel, 26, 27, 286
- Armadel*, 26, 43
- Art Theurgia*, 23, 28, 55, 102
- Ashmole, Elias, 8, 22, 31, 32, 33, 34, 35, 39, 40, 42, 43, 44, 53, 54, 68, 260, 267
- Ashmolean Museum, 33
- Ashtoreth, or Ashteroth, 16
- Ayton, Reverend William, 3, 48, 49, 50, 287
- Baal, 16
- Bacon, Francis, 11, 14
- Baker, Jim, 15
- Barrett, Francis, 12
- Bennet, Alan, 3, 5, 8, 50, 51, 271, 274
- Bennett, Allan, 50
- Bergson, Mina, 49
- Bible*, 16, 20, 65
- Billingsley, Henry, 24
- Bodleian Library, 9, 33, 50, 54
- Book H*, 8, 11, 50, 54, 56, 268, 269, 270, 271
- Book of Invocations*, 34, 35, 37, 41
- Book of Supplications*, 35, 53
- British Library/Museum, 4, 9, 25, 34, 35, 43, 44, 47, 49, 53, 269, 282
- Bruno, Giordano, 13, 25
- Calmet, Abbe, 20
- Casanova, 12
- Casaubon, Meric, 43, 44, 53, 283, 284, 285
- Cassiel, 26
- Cellini, 12
- Chora, 28, 29
- Choronzon, 61
- Claves Angelicae*, 27, 34, 104, 282
- Clavicula Salomonis*, 53
- Clavicula Tabularum Enochi*, 1, 7, 8, 35, 53, 58, 59, 269
- Cohn, Norman, 15
- Coke, Thomas, 21
- Cotton, Sir Robert, 43
- Cotton, Sir Thomas, 43, 44, 283
- Crowley, Aleister, 12, 17, 22, 36, 51, 276
- Daemon, 16
- Daimon*, 20
- De Abano, Peter, 26, 286
- De Heptarchia Mystica*, 22, 34, 282
- De Salluste, Seigneur Du
- Bartas, see Du Bartas
- Dee, Dr John, 2, 3, 5, 7, 11, 12, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 51, 53, 54, 55, 64, 74, 102, 103, 104, 282, 283, 284, 285, 286, 287, 288
- Demons, 16, 17, 19, 20, 275
- Devil, 12, 20, 274
- Diabolos*, 20
- Driscoll, Daniel, 16
- Du Bartas, 38, 42, 61
- Egin, 39, 40

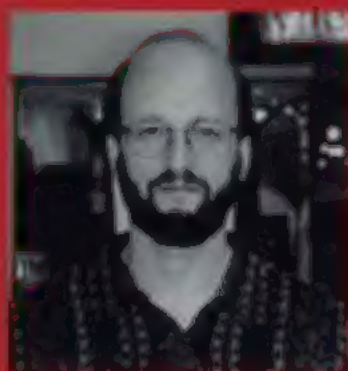
Practical Angel Magic

- Elizabeth I, Queen of England, 21, 38, 41, 45, 288
 Enoch, 8, 39, 40, 59, 62, 143, 144, 263
 Enochian, 2, 3, 8, 11, 22, 27, 28, 50, 51, 53, 55, 63, 102, 104, 269, 271, 287
 Euclid of Megara, 23, 24, 25, 41, 287
 Euclid of Thebes, 24, 25
 Farr, Florence, 50, 51
 Faust, 12, 23
 Forman, Simon, 29, 41, 44, 288
Fourth Book of Occult Philosophy, 26, 27, 43, 286
 Freemasonry, 12, 13
 Gabriel, archangel, 26, 44
 Gardner, Frederick Leigh, 3, 8, 56, 61, 269, 270, 271
 Gardner, Frederick Leigh, 50
 Gardner, Gerald, 15
 Gilbert, R. A., 49
Goetia, The, 16, 17, 23, 26, 27, 28, 29, 40, 55, 102
 Golden Dawn, Hermetic Order, 3, 7, 8, 11, 12, 13, 35, 37, 48, 49, 50, 51, 53, 56, 100, 268, 269, 271, 287
 Great Fire of London, 33
 Gregory Thaumaturges, 23
 Grimoire, 14, 16, 21-29, 43, 284
Grimoirium Verum, 14
 Harvey, Sir William, 31
 Henry II, King of France, 39
 Henry IV, King of England, 21
 Henry Percy, the 'wizard Earl' of Northumberland, 21
Heptameron, 26, 286
 Hermetic, 3, 12, 13, 14, 48, 50, 100, 286, 288
 Heydon, John, 22
 Hockley, Frederick, 48
 Holden, Clay, 53
 Honorius filius Euclid, 15, 23
 Honorius, Pope, 14, 23
 Howe, Ellic, 49
 Illuminati, 12, 13
 James I, King of England, 16, 20, 30, 36, 38
 Jekyll, Sir Joseph, 22, 46
 Jesus, 23, 261, 262
 Jones, Robert, 32, 33
 Jonson, Ben, 25
 Jung, Carl, 17
 Kabbalah, 13, 26, 48
 Kelly, Edward, 19, 21, 27, 47, 283
Key of Solomon, 29, 48, 55, 102
 Kidd, Captain William, 45
 Leitch, Aaron, 14
Lemegeton, The, 23, 28, 29, 43, 96
 Levi, Eliphas, 13, 48, 49
Liber Mysteriorum, 26, 282
Liber Sacer sive Juratus. See Sworn Book
Liber Scientiae, Auxilii & Victoriae Terrestris, 34
Libri Mysteriorum, 19, 27, 34, 43, 44, 53, 285
 Lilly, Dr William, 34, 43, 47
 Mackenzie, Kenneth, 48, 49
 Masons. See Freemasonry
 Mathers, S L MacGregor, 26, 35, 48, 49, 51, 53, 287
 McLean, Adam, 19, 283
 Mesmer, Franz Anton, 12
 Michael, archangel, 26, 30, 39, 286, 288
 Moorfields, 33
 Napier, John, 41
 Napier, Richard, 41, 44
 Neoplatonism, 12, 13
 Newton, Isaac, 13, 14, 286
 Nostradamus, Michael de, 39
 Olympic spirits, 27
 Oriens, 39, 40

Practical Angel Magic

- Ovid, 38
 Paris, Mary, 47
 Paymon, 39, 40
 Peterson, Joseph, 27, 34, 53, 55, 102, 283, 285
 Pontoy, John, 43
 Raphael, 5, 26, 30, 35, 44
 Rawlinson MS D.1067, 50, 54, 56
 Rawlinson MS D.1363, 50, 54, 56
 Regardie, Israel, 50
 Renaissance, 12, 13, 16, 19, 286, 287, 288
 Reuchlin, Johannes, 13
 Reuss, Theodore, 49
 Rosher, Charles, 50, 51
 Rosicrucians, 13, 14
 Royal Society, 44, 46
 Rudd, Thomas, 24, 25, 40, 41, 42, 48
 Sachiel, 26
 Samael, 26
 Sanders, Alex, 15
 Sarzod Intelligences, 39
 Satan, 20
 scrying, 28, 30, 34, 36, 46, 48, 50, 51, 53, 260, 264, 283
Septuagint, The, 20
 Shakespeare, William, 14, 25
 Sigillum Aemeth, 24, 25
 skrying, see scrying
 Sloane MS 307, 8, 9, 11, 39, 40, 41, 49, 50, 52, 53, 54, 259, 269
 Sloane MS 313, 25
 Sloane MS 2731, 27
 Sloane MS 3188, 30, 33, 35, 282
 Sloane MS 3191, 27, 34, 35, 53, 282, 285
 Sloane MS 3678, 34
 Sloane MS 3821, 39, 40, 46, 50, 53, 54, 259, 260
 Sloane MS 4042, 46
 Sloane MS 4061, 46
 Sloane, Sir Hans, 46, 47, 282
 Societas Rosicruciana in Anglia, 48
 Society of Eight, 48
 Somers, John Baron of Evesham, 22, 45, 46, 47
 Spiritual creatures, 16, 17, 18, 20, 29, 36, 47, 74, 92, 97, 98, 143, 265, 283
 Sprengel, Fräulein, 269
Steganographia, 28, 29
 Stella Matutina, 49, 50
Sworn Book of Honorius, 15, 23, 24, 25, 26
Tabula Bonorum Angelorum Invocationes, 1, 3, 7, 35
 Theosophical Society, 50
 Thivali, 24
 Tholetus, 24
 Thomas, Keith, 15, 47
Three Books of Occult Philosophy, 29, 286
 Trithemius of Sponheim, 28, 29
 Turner, Robert, 22, 43
 Upton upon Severn, 21
 Uriel, 26, 27, 44
Vulgate, The, 20
 Wale, Thomas, 33, 34
 Watkins, Geoffrey, 269
 Westcott, Wynn, 3, 48, 49, 50, 269, 286
 Weyer, Johann, 40
 Wharton, Goodwin, 46, 47
 William III, King of England, 45
 Williamson, Cecil, 15
 Witchcraft, 12, 15, 30
 Woodall, John, 30, 31
 Woodall, Thomas, 31, 32
 Worcester, city of, 21, 22, 45
 Yeats, William Butler, 48
 Yorke, Gerald, 22, 269

Practical Angel Magic of Dr John Dee's Enochian Tables



Stephen Skinner has been interested in magic for as long as he can remember. He wrote, with Francis King, the classic *Techniques of High Magic* in 1976. He followed that with *Oracle of Geomancy* and *Terrestrial Astrology* which has become the standard work on Western divinatory geomancy. Books on *Nostradamus* and *Millennium Prophecies* followed in highly illustrated editions. He also edited editions of Aleister Crowley's *Magical Diaries* and *Astrology*.

In the 1970s Stephen was responsible for stimulating interest in John Dee and Enochian magic by publishing the first reprint of Casaubon's *True and Faithful Relation of What Passed for Many Years between Dr John Dee and some Spirits...* and Dr Donald Laycock's key reference book on the angelic language *The Complete Enochian Dictionary*. Stephen is also the author of eight books on feng shui, including the first one written in English in the 20th century and now lives near Singapore, where he pursues researches and experimentation in classical magical techniques.



David Rankine has been practising magic for the last 25 years and writing about it for the last 17 years. During that time he has been involved with Golden Dawn, Qabalistic and Thelemic groups, and gives regular talks and workshops around Europe. He has also written *Becoming Magick*, *Magick Without Peers*, and *Crystal Healing and Folklore*, as well as being a major contributor to the *Enhancing Your Mind, Body, Spirit* partwork series. David lives in London.

ISBN 0-95476390-4



9 780954 763909

An Enochian Grimoire

By Suleiman Russell

Introduction

This is an experiment in application of the angelic language given to us by John Dee and Edward Kelly. This is not intended for beginners, nor for dabblers. As such, I am not going to explain the rituals, nor spend time exhorting the reader to behave a certain way, or to only use this work for certain purposes. I am assuming that we are all adults, and I am further assuming that only an enlightened being will be able to use this work to it's optimal ability.

I began this experiment as a way of learning the language, it's subtleties and nuances, so that I could more effectively use the forty eight keys revealed by the angels. Having studied so-called hedge magic for years, I felt that a suitable exercise would be to translate incantations from hedge magic rituals into enochian. I have found that these incantations are wonderfully powerful in their own right, and experimenting with them has vastly increased my understanding of enochian in specific, and transcendental magic in general.

I have found that these rituals act as lesser keys of sorts, summoning spiritual beings related to those of the greater keys, yet distinct and separate. This is particularly true of the charms in incantations in the second part of the grimoire. The first set of incantations are intended to be used in concert as part of an actual ceremony. It is my

belief and experience that with these incantations to establish the setting, few, if any, other tools are necessary. However, as always, my statements should and must be taken with a grain of salt. Always, you must operate within the boundaries of your own tradition, or else your efforts will be in vain.

A further note, regarding the meanings of these incantations, and their translation: In some cases, I have taken a liberty with the meaning of a word, due to the sheer limit of our current lexicon. In general, I have sought to use words whose value in other enchain texts appeared to embody the meaning I desired, and then applied some poetic license to the english version of the spell. In some cases, I have had to hypothesize new words as compounds of old. So far, this has hindered me little, if at all, to the best of my ability to observe my own progress.

Finally, take care with these incantations, I have been spontaneously visited by beings several times now due to vocalizing them. While they are honestly a sophmoric learning exercise, still they appear to wield some small authority of their own.

~S A R, June 10, 2002

Part I

The Basic Grimoire

Preliminary Invocation and Initiation.

Solpeh, c ils gah, od solpeth bien.

Solpeth, ca, de a britulim al zirom

Zadzaczadlin, casarm IABES logaeth, gohol:

Micma Caosga ol limlal. Nonca t phama, taboard ca
ol balzaog. Aboapri, ca, oi sibsi, od nonca a oi pi
trian tofglo bab.

Zadzaczadlin ca aldon pugo tox ananael, od
niisa cafafam apachama. Da, Noromi Zadzaczadlin
cynxir a pabs par, ca gevamna a olora.

Micma, ca, ils gah, capmal Zadzaczadlin c
bab gedotbar IABES IAIDA. Zorge, ca, od darbs.
Zacar, od zamran, lap zir IOIAD.

*Listen, oh thou spirits, and hearken unto my
voice.*

*Listen, then, to the tale of the first, who was
Adam, unto whom the Supreme Life spoke, saying:
Behold the earth, my treasure. To you, it I will give, to
be governed as my steward. Serve, then, this covenant,
and in this place shall be all things made possible.*

*Adam therefore gathered unto himself wisdom,
and came forth to the abode of the creatures of dust. There, did the Sons of Adam
mingle with the daughters among them, and thus begat
the race of Man.*

*Behold, then, thou spirits, a true son of Adam,
with power begotten from God the Highest. Be friendly,
therefore, and obey. Move, and appear, for I am of Him
that lives forever.*

The Benediction of the Book:

A laiad cicle a bab I gevamna, ds Enoch.
Omax, ca, fafen a gevamna de cicle I erm de
ananael, gevamna de erm I diu, a gevamna de
cormpo I loagaeth a el.

Omax, ca, a cicle: Fafen tol consibra chiis
oln mire a gevamna de loagaeth, ar gohol zirdo
yolcam olpirt. Ne, ne, ne I logaeth, a gevamna od
calz de tofglo.

*The secret mystery of power is the foundation,
which is Enoch. Know, then, that the foundation of
mystery is the ark of wisdom, the foundation of the ark is
the figure, the foundation of numbers is the holy word of
the first.*

*Know, then, the mystery: That all works of man
are built upon the foundation of God's Word, which
saying "I AM" brought forth light. Holy, holy, holy is
the utterance of God, the foundation and firmament of
all things.*

To establish the altar:

Caosgo oln, izazaz s diu casarman cormf i
cla. Os yrpoil I da, ds sonf ollag. Mirc pola naz a
salman biah, pola aldon calz. Oi, ca i cicle.

*The world is finite, bounded by four angles,
whose number is 456. Twelve partitions are there, that
rule the race of men. Upon two pillars the house stands,
and two gather up the firmament. This, then, is the
mystery.*

To cast the circle:

A londoh c peripsax I audcal comselh,
casarman galvah ipamis holq. Ds cordidz omax a
adphat omaos, ipomax cormfa, a irgil damploz oi
pi? Micma, ca, saga ds tustax adisiel, od chis plapi
pir cicle.

*The kingdom of heaven is a perfect circle, whose
boundaries can not be measured. What mortal knows the
unspeakable name, the unknowable number, the many
diversities of this place? Behold, then, one who stands
before the throne of the first, and would partake of
sacred mysteries.*

A Conjunction of the Flame:

Zirdo, gohe, de a ialprg cial saanir. Dorpha,
ca, a laiad. Zamran, ca, a cicle. Bolp balit ialprt,
logaeth a laida.

*I AM, sayeth he, to the flame of 9996 parts.
Seek, therefore, the secret thing. Reveal, therefore, the
mystery: Be thou a righteous flame, a divine utterance of
The Highest.*

The Revelation of the Sigillum Aemeth:

Micma oi emtegis, rlodnir c vaoan, vaul q a
ozian c a qadah. Mirc t page gohed bogpa ffis q a
olpirt c q hubaio. Chirlan q tibibp t uran, crip omax
t, od bolp adna pambt t plapi.

*Behold this seal, a crucible of truth, stamped by
the hand of the Creator. Upon it rests everlasting rule,
executed by the light of seven lamps. Rejoice or sorrow
at it's sight, but know it, and show obedience unto it's
bearer.*

To address a manifestation, even if unexpected:

Umd q ipum, uran q ge uran, ol zodameta, c gah! Bolp zamran, od ozazm plapi iadnamad.

Bidden or unbidden, seen or not seen, I conjure thee, oh spirit! Be thou revealed, and make me a partaker in undefined knowledge.

A Dismissal, to end contact with a manifestation:

Bolp etharzi, c gah, od omax da ga trian pola I cormoz. Omax, ca, ol moz g zamran, od om ol oecrimi nomig g darsar tustax il cafafm.

Torzu! Darsar il comselh, od vaul ag unph gi bams cordziz uran.

Be thou at peace, oh spirit, and know there us between is love. Know, therefore, our joy at your appearance, and know our praise as you return to thy abode.

Arise! Return to thy sphere, and work no wrath as you forget mortal sight.

So Mote It Be:

Ygnai

It is done (speak this after any incantation, to show that it is finished. Similar contextual use as with Amen)

Ygnai ygnai ygnai! Christeos Fifis!

It is done, it is done, it is done! Let it be carried out! (Cry this at the end of your principal invocation, while gathering your energies and grounding them. This channels your words into possibility.)

A Benediction, to say over a poppet or similiar construct:

C ils toltorn caosg, ils consibra, bolp zizop
do congampfhlg. (N.) ol omaoas, geh (N.)! Torzu, ca,
ils gah, od sor ta rlodnr sorol.

*Oh thou creature of earth, thou work of man, be
thou a vessel for the spirit of man. (N) I name thee, thou
art (N)! Arise, therefore, thou spirit, and act as a
crucible of my will!*

Part II

Additional charms and incantations

A Charm against Poverty:

Nalvage, crip chirlan g mozog. Micma, da I
limlal cormpm mapm cafaſm a ol salman. Crip
camliax, od fifis. Bahal, od odo. Unig crip da aldon.
Da ag gil nothoa a balig.

*Seek not after earthly things, but rejoice in the
joy of God. Behold, there is treasure numbered 9639
abiding in my house. But speak, and it is done. Call out,
and it is opened. Ask, only to receive. There is no need
amongst the righteous.*

A Charm of Fascination, to improve one's Station in Life:

Ol aziazor I quasahi pambt, nomig ol zimz I
moz de micma. Adgmacht ol, loholo c a mozod.
Bahal c saln, ils vohim od micalz! Zacar a il
conseleh, od camliax a ol, lap zir pugo hubaio
olpirt Idoian.

*My countenance is pleasing unto me, likewise
my raiment is a joy to behold. Radiant am I, shining with
the joy of God. Cry aloud with wonder, thou mighty and
powerful! Move in thy circles, and speak of me, for I am
unto a lantern, illuminated by the Holy Name.*

To arrange a Romantic Encounter:

Ol dodsi pugo nazarth, la aao irgil. Fifim!
Mapsama, pards praf a salman nogahel, uniglag il
sachs, de aldon ol umd monons. Zacar, od zamran!
Christeos ag unchi amran, cacrg ge noan pola.

*My vexation is like a pillar of gladness, first out
of the multitude. Go then! Tell them, who dwell in the
house of Venus, send forth thy confirming angel, to
gather up my chosen heart. Move, and appear! Let
nothing confound you, until we are as two together.*

A Lust Charm:

A ialprg a qaaon I dodsi pambt dax. Fifim!
Yolcam zizop adgt aboapri a caosgin quasahi.
Torzu! Zamran! Cynxir g gah nomig babalond
pambt.

*The fire of creation is a vexation unto my loins.
Go then! Bring forth a vessel that may serve me for
earthly pleasure. Arise! Take Form! Commingle your
essence as a harlot unto me.*

To Uncover the meaning of a Mystery, however perplexing it may be:

D saanir de l camliax, gohon: Da I smnad ar
unchi ol, ds zirom plapi a ne qaaon. Laral pilah I
cordziz adgt unig. Fifim! Zodemagen cicle! Ozazm
urelp pare, plapi iadnah.

*Three parts unto The First spoke, saying: There
is a thing which confounds me, who had partaken of
divine creation. No more then can a reasonable creature
ask. Go, then! Unveil the mystery! Make me a seer of
this thing, a partaker in undefiled knowledge.*

A Counter-Charms, to undo another
sorcerer's works against you:

Ol mire biah aspt ol, od Gohon affa camliax
ors de ol. Par oln ol aziazor od ialpon ol
donasdogamatastos. Fifim! Gohus od mapsama:
Oluge trian aziazor, adphaht amma trian! Dodrmni
ol ge, lap zirdo a loiad.

*My tormenter stands before me, and have
spoken empty words of darkness against me. They have
made an image of me, and burn me with hellfire. Go
forth, I say, and tell them: Unmade shall be thy images,
and unspoken their curses shall be! They harm me not,
for I am of Him, which lives forever.*

Enochian Temples:

A Ritual for the Consecration of the Temple of the Fire Tablet.

by Benjamin Rowe, Copyright 1988, 1992

Introduction

This ritual consecration is to be used with an astral Temple built according to the plan described in the chapbook [Enochian Temples](#) and the supplemental paper titled [The Lower Temple](#). Readers unfamiliar with the Temple system and its symbolism should obtain and study those documents before making use of the ritual presented here.

This current ritual is divided into five parts, the first including a general invocation of the aspect of God ruling the Enochian system, a general invocation of the element of Fire, and an invocation and consecration of those parts of the Temple derived from the Great Cross of the Fire Tablet. This is followed by four sections for consecration of the parts of the Temple built from the Lesser Angles. Once the Temple has been built and fully charged, each section can be used independently for invocation of the forces it refers to. Further details will be mentioned in the "Symbols and Visualizations" section.

In any ritual of this length, ninety percent of its effectiveness is in the preparation beforehand. At the least, the magician should be thoroughly familiar with the design of the Temple, and able to maintain an unwavering image of it in his astral vision throughout the work. The power of the work will increase greatly if the magician takes the time to memorize the Keys and the other words, gestures, and visualizations and rehearses them several times before using the ritual with full invocatory intent. One can not expect the Enochian entities to appreciate a poorly-rehearsed ritual; no more than actors can expect an audience to appreciate a play if they must continually stop to look up their lines.

Since the work makes use of the powerful Enochian names, it is to be expected that some response may be produced even during rehearsals. These effects should be neither rejected nor encouraged, but simply disregarded until the practice session is concluded.

The Words And Gestures

0. The place of the working is astral. The area should be seen as a flat, empty plain, on which are inscribed four tangent circles, representing the four elements in the quarters, with a fifth circle in the middle intersecting the centers of all the others. From a height, these five circles can be seen to be within the central circle of a huge Enochian sigil of Fire, enscribed on the plain in the appropriate colors. The sky is vermilion, the plain itself of a deeper red with flashing streaks of orange-red and gold.

The Consecration of the Hall of the Gods.

1. Banish using the pentagram and hexagram rituals, or the Greater Ritual of the Pentagram alone.
2. Take the cup of purifying water, and sprinkle it to the four quarters, beginning with the south, saying, "From the waters of Nuit did all things arise. In the waters of Nuit do all things live and have their being. To the waters of Nuit shall all things return." The magician shall lastly sprinkle himself with the waters.
3. Take the flame of consecrating fire, and cast it towards the four quarters, saying, "The fires of Had did stir the waters, raising all things to appearance. The fires of Had move all things in their courses. In the fires of Had is the universe destroyed." Lastly the magician shall gesture towards himself with the flame.
4. Move to the center of the circle of working, and face the south, saying, "As Heru-Ra-Ha do I stand in the midst of their union."
5. Face the east, and perform the exordium:

"O, Most Just God, who has made the tablets to appear for the eyes of men! Blessed be ye in the eyes of those greater creators who see us both together. Ye who have taken the world, and divided it into its several parts, and given each a name and number. Blessed be ye in the eyes of all creators!

"Your art surpasses the stars in beauty, and fills my heart with comfort and gladness. The light of your creation blinds me, yet withall do my eyes see a beauty greater yet beyond your forms and structures.

"Give to all of your light, Iad Balt. Give to all of your light, so that men may walk with their brothers the gods.

"Come ye, o creator-god, bless this one who in his own creations is your Will incarnate. Be unto me as the light in the soul. Be unto me as the comfort of earth. Be unto me as the gods of livingness and breath within me.

"Come ye, come ye, come ye, o creator-god, and bless and aid this man who is your disciple in the arts!"

6. Vibrate the first Enochian Key, invoking the God-name BITOM from the Tablet of Union.
7. Perform a preliminary invocation of the element Fire. The G.D. "Opening of the Temple in the Grade of 4=7 keeps the appropriate mood:

Sign of Thoum-aesh-neith.

Knock 333-1-333.

Say: "Let us adore the Lord and King of Fire!"

"IHVH TzBAOTh! Blessed by thou! The Leader of Armies is Thy Name!"

Invoking pentagram of Spirit.

"AHIH, AGLA, BITOM!"

Invoking pentagram of Fire.

"ALHIM, IHVH TzBAOTh!"

Sign of Leo with the Fire wand.

"In the name of MIKAL, archangel of Fire, Spirits of Fire, adore your creator!"

Sign of the equal-armed cross.

"In the Names and the Letters of the Great Southern Quadrangle, Spirits of Fire, adore your creator!"

Raise the censer.

"In the Three Secret Names of God, OIP TEAA PDOCE, Spirits of Fire, adore your creator!"

Lower and raise the censer.

"In the Name of EDLPRNAA, Great King of the South, Spirits of Fire, adore your creator!"

"In the Name of IHVH TzBAOTh, I declare that the Spirits of Fire have been duly invoked!"

Knock 333-1-333.

8. Follow the "Opening of the Temple" with the Greater Ritual of the Pentagram for the element of Fire. At the end of the ritual, continue by saying:

"From the light have I called you down into darkness, o you Gods of Flame. Let that greater Light come with you, and bless this Temple of Fire that I build here. By the sacred Name BITOM do I call the Spirit of Fire to come in attendance on the consecration of this Temple."

9. Vibrate the sixth Enochian Key.

10. Move to the South side of the circle, and stand in the Sign of the Enterer.

"OIP TEAA PDOCE, banner on the heights of the Temple! Sphere of Nuit mirrored in the element of Fire! In whom the Archer, the Lion, and the Ram keep their triune truce! Let the light flow in from above, and let it illuminate the King's abode in all its brilliance and flashing glory!"

Perform the sign of Harpocrates.

11. Move to the north of the circle, and stand facing south. Draw the hexagram of Sol at the center of the circle.

"EDLPRNAA, thou mighty King of the Tablet of Fire! Show before men that shower of brilliance, that leaping changeful light that is yours! At the peak of the temple do thou stand, lighting the Temple both within and without! Thou art a Burning Sun to the wicked, and a

Flame of Hope to the Righteous. Come thou, EDLPRNAA, burn in the heart of the temple as the soul burns in the heart of man."

12. Move to the center of the circle, still facing south. Say:

"Seniors of Fire, I invoke you! You, who are the cross become the star become the wheel! You, who are the comfort of man and the directors of Fire within man's realm! You, who support the roof of the Temple, and sit upon your seats within the upper hall, changing the heat of the sun into the Waters of Life for man to drink! Your waters hide the core of the Temple, yet they reveal its truths in their flowing, rippling passage."

"Hear me, and come unto this temple in your power, you Seniors of Fire! Be as a sweet wine for the mouths of the priests and worshipers!"

Go to the north-northwest edge of the circle, and draw the hexagram of Jupiter before invoking ADOEOET. Move from there clockwise around the circle in 60- degree intervals, and draw the appropriate hexagram for each Senior as "he" or "she" is invoked.

North-northwest:

"Hear me, ADOEOET, Fire of Jove, Lesser King who binds all together!

North-northeast:

"Hear me, ALNDVOD, coolly flaming mother, brilliance of night!

East:

"Hear me, AAPDOCE, priestess burning with the Fires of Love!

South-southeast:

"Hear me, ARINNAP, you who strain at your limits!

South-southwest:

"Hear me, ANODOIN, gay, flashing, childlike in your quickness!

West:

"Hear me, AAETPIO, consummate warrior, Spear of the Gods!

Complete the invocation of the Seniors:

"Come all ye, and visit this Temple! Make for it a sturdy roof, and dwell therein as the Waters of the Gods, Life extended and given Form."

13. Move to the center of the circle.

"The Hall of the Gods within the Temple of Fire has been duly consecrated, and the Lives of the Gods dwell therein. Let them ever give to the man in the lower Temple that Light which is theirs, that he might come to know himself as one of them."

The Consecration of the Fiery Lesser Angle

14. The magician should stand in the center of the Temple, and should expand his astral body to the extent that his top-of-the-head chakra is contiguous with the sphere of the Three Names, and his spinal column with the beam emanating downwards from the sphere. Face the southeast.

15. Vibrate the Sixth Enochian Key again.

16. Perform a general invocation of the Lesser Angle:

"Let there be light, o you Flames of Glory that shine in the Lesser Angle of Fire!

"Purified, rarified, doubling upon yourselves in your movement, you flash about the Temple in a moment.

"The Life of Sol is your source!

"The Life of Man is your guide!

"Flashing, flaming, bursting the bonds of matter!

"None can say whence you go, if they know your power!

"None can know your power if they know whence you go!

"Beginning of all, and end of all!

"Mediators of all action!"

17. Invoke the God-names of Six and Five letters:

"By the powers of RZIONR, minister of the greater gods, do I call you forth!

"By the powers of NRZFM, minister of those lesser gods that are the souls of men, do I bind you to my purpose!

"Come forth, you powers of Fire, from the heart of Fire, and fill this Temple with light!"

18. Invoke the "Kerubic" or INRI powers of the Lesser Angle:

"Terrible is the Guardian of the Fiery Lesser Angle, a pillar of flame to strike fear into the hearts of the unknowing, and to call them to Judgement! Yet to the knowing is he a pillar of righteousness, his feet upon the Earth, and his head supporting the heavens within the Angle.

"I call him by his four names!

"ZIZA!

"IZAZ!

"ZAZI!

"AZIZ!

"Come forth, o Kerub of Fire of Fire, in your might, and support and guard this Temple of Fire!"

"Yet this pillar of terrible force is leavened by the spirit, and made also to be a teacher of men, awakening them from the dream of matter to knowledge of their souls. Hear the names of your spirit, o Kerub, and cloak yourself in the light of the gods!"

"BZIZA!"

"BIZAZ!"

"BZAZI!"

"BAZIZ!"

19. Invoke the "Servient" or Saving Angels of the Lesser Angle:

"Grails of living light are the angels of the Fiery Lesser Angle, vessels of purity uncovered before the eyes of men, that they might be drawn to the glory of God. Many are they who have drunk unknowing of these vessels, seeking only power over matter or their fellow men. Yet having partaken of these vessels are they tied to God, will they or not. And all their actions after come to naught, save only those that bring them closer to the hidden heart of the Temple.

"Come, o Vessels of God, and take your place within the Angle of Fire as I call upon your names:

"You who are ADRE openly, and ADIRE in the secret heart of God, enter this Temple and stand with your brothers."

"You who are SISP openly, and SIOSP in the secret heart of God, enter this Temple and stand with your brothers."

"You who are PALI openly, and PANLI in the secret heart of God, enter this Temple and stand with your brothers."

"You who are ACAR openly, and ACRAR in the secret heart of God, enter this Temple and stand with your brothers."

20. Declare the invocation completed:

"By the power of the God Most High, by his three names OIP TEAA PDOCE, I declare that the Lesser Angle of Fire has been established in the Temple of Fire."

The Consecration of the Watery Lesser Angle

21. Follow point 14, except face northeast.

22. Vibrate the Seventeenth Enochian Key.

23. The General Invocation of the Lesser Angle:

"Let creation flow forth, o you Flames that spill about the Lesser Angle of Water!

"Action sustained, force squared and extended!

"Waves upon the face of the void!

"Fire reflected upon itself to become concentrated force!

"Essence of connection and relationship!"

24. The God-names of the Lesser Angle:

"By the powers of VADALI, minister of the greater gods, do I call you forth!

"By the powers of OBAVA, minister of the lesser gods that are the souls of men, I bind you to my purpose!

"Come forth, you powers of Water within the heart of Fire, and fill this Temple with light!"

25. The Kerubic or INRI Angels:

"Terrible is the Guardian of the Watery Lesser Angle, a pillar of flame to strike fear into the hearts of the unknowing, and to call them to Judgement! Yet to the knowing is he a pillar of righteousness, his feet upon the Earth, and his head supporting the heavens within the Angle.

"I call him by his four names!

"ANAA!

"NAAA!

"AAAN!

"AANA!

"Come forth, o Kerub of Water of Fire, in your might, and support and guard this Temple of Fire!"

"Yet this pillar of terrible force is leavened by the spirit, and made also to be a teacher of men, awakening them from the dream of matter to knowledge of their souls. Hear the names of your spirit, o Kerub, and cloak yourself in the light of the gods!

"BANAA!

"BNAAA!

"BAAAN!

"BAANA!

26. The "Servient" or Saving Angels:

"Grails of saving blood are the angels of the Watery Lesser Angle, vessels of purity

uncovered before the eyes of men, that they might be drawn to the glory of God. Many are they who have drunk unknowing of these vessels, seeking only power over matter or their fellow men. Yet having partaken of these vessels are they tied to God, will they or not. And all their actions after come to naught, save only those that bring them closer to the hidden heart of the Temple.

"Come, o Vessels of God, and take your place within the Angle of Fire as I call upon your names:

"You who are GMNM openly, and GMDNM in the secret heart of God, enter this Temple and stand with your brothers."

"You who are ECOP openly, and ECAOP in the secret heart of God, enter this Temple and stand with your brothers."

"You who are AMOX openly, and AMLOX in the secret heart of God, enter this Temple and stand with your brothers."

"You who are BRAP openly, and BRIAP in the secret heart of God, enter this Temple and stand with your brothers."

27. Declare the consecration completed:

"By the power of the God Most High, by his three names OIP TEAA PDOCE, I declare that the Lesser Angle of Water has been established in the Temple of Fire."

Consecration of the Lesser Angle of Air

28. Follow point 14, except face northwest.

29. Vibrate the Sixteenth Enochian Key.

30. General invocation of the Lesser Angle:

"Let the Fires take form, o you Flames that leap and turn in the Lesser Angle of Air!

"You whose god is a sword of conquest, whose house is a place of justice in action!

"Who know the parts of the world, cleaving them in twain, and causing them to cleave to each other.

"Swift messengers, linking Will with Thought, and Thought with Action!

31. Invoke the God-names of the Lesser Angle as in points 17 and 24, but using the names NOALMR and OLOAG.

32. Invoke the Kerubic Angel(s) as in point 18, but replacing the first set of names with DOPA, OPAD, PADO, ADOP. Replace the second set of names with BDOPA, BOPAD, BPADO, BADOP.

33. Invoke the servient angels as in point 19, substituting "Grails of liberating Will" at the beginning of the section, and replacing each pair of names with these:

OPMN	OPAMN
APST	APLST
SCIO	SCMIO
VASG	VARSG

34. Repeat all of point 20, changing the name of the Lesser Angle.

Consecration of the Lesser Angle of Earth

35. Follow point 14, except face southwest.

36. Vibrate the Eighteenth Enochian Key.

37. The General Invocation of the Lesser Angle:

"Let the Fire become manifest, o you Flames that glow in the Lesser Angle of Earth!

"You whose god is unmeasurable joy brought into matter!

"Who are a window into the heavens, a gate of return for those who have traveled the outward path!

"Fire rising from the center of the world, a comforting heat to maintain the life upon her!"

38. Invoke the God-names of the Lesser Angle as in point 17, but using the names VOLXDO and SIODA.

39. Invoke the Kerubic Angel(s) as in point 18, replacing the first set of names with PSAC, SACP, ACPS, CPSA. Replace the second set of names with BPSAC, BSACP, BACPS, BCPSA.

40. Invoke the servient angels as in point 19, substituting "Grails of God's fulfillment" at the beginning of the section, and replacing each pair of names with these:

DATT	DALTT
DIOM	DIXOM
OOPZ	ODDPZ
RGAN	RGOAN

41. Repeat point 20, changing the name of the Lesser Angle.

This completes the charging of the Temple of Fire.

The Visualizations and Symbols of the Ritual

0. The four circles should be placed to follow the placement of the elements in the Great Tablet that combines the four elemental tablets. That is, fire = southeast, earth = southwest, air = northwest, water = northeast. The fifth central circle is spirit. The actual circle of working encompasses all these and is

tangent to the four outer circles. The interior area of the circle of working is colored red, in contrast to the bright green of the immediate exterior, which is the color of the central circle of the large Fire Sigil.

(Note: If you are using Dee's original attributes rather than the Golden Dawn system, then the quadrants are associated with the sub-elements thus: fire = southwest, water = southeast, earth = northeast, air = northwest.

An idea of the appropriate colors for the land and sky can be achieved by study of the photographs sent back from Mars by the NASA space probe.

The Temple is composed of all the elements, though in the present case the forces of the element of Fire are dominant. So the material out of which it is made, represented by the ground on which it is built, must contain all the elements. The five circles affirm that this is the case. The red color of the circle of working shows that the magician is here concerned with the element and sub- elements of Fire.

The Consecration of the Hall of the Gods.

The magician may find that he lacks the time to perform a consecration of all four Lesser Angles of the Temple in a single ceremony. The Lesser Angles may be consecrated in separate rituals, but if this is done, this present section of the ritual should be performed in each of those rituals. This section can also be used as a stand-alone ritual for the invocation of the forces of the macrocosm within the element of Fire.

The course of this ritual is hierarchical, going from the extremely general to the extremely specific. The magician is attempting to bring the force of the whole universe into the building of the Temple.

2-4. In the preliminary purification and blessing of the area of work, the magician seeks to unite himself with the two extremes of being, Nuit and Hadit. He affirms their pervasive presence, both internal and external, in his gestures of Water and Fire.

In point 2, Nuit is visualized as Infinite Space, the Ain Soph, filled with potential energy ready to be directed by the Will. The darkness of space is not because of its emptiness, but because its energy is at a rate of vibration beyond the visible range. It surrounds the area of working in all directions.

Nuit is also that which the phenomenologists have framed in the word "horizon". No matter how far we can see, there is always something beyond the range of our vision. No matter how well we know an object, it is still capable of giving us an infinite number of new sense impressions. No matter how much we experience, there is always more to experience. No matter how much we know, there is always more to be known. No matter how big we are, we are always within a space that is larger than ourselves. Nuit is that infinity of possibilities out of which comes the events that we actually experience.

The potential energy of Nuit is stirred into activity by the action of Hadit. Being a dimensionless point, he is without observable characteristics and thus is an expression of the AIN, nothing. He is "not extended", or "not, extended".

Yet at the same time, he says "I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is knowledge of me the knowledge of death." And he continues in the next verse of Liber AL: "I am the Magician and the Exorcist. I am the axle of the wheel and the cube in the circle. 'Come unto me' is a foolish word: for it is I that go."

While nothing in himself, it is his existence that stirs all things into activity, and determines the types of activity expressed by any given thing or person. It is his withdrawal that causes existence to cease; not only on the human level of existence, the mesocosm, but in the microcosm of sub-atomic phenomena and the macrocosm of stellar phenomena as well.

No matter how far into ourselves we explore, we can never discover Hadit as something which can be observed. This is because it is him in us that is doing the exploring. That which sees can never see itself, but only its own outward projection. He remains as unknown as that which lies beyond the horizon of Nuit. Yet the latter can eventually be known, by expanding the radius of the horizon, while that which sees remains a perpetual mystery.

During the initial consecration with fire, Hadit should be seen as a dimensionless point residing within the heart, but projecting fiery force outwards in all directions. The magician should feel his aura to be filled to near-bursting with a golden- white light. Ideally, he should become unconscious of the physical body for a while, aware only of the spherical body of light. The 2nd formula of Clavis Rei Primae of the Aurum Solis cult can be used to charge the aura with force at this point in the ceremony.

Next, the force accumulated in the aura should be seen exploding outwards into the universe in all directions, while at the same time a spherical wave of more water-like energies should be seen coming inwards to the magician from infinity. The two wavefronts crash together in the middle distance, and their merger fills the universe with nova-bright flashing sparks of every imaginable color, each giving off a feeling of ecstatic triumph. Thus the Ain Soph Aur, the limitless light, which is Heru-Ra-Ha, is formed from the union of the two infinities, and the perceptible universe is created. The magician then draws in this light and forms it into the god-form of Heru-Ra-Ha around himself, positioning himself in the figure's heart. The god should be a gigantic figure, large enough to use planets and stars for stepping stones. As the magician speaks the words of point 4, he projects his consciousness into the god-form.

5. Between the infinities of Nuit and Hadit is an infinite cosmos, filled with creative beings. Man is the type of creative being closest to the microcosmic end of the scale. Going on in the macrocosmic direction we discover an unending multitude of other beings, whose spheres of creative action become more and more inclusive as we proceed. Here we invoke that creator who perfected the aspect of existence embodied in the Enochian system of magick. And we call upon that yet higher being who is God to this creator to bless him for his works.

The nature of his creation is then described, and praised for its beauty and perfection, while recognizing that there are other aspects of existence beyond those embodied in his creation. In an infinite universe, it is impossible to describe all aspects of existence within any particular system.

The magician then asserts that men are also creative gods, within their own spheres of activity. He calls upon the God of the Tablets to lend his force to the task of raising men to their rightful place in the hierarchy of creators.

Finally the magician asserts his own power as a creator, whose work is united with that of the God of the Tablets. He asks that god to bless his work in each of the five elemental modes.

The language of this section was provided to the author by some of the non- incarnate mages associated with the Enochian system, and reflects their own view of existence. It is intended as a general exordium to be performed before working with any of the Tablets, not just with the Tablet of Fire.

6. Having identified himself with the God of the Tablets, the magician now speaks as that god in reciting the First Key of the Enochian rituals, calling Spirit of Fire to fill the place of working and maintain the balance of the elements during the rest of the ritual. A white light tinged with orange-scarlet should be seen filling the circle at the end of the invocation.

7. Having set the stage, we now narrow our focus to include only the element of Fire. The use of the G.D. invocation in this point is a matter of convenience. The invocation is relatively short, and its language is consistent in style with the rest of the ceremony. The magician should feel free to substitute other language as genius dictates.

8. With this point, the preliminaries are over, and we begin the construction of the Temple. The magician should be familiar with the form and symbolism of the Temple, and able to maintain a visualization of it without effort. The structure of the Temple should be maintained in the astral vision throughout the rest of the ceremony. At first, it should appear just as a skeleton of itself. As each force of the Tablet is invoked, the corresponding part of the Temple should begin to glow with the appropriate color. The Temple should be large enough so that each pillar is positioned at the center of one of the outer four circles in the area of working. When the magician recites the sentence beginning "From the light...", the fire of the sky above the area of working should be visualized descending to the plain, leaving behind a starry night sky.

10. The Three Names of God and the Elemental King reflect Nuit and Hadit on a slightly smaller scale. The Names of God are connected with the signs of the Zodiac, which are the manifestation of Nuit in time and space. In this particular case, OIP = Sagittarius, TEAA = Leo, and PDOCE = Aries. The symbolic figures of the signs should be seen against the backdrop of the stars, at the points of an equilateral triangle around the work area. The magician should attempt to get a sense of vast distances between himself and these figures, so vast that the width of the Solar system is pinhead-sized by comparison.

As the sign of Harpocrates is performed, beams of light spear inward from these figures to strike the sphere of three rings at the peak of the Temple. Each ring should glow in the color of its corresponding sign, and there should be a sense of the forces spinning around the circumference of each ring. The rings kindle into flame, and the light of that flame flows outward again to the stars, and inward, filling the sphere with energy under great pressure.

11. The Elemental King is Hadit reflected in Sol. In his higher aspect, as the initiating Life of the Solar system, the "central spiritual sun", he is a point of intensely concentrated energy at the center of the Sphere of the Three Names. As the first three sentences of the paragraph are spoken, the energy within the sphere all collapses into the center, where it kindles a flaming point that immediately becomes self-sustaining, drawing further energy out of itself rather than from the continuing infall from the signs.

As the last two sentences are spoken, a spear of intensely radiating light bursts downward into the Temple to its floor, illuminating the entire area of work.

12. Where the King is Atziluthic, and therefore of a fiery nature, the Seniors are Briatic, and therefore Watery. As the planets, astrologically, embody aspects of the Sun's force, so the Seniors embody aspects of the King's power, and each relates to a particular planet.

"The cross become the star become the wheel" refers to the transformation of the four-armed Central Cross of the two-dimensional Tablet into the six-spoked star of the three-dimensional Temple, and

thence into the circular curtain around the Temple.

A telematic image for each of the Seniors should be devised under the guidance of magician's own genius, and visualized as each Senior is invoked. He should then see a flow of force from that image into the Senior's arm of the Temple roof. After all the Seniors have been invoked, a flow of vermillion liquid fire should be visualized flowing outward between the arms of the roof and falling in a circular curtain around the temple. The circle described by this curtain is identical with the central circle of the area of work.

13. The completion of this section of the consecration is confirmed with an appropriate speech.

The Consecration of the Lesser Angle of Fire

14 - 15. In dealing with the lesser angles, the magician acts as the representative or minister of the higher powers embodied in the Great Central Cross of the Tablet. He shows his position by identifying his body with the visible symbols of these powers in the Temple.

16. The lesser angle of Fire represents the Element in its purest, most refined state. In the Enochian system, the element of Fire is "the secret life of all things". Thus it takes on some characteristics that are normally ascribed to Spirit. In the physical world, Fire is energy, and the purest form of energy is the photon, the only particle in which the quality of mass is completely absent. This section of the ritual is a celebration of Fire of Fire in terms of life and light. The first sentence recalls the biblical "Iehi Aur" or "Fiat Lux", the first action of God in creating the world. It also reminds us that in the creation-mythos fostered by modern physics, nothing except photons existed in the first few moments after the Big Bang. "Flames of Glory" echoes the Enochian word "Ialprg", which is also translated as "God-flame". Thus Fire of Fire is identified with the energy of the Creator in three different myth systems. The second sentence celebrates some of the characteristics of the lesser angle. "Purified" because there is no intermixture of other elements in this angle. "Rarified" because Fire is the subtlest of the elements. "Doubling upon yourselves" because both the primary and secondary attributes of the angle are Fiery. "Movement" is a primary quality of Fire. The third sentence reminds us that Sol is either directly or indirectly the source of all life and energy within the ecologic economy of the planet Earth. The only exception to this, the radioactive elements, are still the products of other stellar beings. The Life or Soul of man is the guide of light in several ways. Spiritually, because Man is the mesocosm, the mediator between spirit and matter, and thus directs the action of spiritual light in relation to the lower kingdoms of nature. Physically, because Man is the only embodied creature who is capable of willfully directing the use of energy. The final five sentences celebrate the characteristics of physical light in the quantum-mechanical view of the universe. "Bursting the bonds..." reflects the fact that photons are the means by which one physical element changes into another. The next two sentences recall the Heisenberg Uncertainty Principle. "Beginning of all..." reminds us that photons were the first particles to appear in the Big Bang mythos, and will be the only particles remaining in the Big Crunch with which the physicists claim the universe will end. Photons are mediators of action because all use of physical force is actually a transference of photons from the actor to the thing acted upon.

17. The energies of the lesser angle are called forth by the power of the god- names of six and five letters. The combination of these two names in the sephirothic cross of the angle represents the power of Tiphereth with respect to the lesser angle. When the magician is identified with the column of fire in the center of the Temple, the six Seniors radiate outwards at the level of the throat chakra, and the four

sephirotic crosses surround him at the level of the heart chakra. As the god-names of the angle are vibrated, the cross should be visualized in its horizontal position over the lesser angle, and the summoned energies should project out from the magician's heart to strike the Kether square of the cross and fill the whole cross with force.

18. A telematic image for the Kerubic angel should be devised that is appropriate to the magician's accustomed symbol-system. The angel's image should be seen standing within the pillar. As the names of the Kerub are invoked, there should be a sense that the pillar is being filled with a force that is unconquerable, a fierce strength which no power on earth or in heaven can move from its appointed place and duties. As the Archangelic names (those beginning with the letter "B" are invoked, this fierceness is softened, mitigated by a sun-like radiance, and a nimbus of etherial light begins to glow around the pillar.

19. The "servient" angels of the tablets are a trap for the unwary, a trap that can not be avoided if they are used at all. Their powers are oriented towards the Earth, towards manifest events, a promise of power displayed for those who seek power. Their surface appearance is "elemental" in the medieval use of that term -- natural powers having no connection to the spirit, no soul. But those powers are only the bait on the hook, encouraging the unaware person to bite so that he may be drawn up into the hands of the fishermen. Each servient angel has a secret nature, represented by the fifth letter added in the second forms of their names. This secret nature is the power of the macrocosm, represented in the Lesser Angle by the god-name of six letters, from which the additional letters come. This power operates constantly in the microcosm, even when it is unperceived. But by invoking the servient angels for mundane or non-spiritual uses, the magician opens a channel by which the macrocosmic forces can work on him in concentration rather than being hidden behind the elemental surface appearance of existence. The action of these forces twists the events of life in such a way that the person inevitably becomes committed to the path of initiation. Efforts in other directions become subject to inexplicable failures, interventions of "chance" events that frustrate the person's intentions, leaving only one path of successful action open. Those who are making the effort to build a Temple from one of the Tablets are most likely already committed to the Great Work, and so will not notice any particular effects of this trap in their lives.

20. The consecration of the Lesser Angle ends with a re-invocation of the highest forces of the Tablet, generating a return current for the flow of force into the Lesser Angle. Consecration of the other Lesser Angles The rituals for the remaining Lesser Angles are for the most part the same as the Fiery Lesser Angle. Only the Key used, and the introductory recitation of the powers of the angle changes significantly. The invocations of the God-names of six and five letters, the Kerubic Angels, and the Servient Angels contain only minor changes in words specific to each angle. Watery Lesser Angle

23. The first "Heh" of IHVH is associated both with Water and with the Briatic or Creative world, so the commemoration of the powers of the Lesser Angle begins "Let creation flow forth...". In our metaphor relating elemental fire to physical energy, this lesser angle represents the wave aspects of light. The quanta of the Fiery Lesser Angle were essentially one-dimensional, as close to a geometric point as exists in nature. In contrast, the wave aspect of light only appears when light is considered within a framework of several dimensions. The purest conception of the wave aspect needs only two dimensions for description. But as photons move through space they generate a rotating magnetic field around themselves, which forms a spiral in three dimensions. The description of the angle's energies as "force squared and extended" reflects this in a transformation to two dimensions through the process of squaring, then into three dimensions by movement at some angle to the plane. The fourth dimension of time is present in the phrase "Action sustained", which also commemorates the function of Water as a

receiver and preserver of the fiery impulse. The line "Waves upon the face of the void", states the result of the processes of the previous line. It also reflects a conception common to both physics and some metaphysical systems, in which existence is considered as vibratory movement taking place on or in a substratum whose qualities are unknowable, and therefore "void". "Fire reflected upon itself...." refers to another quality of water, reflection or reversal. "...concentrated force" refers to the seventeenth Key, in which the god of the Lesser Angle is named "Vonpovnph" a contraction of "Vonpho-vonph" meaning "Wrath in wrath", its form and meaning suggesting concentration of force. Energy exchange is the means by which different objects in a system interact and affect one another. The "connectedness" or degree of relationship between such objects can to a certain extent be defined by the amount and types of energy that move between them. Hence the final line in this section.

Airy Lesser Angle

30. Air is Vav of IHVH, and the Yetziratic or Formative world. But "formative" might be better translated as "formulative". Air is Mind, Intelligence, and (on a lower level) Intellect, the quality in man and god that separates undifferentiated sense-impressions into perception of objects and actions, and further separates from these perceptions the abstract formulas "governing" the perceived events. Thus the call of the Lesser Angle gives the spirits of the angle the power to "know and separate all creatures". Conversely, Mind translates Will, through formulae, into a multitude of potential actions by which Will can accomplish its goals. In either case, the idea of separation is paramount, hence the attribution of the Knife as the magickal weapon of Air. The first line of the commemoration of the Lesser Angle celebrates the Yetziratic, formative aspect of Air, and gives an image of flames shifting about under the influence of the wind. The second line paraphrases the Key of the Lesser Angle in a manner that emphasizes its two elemental natures. In "sword of conquest", the "sword" is equivalent to the knife of Air, and "conquest" corresponds to the sign Aries, cardinal fire. This phrase echoes the "god of stretch-forth-and-conquer" of the Key. In "justice in action", justice is Libra, cardinal Air, and action reflects the qualitative nature of Fire. So the phrase as a whole connects elemental Fire and Air with their primary cosmic equivalents, the Aries-Libra zodiacal axis. The third line again echoes the Key of the Lesser Angle, paraphrasing to emphasize the two functions of mind mentioned above. That is, the mind drawing perceived events into a single formula or description, and the mind using a formula to produce a multitude of events. The sometimes paradoxical action of the mind is emphasized through the use of the verb "to cleave", one of the few words to possess two diametrically opposed meanings. The cleaver as an edged weapon again echoes the knife of Air. The final line conceives of Air of Fire as representing "information". In describing the symbolism of Water of Fire, it was mentioned that that sub-element represented the energy exchanges taking place within an organized system. Overlaying energy exchange is information exchange, which also takes place continually in any organized system. In fact a system can only be said to be "organized" to the extent that information is transferred between its parts. However, information transfer and energy transfer are not identical; all information is energy, but not all energy contains information. Thus the two exchanges are attributed to separate sub-elements.

Earthy Lesser Angle

37. Earth is Heh final of IHVH, associated with the Asiatic world, the world of matter, where the creation which has developed through the other three elements achieves a relative stability. Thus the first line of the commemoration calls for manifestation. But OShIH, Assiah, means "action" or "doing". It is not an inert and unchanging end-product that is referred to by elemental Earth, but rather patterned

activity exhibited in matter, activity directed to reflect the intent of the creative impulse. Elemental Earth exhibits a dynamism equal to any of the other elements, paralleling exactly the intense patterned activity which is the hallmark of the planet Earth in which we live. Matter in itself is no less dynamic than the patterns Will imposes on it. The apparent inertness which has caused it to be traditionally associated with Saturn is purely superficial; beneath this surface inactivity is a realm of unimaginably intense activity. Saturn's influence limits our ability to perceive that world directly, but does not affect that world itself.

Perhaps the Enochian magickal system heralded this understanding, several hundred years before it became clear, in the fact that it places Fire after Earth in the progression of elements. But the Enochian progression also reflects the general positioning of the elements in the body of the planet Earth. The planet has a fiery core, containing most of the heat available on the planet. The solid land on which we live floats on this core, containing that heat and allowing it to escape only slowly. Water lies in the hollows of the solid shell, and air encloses them all.

The Key associated with this Lesser Angle of the Fire Tablet is the last of the Keys directly associated with the Elemental Tablets. As such, it represents an endpoint of the whole process. What was begun in the First Key achieves full manifestation. The Key confirms this, saying the powers of the angle "open the glory of God to the center of the Earth". The second line of the commemoration echoes the Key, affirming the nature of the god of the sub-elemental spirits. Since we are at the end of the process there is nowhere to go except back to the beginning; all elemental processes return to their origin for a new cycle to begin. The end-product of the elemental processes accurately reflects the original intent by which it was created, in the same way in which a sigil is an accurate reflection of the force it represents. All manifest things have such a sigil-like nature when examined from the proper viewpoint. Thus, by observation of the manifest we can come to an experience of its unmanifest source. The third line of the commemoration expresses this idea. The final line reflects the positioning of the elements in the Enochian scheme as mentioned above. It also reflects the fact that the heat coming from the Earth's core is necessary to maintaining the conditions for life to exist on her surface. The heat of the Sun is inadequate to keep the climate within the proper range of temperatures for life.

Aldaraia sive Soyga vocor

Edited and Translated by
Jane Kupin



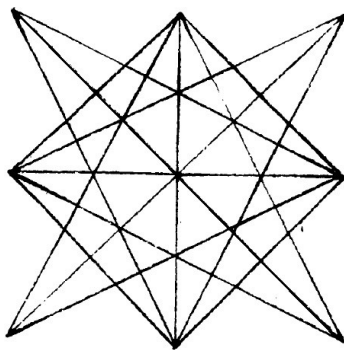
Scientia non habet inimicum preter ignorantem

Knowledge has no enemy other than ignorance.

Aldaraia sive Soyga vocor

Edited and Translated by

Jane Kupin



Scientia non habet inimicum preter ignorantem

Knowledge has no enemy other than ignorance.

Copyright ©2014 by Jane L. Kupin.

Edited from London British Library MS Sloane 8 and Bodleian Library MS Bodley 908.

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means without permission in writing from the author.

Contents

[PRÆFATIO].....	1
[PREFACE].	2
[Section 1].....	3
[Section 1 Translation].	7
[Section 2].....	12
[Section 2 Translation].	19
First Part.	19
[Section 3].....	27
[Section 3 Translation].	34
[Section 4].....	42
Hicque suum clarus inceptum suscipit ignis.....	44
Sit licet in motu firmum caput hic capit Aer	45
Hic titulum sumit tellus diffusa per orbem	46
Unde caput sumit haec scriptio limfa revelat	46
[Section 4 Translation].	48
And here bright fire takes its beginning.....	50
Now Air takes the next chapter	51
This section takes up Earth, spread throughout the universe.....	51
This section describes water.....	51
[Section 5].....	53
Sanguinis iste caput titulus narrare docebit	53
Hic titulus nobis iuncturam flegmatis addit.....	53
In iunctis coleram rubeam titulus dedit iste	54
Melancolium titulus nobis dat habendam.....	55
[Section 5 Translation].	59
This section tells the origin of blood	59
This section tells us about the humor phlegm.....	59
This section is about reddish bile	60
This section tells us about black bile (melancolia).....	61
[Section 6].....	63
Vim naturalem titulus demonstrat habendam	63
Hoc titulo scitur quid sit virtus animalis	65
Hic titulus monstrat quid sit vis spiritualis.....	70
[Section 6 Translation].	74
This part explains about having natural force.....	74
This part tells what animal strength is.....	76
This section shows what spiritual strength is	79
[Section 7].....	82
[Section 7 Translation].	90
[Section 8].....	96
[Section 8 Translation].	103

[Section 9].....	108
Section 9 Translation.....	114
[Section 10].....	118
Hic titulus de virtutibus verbo sub eodem.....	118
[Section 10 Translation].	123
This section is about the virtues, under the same word.....	123
[Section 11].....	126
[Section 11 Translation].....	131
[Section 12].....	135
[Section 12 Translation].	141
[Section 13].....	145
De igneis spiritibus.	147
hic incipit de igneis spiritibus.....	148
[Section 13 Translation].....	150
About the fiery spirits.....	151
Here begins about the fiery spirits.....	152
[Section 14].....	153
De spiritibus aereis.....	153
[Section 14 Translation].	157
About the airy spirits.....	157
About the airy ones	158
[Section 15].....	159
De spiritibus terreis.	159
[Section 15 Translation].	165
About the earthly spirits.	165
[Section 16].....	169
De fixis titulus caput accipit iste figuris	169
[Section 16 Translation].	174
This section treats of the fixed figures	174
[Section 17].....	179
[Section 17 Translation].	184
[Section 18].....	189
[Section 18 Translation].	193
[Section 19].....	198
TIL Saturnus et Capricornus	198
CAG Saturnus et Capricornus.	199
IUMS Saturnus et Capricornus	200
OS Saturnus et Aquarius.	200
M Saturnus et Aquarius.....	201
CAGI Saturnus yet Aquarius.....	201
UMG Saturnus et Aquarius.....	202
AF Iupiter et Saturnus.....	202
[Section 19 Translation].	206

TIL Saturn and Capricorn.	206
CAG Saturn and Capricorn.	207
IUMS Saturn and Capricorn.	208
OS Saturn and Aquarius.	209
M Saturn and Aquarius.	209
CAGI Saturn and Aquarius.	210
UMG Saturn and Aquarius.	210
AF Jupiter and Saturn.	211
[Section 20].....	215
H Iupiter et Sagittarius.	215
R Iupiter et Sagittarius.....	215
DH Iupiter et Sagittarius.....	216
Q Iupiter et Sagittarius.....	216
N Iupiter et Sagittarius.....	217
UI Iupiter et Piscis.....	217
RF Iupiter et Piscis.....	218
HZ Iupiter et Piscis.....	218
RD Iupiter et Piscis.....	218
HQ Iupiter et Piscis.....	219
NT Iupiter et Piscis.....	219
IR Iupiter et Picis.....	220
PAE Mars et Aries.	220
MOZ Mars et Aries.....	220
P Mars et Aries.	221
[Section 20 Translation]	222
H Jupiter and Saturn.....	222
R Jupiter and Saturn	222
DH Jupiter and Saturn.....	223
Q Jupiter and Sagittarius.	223
N Jupiter and Sagittarius.	224
UI Jupiter and Pisces.	224
RF.....	225
HZ Jupiter and Pisces.	225
RD Jupiter and Pisces.	226
HQ.....	226
NT.....	227
IR.....	227
PAE Mars and Aries.	228
MOZ Mars and Aries.	228
P Mars and Aries.....	228
[Section 21].....	233
FM Mars et Aries.....	233
EPY Mars et Capricornus.....	233

EMOZ Mars et Capricornus.	234
PFM Mars et Capricornus.....	234
EG Sol et Cancer.....	235
GA Sol et Cancer.....	235
FL Sol et Cancer.....	236
TROS Sol et Cancer.....	236
RU Sol et Leo.....	237
OAF Sol et Leo.....	238
[Section 21 Translation]	239
FM Mars and Aries.....	239
EPY Mars and Capricorn.....	239
EMOZ Mars and Capricorn.	240
PFM Mars and Capricorn.....	241
EG Sun and Cancer.....	241
GA Sun and Cancer.....	241
FL Sun and Cancer.....	242
TROS Sun and Cancer.....	243
RV Sun and Leo.....	243
OAF Sun and Leo.....	244
[Section 22].....	246
LT Sol et Leo.....	246
ROS Sol et Leo.....	246
AB Venus et Taurus.....	247
CT Venus et Taurus.....	247
MR Venus et Taurus.....	247
UL Venus et Taurus.....	248
IU Venus et Taurus.....	248
RX Venus et Libra.....	248
NT Venus et Libra.....	249
UIR (MR) Venus et Libra.	250
ULIU Venus et Libra.	250
TQ Mercurius et Gemini.....	250
NK Mercurius et Gemini.....	251
BK Mercurius et Gemini.....	251
IO Mercurius et Gemini.....	251
SEMBIOS Mercurius et Gemini.....	252
IOSSEM Mercurius et Gemini.....	252
KIOS Mercurius et Gemini.....	253
[Section 22 Translation].....	254
LT Sun and Leo.....	254
ROS Sun and Leo.	254
AB Venus and Taurus.....	254
CT Venus and Taurus.....	255

MR Venus and Taurus	255
UL Venus and Taurus	256
IU Venus and Taurus	256
RX Venus and Libra	256
NT Venus and Libra	257
UIR (MR) Venus and Libra	258
ULIU Venus and Libra	258
TQ Mercury and Gemini	259
NK Mercury and Gemini	259
BK Mercuri and Gemini	259
IO Mercury and Gemini	260
SEMBIOS Mercury and Gemini	260
IOSSEM Mercury and Gemini	261
KIOS Mercury and Gemini	262
[Section 23]	263
CDEB Mercurius et Virgo.	263
KIOSEM Mercurius et Virgo	263
ECG Luna et Cancer.	263
KRXYMA (RSXYMA) Luna et Cancer	264
TVORS Luna et Leo	265
EXYMA Luna et Leo	266
Primum indicium secundae constitutionis	268
[Section 23 Translation]	270
CDEB Mercury and Virgo	270
KIOSEM Mercury and Virgo	270
ECG Moon and Cancer	270
KRXYMA (RSXYMA) Moon and cancer	271
TUORS Moon and Cancer	273
EXYMA Moon and cancer	274
The First Indication of the Second Constitution	276
[Section 24]	278
Secundum	278
Tertium	278
Quartum	278
Quintum	279
Sextum	279
Septimum	279
Octavum	280
Nonum	280
Decimum	281
Undecimum	281
Duodemum	281
Tertium Decimum	282

Quartum decimum.....	282
Quintum Decimum.....	282
Sextum Decimum.....	283
Septimum Decimum.....	283
Octavum Decimum.....	283
[Section 24 Translation].....	284
Second.....	284
Third.....	284
Fourth.....	284
Fifth.....	285
Sixth.....	285
Seventh.....	285
Eighth.....	286
Ninth.....	287
Tenth.....	287
Eleventh.....	287
Twelfth.....	288
Thirteenth.....	288
Fourteenth.....	288
Fifteenth.....	289
Sixteenth.....	289
Seventeenth.....	289
Eighteenth.....	290
[Section 25].....	291
Nonum Decimum.....	291
Vigesimum.....	291
Vigesimum Secundum.....	291
Vigesimum Tertium.....	292
Vigesimum Quartum.....	292
Vigesimum Quintum.....	292
Vigesimum Sextum.....	293
Vigesimum Septimum.....	293
Vigesimum Octavum.....	293
Vigesimum Nonum.....	294
[Section 25 Translation].....	306
Nineteenth.....	306
Twentieth.....	306
Twenty-second.....	307
Twenty-third.....	307
Twenty-fourth.....	307
Twenty-fifth.....	308
Twenty-sixth.....	308
Twenty-seventh.....	309

Twenty-eighth	309
Twenty-ninth	309
From another example [the section in English]	309
Twenty-eight Numbered sections in Latin	311
[Section 26.1. Liber Radiorum].	322
Incipit liber radiorum qui existit inchoatus mala universa cognoscendi.....	322
Explicit titulus Radiorum.	322
Incipit primus radiorum deus. Amen.	323
Primus liber radiorum per tria nomina dei Agla, Primogenitus, On	325
Sequitur liber secundus super trias nomina Redemptor, Eloy, Ely	326
Sequitur terium liber super tria nomina Iustorum, Genitor, Bon.....	327
[Section 26.1. Translation].	330
The Book of Rays	330
Here begins the Book of Rays, which was undertaken for the sake of understanding the universal evils,	330
Here ends the introduction of the rays.....	330
The beginning of the first god of rays. Amen	331
The first book, through the three names of God Agla, Primogenitus, and On	333
Here follows the second book about the three names Redemptor, Eloy, Ely	334
Here follows the third book about the three names Iustorum, Genitor, Bon	336
[Section 26.2]	339
Sequitur quartus liber super tria nomina.	339
Quintus liber super tria nomina.	341
[Section 26.2 Translation].	352
Here follows the fourth book about the three names Messyas, Panto, Os.....	352
The Fifth Book about the Three Names Veritas, Theon, Spiritus	354
[Section 26.3]	366
Sextus liber super tria nomina.	366
Sequitur septimus liber super tria nomina	368
[Section 26.3 Translation].	373
The Sixth Book about the Three Names	373
The Seventh Book about the Three Names.....	375
[Section 26.4]	380
Octavus Liber super tria nomina.	380
Nonus super tria nomina.....	384
[Section 26.4 Translation].	392
Book Eight about the Three Names Agios, Paraclitus, Alpha.....	392
Ninth (Book) about the Three Names Damadais, Trinus, Sacerdos	396
[Section 26.5]	405
Decimus liber super tria nomina.....	405
Hic sequitur verbi gratia P.....	417
[Section 26.5 Translation].	419
Tenth Book about the Three Names Yasym, Graton, Sother.....	419

Here follows the grace of the word P	431
[Section 26.6]	434
Intellige practicam et diligenter intende	434
Constitutio cartae virgineae	435
Primus exorcismus	440
[Section 26.6 Translation].....	454
Understand the Practice and Pay Close Attention.....	454
The Clean Piece of Paper.....	455
The First Exorcism.....	460
[Section 26.7]	474
Duodecimus liber super hec tria nomina	474
[Book 13]	476
[Book 14]	480
[Book 15]	482
[Book 16]	486
[Section 26.7 Translation].....	489
The Twelfth Book about the Three Names Grizon, Misericors, Agatay	489
[Book Thirteen].....	491
[Book fourteen]	495
[Book 15]	497
[Book 16]	502
[Section 26.8]	505
[Book 17]	505
[Book 18]	506
[Book 19]	508
[Book 20]	510
[Book 21]	511
[Book 22]	512
[Book 23]	513
[Section 26.8 Translation].....	515
[Book 17]	515
[Book 18]	516
[Book 19]	519
[Book 20]	521
[Book 21]	522
[Book 22]	523
[Section 27].....	526
at Liber 17.	526
Incipit praefatio primae tabulae de primo principe super Tabula Nisram	527
Praefatio secunda de secunda principio	527
Praefatio tertia de tertio principe	527
[Section 27 Translation].....	529
And Then, Book 17.	529

Here begins the introduction to the first table from the first principle over the table Nisram.	530
The second introduction about the second principle	530
Third introduction about the third principle.....	531
TABULA prima ARIES	532
[Section 28].....	533
[Section 28 Translation].....	538
[Section 29].....	543
[Section 29 Translation].....	548
[Section 30].....	555
[Section 30 Translation]	558

[3r]

Aldaraia sive Soyga vocor

[PRÆFATIO]

Qui coniunctioni naturae passus intendunt adnectere et qui perfectam doctrinam ex cordis dulcedine appetunt ratione lineari detinentur primas existentias cordi ascribere et voces debent praetermittere quae non connectuntur primis materiis prodentibus. Multi enim sunt subfulti et fingentes se illarum habere noticiam et defraudantur quia multis rationibus sua iura rescindunt deceptius intellectu interveniente; sed auctoritatem veritatis a longe salutant. Quis enim est Dei precentor solummodo suis cantionibus invigilare opus sufficiens est et de xxiii tres memoris comendare et ad unguem operari vel quae subiiciuntur quinario vel septenario numero. O charissimi fratres dulcissimi qui ad honorem Dei eminentissimi, qui est superna maiestas, estis hic coadunati, opereprecium est ut vos et nos ad honorem illius existamus, ad illius honorem et ad totius mundi venerationem ad omnium honorem qui caelesti compositioni subiacent simili modo terrene ut alii de nobis sunt instimulati bonum praeconizare facta electa, gestum expolitum. Ut in primordio Deo honor exhibeatur et ad illorum commodum vigeat, ut nostri sint memores quando a subiectione ista erimus subrepti. Et primis adhaeramus facta illorum et dicta sub silentio praetereamus, qui nobis primi efficiuntur. Quicquid enim habent vel habuerunt iuris nostrorum primorum fuerat. Dicta enim deorum corruptorum vix possunt bona effici et mellita. Sed doctrinae illius qui nullius temporis vicissitudine corrumpetur, operam sollicitam et non pigritatem tenemur adiungere. Dicta omnium inanum debemus declinare quae sunt vanitas et omnes qui eis invigilant inanitas reddunt. Quia ad comparisonem partis caelestis pars terrestris vasi vacuo potest aequiparari. Et res sola caelestis quae ex veritate possit dinosci electior est et praevalentior quamque terrestres centenario numero distinctae. Huius rei quae est causa? Quia in illa nobis est perhenius perhendinatio. Et isti vitae fragili numerus non potest prefigi cum ita pusilla sit, ad caelestis aequiparationem, quia numerus millenarii nauci est illius respectu qui nullo potest determinari nec habiturus est terminationem. Terrestri non potest attribui numerus cum ita brevis sit vita nostra ad alterius comparisonem. in qua omnes sine intermissione [3v] auras vitales carpemus, quae in bono et in malo distinguetur. O quam felices erunt, quibus pars boni contiget, nullo enim tempore erunt alterabiles, et in illa parte erunt habundantes bonis universis. Igitur bene invitari debemus ad illam partem doctrinaliter cognoscendam. Quia Deo favorem exhibente illam partem contingemus.

Aldaraia, otherwise called Soyga

[PREFACE]

Those who aspire to turn their steps to the conjunction of nature and who desire the complete teaching out of sweetness of heart by straight reason are required to write on the heart the first existing things, and they ought to avoid those voices which are not involved in the first things coming forth. For many are supported and pretend to have news of them,¹ and they are deceived because for many reasons they, having been deceived, abolish their own laws when discernment occurs, but they greet the author of truth from afar. For anyone who sings before God only with his own songs² must be careful that the work is adequate and entrust three of the twenty-three to memory and to busy himself to the least detail with those things classified under either the number five or seven. Oh dear sweet brothers, who to the honor of God most high, the supreme majesty, are joined to this; it is worthwhile that you and we should esteem his honor, to his honor and the veneration of the whole world, to the honor of all who are subjected to the heavenly composition as to the earthly, so that others are stimulated by us for good[?] to praise³ good deeds, the polished action. So that honor is shown to God in the beginning and he might be esteemed for their profit, so that we might be remembered when we are snatched away from this subjection. And we cling to the deeds of the first ones[?] and pass over in silence the words that first were produced for us. For whatever they have or had was of the law of our ancestors. For the words of corrupt gods could hardly be made good and sweet. But we are bound to join the anxious and not dull work of the teaching of the one who is never corrupted by change. We ought to ignore the words of all empty things, which are vanity, and all who attend to them are rendered useless. Because the earthly part in comparison to the celestial part can be equated to an empty vessel, and a single thing of heaven which can be known for truth is more excellent and strong than a hundred things of earth. What is the cause of this? Because in the former our comprehension is everlasting, and the number of this fragile life cannot be set in advance since it is so little in comparison to celestial things, so that the number one thousand is like a nutshell in that it cannot be determined by anyone nor will it have an end. A number cannot be ascribed to an earthly thing since our life is so short in comparison to the other, where we all without ceasing will breathe the life-giving air, those things that are distinguished in good and in evil. Oh how happy they are to whom the part of the good is given for they are never alterable and in that part they are overflowing with all good things. Therefore we ought well to be invited to that understanding in doctrine. With God showing favor we take up that part.

1 ?the first things.

2 OR, "by his own cautions."

3 ? *praeconizare*.

[Section 1]

Hic incipit liber Aldaraia secundum hoc quod nobis predixerunt illi qui nobis extiterant autores, qui de Deo et de partibus caelestibus in deserto fuit revelatus. Et isti tres magistri sumptis cibariis caelestibus per xv annos. Quorum talia sunt nobis nomina Demusprius, Dunsucsedens, Sudetertius scientes hanc doctrinam ad unguem et plenaria scripta obtinentes et illos superna maiestate dirigente et viam directam perfectionis illis propalante delegavit in India maiori. Quia versus illam partem maxime occasum passi sunt illi, qui primo dominum suum pro derelicto habuerunt. Et ideo illa terra maiori dedita fuit errori quam aliqua aliarum. Quare in illis regionibus magistri praetaxati accesserunt. Illae enim regiones ex terrenis partes fertiliores eliguntur ex omnibus partibus terrestribus et summis partibus caelestibus comparantur. Unde hic manifeste pullulat ratio, quod ibi vocis materia primo per summum Dominum fuit expressa. Et primus pater nostrum ei fuerit prima subito ibi adesse ut quidam referunt. Unde illi Reges praenominati venientes et tanquam in suis hereditatibus haereditantes ut regiones suae a subiunctionibus malignis expediretur eis xii reges contradixerunt et obvi facti sunt, cum quilibet suo iure gauderet in rem propriam protegendo et illius partem. Quia si omnes hi exules facti essent et rebus abbreviatiassent, quas diu possederant et hominibus qui sibi subiiciebantur et eorundem possessionibus et rationem non inspicerent, quae expulsionum suarum causa esset. Unde probant isti tres praenominati quod ratione diffinita eis non permittitur illic morari. Unde eorum nomina subiacent hic pronuncianda, Primus, Secundus, Tertius, Lutes, Iorbim, Moteab, Nexoides, Pulcrius, Grolon, Tabarim, Bozin, Sonterque; tribus regibus praetaxatis, quasi in foro causarum astantibus Duodecim aliis praenominatis velut ex parte adversa procedentibus ceu illi qui intenderant ius proprium ab impetitionibus protegere. Quidam enim eorum iure haereditario primi parentis terram illam inhabitandam [4r] petebant. Et per sapientiam illam commendabilem qua fulgebant. Et alii intendebant eandem tueri cum eiusdem efficiebantur possessores. Iure possedendi initium sumientes a patribus carnalibus. Unde illi fuerant ab illis petentes quo re imunirentur in eam possidendo. Ex parte adversa eis obiiciebant inquiendo, quo iure fulcirentur ad illam petendam. Sudetertius questioni eorundem taliter fertur dedisse responsum. Si de sociorum meorum beneplacitis decurrat, enucleabo. Quod ius eis praestet munimen et petendi rationem. Nexoides ex parte adversa vicem advocati et officium subintrans taliter intulit, si in electione sociorum meorum inhaeserit, qui reges sunt et imperantes enodationem iuris, quo possessa petatis audire festinare. Unde pars utraque ad hoc instimulatur. Ut ius utrinque proponatur, prout ratio dictaverit. Sudetertius litis initium inchoavit. Nos tres a parte caelesti superna sumus delgati et ad auditum nostrum devolvit, quod ante hanc civitatem quidam locus situm habet, ad quem singulis si diebus quidam non deportaretur, vel ut esset deditum holocaustum malignis spiritibus unius horae protectione non esset ratim dominum vestrum neque obnixium. Ad hoc actum est ut vos xii solummodo habeatis protectionem iurisdictioni malignorum spiritum in tantum haec terra submittitur quod concessa est eis potestas hominis cum bobus adducendi et illos sanos et incolumes in penis infernalibus detrudunt. Unde vellemus ut vestra propria confessione huius rei veritas nobis panderetur.

Illi vero quia tellus veritatis illos produxit veritatem nolentes subterfugere, confitebantur, quod ita fuit in rei veritate ut delatum fuit in sermone. Unde simili modo a vobis intendimus, si consilium possitis inquirere, quo minus holocaustum spiritibus malignis exhiberetur. Illi se scire tale consilium abnegaverunt. Quia si scivissent illud essent exequuti diffuso tempore efflugo. Confitebantur etiam se pro tali facto non esse omnio tutos. Ergo haec terra est ipsa terra veritatis, nec vos alii detenti estis ut domino vestro veritatem pandatis, cui si abbreviuntia retis, vos et regiones vestrae illius anathemate deflueretis. Ipsi iterato sermone dixerunt, haec est terra veritatis et domino convenimus sicut retulistis. Ergo consilium suscepissetis, si datum esset vobis illud invenire. Ergo illud vobis possumus communicare. Ergo si illud vobis communicemus, [4v] nec sufficitis terram vestram tueri, nec vos ipsi estis tuti. Relinquatur nobis tanquam propria. Quia eandem protegemus oculis vestris intuentibus. Ipsi respondentes dixerunt. Volumus si vobis placeat ut hoc adimpleatis in praesentia Presbyteri Iohannis qui nobis dominatur et quicquid ipse dicataverit, ratim habebimus. Igitur ante suam praesentiam stemus die crastina, die eminente quo terminus praefigebatur coadunabatur ante praesentiam Presbyteri Ioannis et omnia verba praetaxata secundum ordinem proposita ante praesentiam suam proponebantur. Unde quam plurimum mirabatur, verba intellectus commendans, et postulabat trium regum nomina praenominatorum, ut ei panderentur. Quorum quilibet nomen sibi appropriatum revelavit. Et temporis dignitate, qui magis annis provectus erat, ante alios sermocinabatur, dicens, Nuncupor Sudetertius, qui potest dici deus tertius. Consequenter dixit alius. Vocor Dusnuksedeus, qui nuncupari potest deus secundus. Unde alius sequens ordinem dixit. Nominor Demusprius, qui potest nominari deus primus. Ergo est ne verum quod vos possitis illum locum tueri a subiectione diabolica. Quod affirmanerunt se facturos eiusdem oculis intuentibus adiutorio divino praeambulante et adhuc datur a deo nobis possibilitas homines et eorumden possessiones, loca et eorumden terminos et eorumden subiectiones protegere. Ergo de vobis aliis datur mihi notitia quod illud idem non potestis operari. Scio etiam quod vos non potestis tueri, quin faciatis hoc dictum quod ipsi vocant holocaustum solummodo ut sitis protecti, nec illud confert alicui illorum, qui vestris regnis subiacet. Nec vos ideo estis tuti, nec alii per vos sunt protecti. Confitebantur totum esse verum. Et quicquid vellet super his diiudicare ratum haberent. Connectebant etiam sermonem ad alios quaerens ab eis si iudicum super his diffinitum fieret eis acceptabile iure vel eo quod iuri adiungeretur. Ipsi responderant, Nos ius affectamus, vel illud quod iuri aequivalet; sed si libito vestro adhaereat, ad vos spectat, quod rationem nostram auditui commendetis. Ut quilibet nostrum prout ordo exigit animum suum vobis seriatim pandat. Et illi ex parte vestra animos suos enucleent, sine palliatione. Ut ab omnibus hinc inde propositis possit ius utrinque diffiniri. Iudex rationibus praediffinitis auditis intulit. Ergo et pars [5r] mea favorem administramus ut eiusquisque vestrum alleget, prout ratio dictaverit favorabilior annuerit. Et vos qui estis maiores vicem actoris subeatis. Incipiam igitur in nomine sanctissimi et eminentissimi nexus triplicis. Cum unus sit deus in substantia et tres in persona. Nec per aliquid datur ei minoratio, qui est pater patrum et iura a iure discernit. Et omnia quae futura sunt, colit ut sint. Nihil enim sine voluntati praevalet. Ut ego ad sui nominis dignissimi honorem et ad omnium vestrum commodum hanc rem possum

exigere. Et ut ius meum consequar et iuris mei partem. Nec illis ius illorum auferam nec sui iuris partem. Bene nosce quod honestati sunt dediti et propter eorundem honestatem hoc quod ab eis exigo temeretur a me exigere. Quia res mea ab illis est exigenda, sicut illorum propria. Et cum sumus unione adnexi nostri domini unitate. Et in uno iure omnes sumus ei responsari, et in uno termino vult discutere omnem possibilitatem quam quilibet poterit adimplenisse. Video quod tenentur a me exigere ne illud homicidium impetretur, per quod ille homo de medio nostrorum tollatur. Ergo quia debent in illo termine esse ei responsuri. Et ille terminus in tali termino sistitur, quod divitiae humane non possunt praevalere. Ut tanta poena redimatur, quantam importat homicidium. Debent a me postulare ut poene sint immunes, quam indicit homicidium. Ergo cum teneam ei respondere, pro re quam possim adimplenisse. Et iste terminus mihi in presenti exhibetur. Et ille terminus qui saeculo alteri concatenabitur est futurus. Et propter incommodum, cui viderem istum submitti et propter illos qui eum pene adducunt iniusto martyrio. Et ne homicidio assensum prebeant. Et quia huius rei potestas a domino mihi est tradita et mihi non imponitur quod eum tempori adscribam et quod hodie possum debito fine concludere. Usque in diem crastinum non teneor prorogare, in quo si ne[s]cidissem huius mortis poene ascriptus essem. Sed ideo quia a domino scientia mihi est, praestita, volo ut sessioni te in iudicas et pene sis immunis et tormentorum quae ei sunt adnexa. Et ne diffusiori termino domino sis obligatus pro meo posse quia scio qui in brevi exhibit. Vice repetita largitur. Nam denigrat meritum dantis mora factaque raptim munera plus laudant plusque favoris habent. Et ex quo mihi permisit deus scientiam plenarium omnium xx trium indicium. Et ipse consensit per unum eorum omnem rem posse videri per apparitionem quae nunc est visibilis [5v] in existentia rerum. Sed quia video tuam instantem necessitatem. Et quia incidere in dampno si Sipal operarer qui potest dici Liber L. Et erit ad tuum commodum et ad tuae mortis propugnaculum, si ego operarer xxvii capitulum libri G propter possibilitatem quam mihi tribuit deus. In eo volo utriusque doctrinam adimplere ut mortis similitudinem induas et ante eorum praesentiam viventis habeas apparitionem ut eis defunctus occurras et vivus existas. Et hoc non intendo dicere ratione praetermissa. Quia hodie fuit primus terminus tuae mortis praefixus tibi in Meridie. Secundum istius libri dispositionem qui dicitur Soyga. Et virtute istius nominis dignissimi quod est partis caelestis sanctus angelus. Et quod in secundo capitulo liber M recapitulat quod dici potest ysoga. Et propter virtutem quam ex libro digno didici ut scirem ad meam commodum. Et propter virtutem quam imposui his tribus nexibus eiusdem libri vigore volo ut ita eis appareas ut in presentia verum defunctus et vivus appareas. Et ut qualibet eorum qui a nobis deberent expetisse ansilium contra tuae mortis offensionem, tuae mortis pene videatur subiici. Et illi quibus videtur tua protectio commoda, meo iuri sint opitulantes. Unde hac ratione quibusdam videbitur, ut in infernum recta calle truantur. Quibusdam videbitur quod ad delectabiles paradisi sedes evocentur. Ubi sunt illi qui ius meum audierunt; ubi sint illi qui volunt et aestimat quod ius illorum non eludam auferendo. Et quod eis non volo auferre, nisi meo iure. Ad huc dicere valerem et nullus illorum me audiret, et quod me audirent et quilibet illorum videbat nec alicui illorum virtus contra nos competeat. Igitur ex quo ita est bene regnum istud penes nos tres residet. Tunc dixit alius bene animo meo sedet ut ita per unum diem

ei dominemur. Hoc ergo ita sit, quia laudo ut eis videatur, quod potestas eiusdem regni nobis dimmittantur, tanquam perpetuata. Igitur arcem perficias et tu iudicium audias. Et cum terminus artis appropinquaret, qui triginta tribus horis erat diffinitus innodationes absoluit tres clamando. Cur rationes nostras obanditis? Quia vellem dixit alius iudicium audire quod vos daretis Unde propter commodum Presbyteri Iohannis et eiusdem partis versus eorundem rationes oculos deflexit. Et propter aliorum incommodum et propter magnam subiectionem, quam in illo termino patiebantur. Et quia eis videbatur quod possessioni regni eis invitis possint incumbere. Omnes [6r] pronunciaverunt nolimus nostram aliam rationem propalare. Sed hoc quod vobis placuit dividicare ratum habebimus. Igitur laudo iuxta ius quod regnis dominantur. Et quia vos fuistis regnorum partes, et possetis dici possessores eo ut vobis teneantur hanc doctrinam enodare. Hoc dico si detur eis possibilitas hunc hominem tueri a morte per bis senos dies qui primo iudicio occurrit. Igitur laus deo exhibeatur, quia volumus huic teneri. Et ut omnem inspurgitiam a regnis in perpetuum propellamus. Et secundum dictum vestrum doctrinam edisserere proponimus. Usque ad terminum quo Luna x orbes adimpleverit, hinc omnes illi voluntate eorundem assensum praeberunt.

[Section 1 Translation]

Here begins the book Aldaraia in accordance with that which our authorities proclaimed to us; they were from God and from the celestial parts and it was revealed to them in the desert about celestial matters. And these three masters feasted on celestial food for fifteen years.⁴ Their names are Demusprius, Dunsucsedens, and Sudeterius,⁵ men who know this teaching to the least detail and have many written works, and these were the gifts of the supreme majesty and he has entrusted to them by his teaching the direct path of perfection in greater India. Opposite that part,⁶ those who first abandoned their Lord had the greatest downfall and thus that land was more given to error than any other land. Therefore the aforementioned teachers came into those regions for those regions are more fertile than any other region on earth and more comparable to heaven. This clearly gives the reason, that there the matter of voice⁷ was first expressed through the high Lord. And there our first father was subjugated[?]. The masters went there so that certain ones might be recovered. As the aforementioned kings were coming and, so to speak, inheriting their inheritances, so that the regions might be liberated from the subjection of evil ones, twelve kings appeared and spoke against them on the grounds that anyone can enjoy his own law in defending his own property and side. Because if they were all to be made exiles and renounce the things which they had occupied for a long time, as well as the people who were subject to them and their possessions, it would be without examining the reason for this expulsion.

Then the aforementioned three proved by reason that it was not permitted to them⁸ to remain there. Here are the names of the twelve: Primus, Secundus, Tertius, Lutes, Iorbim, Moteab, Nexoides, Pulcrius, Grolon, Tabarim, Bozin, and Sonter. Facing the three kings as if in a court of law were these twelve, as if they intended to protect their own rights by force. For some of them sought to inhabit the land by right of inheritance from the first parent, and through an admirable wisdom by which they shone. And others intended to be made owners with them, taking by the law of first occupying from their carnal ancestors. From there, there were those seeking that they be fortified in their occupying. In opposition they defended themselves by asking by what law they were supported in this petition. Sudetertius is called upon to give an answer to their complaint. “If it is acceptable to my associates, I will explain, because justice provides us [them] with a defense and the reason for the petition.”

On the other side, Nexoides taking on the role of advocate, began. “If you [he] would adhere to the decision of my associates, who are kings and commanders, I would hasten to hear the explanation of the law by which you seek possession.”

4 Note: Bodley 908 manuscript says forty years.

5 Anagrams of *Deus Primus*, *Deus Secundus*, and *Deus Tertius* respectively.

6 i.e. India.

7 i.e. breath?

8 The twelve?

Each side was urged on, so that on both sides justice would be set forth as reason dictates.

Sudetertius began the dispute. “We three were sent from high heaven and it has come to our hearing that before the time of this city a place was located here in which if, on successive days, someone was not carried off or given as an offering to the evil spirits there would be no protection for even one hour for your lord nor for the guilty. It is only by this power of evil spirits that you twelve have the administration of law, and this land was surrendered because the power of the person with cows⁹ was sworn and they¹⁰ drive away the healthy and uninjured in their stores of infernal food. We request that the truth of this be revealed to us by your own acknowledgement.”

Then they, indeed, not wishing to evade the truth, because the land of truth had brought them forth, confessed that what had been said was the truth.

“By the same method, we urge you, if you can take this advice[?], to show how the sacrifice was not given to the evil spirits.”

They denied that they knew such a thing, because if they had known this, they would have followed up on it a long time before. So they also confessed that it was not safe for everyone.

“Therefore this land is the land of truth, nor are you others hindering, so that you might reveal the truth to your lord. Since, if you were denying it, then you and this region would fall by this curse.”

They said the same words, “This is the land of truth, and we will meet with the lord just as you reported.”

¹¹“Therefore you would have undertaken this conclusion, if it had been given to you to find it. So we can communicate it to you, and if we communicate it to you, you are not establishing that the land is protected, nor are you yourselves safe. May your property be relinquished to us, because we will protect it, with your eyes watching.”

Answering they¹² said, “We wish, if it would please you, to finish in the presence of Prester John, who rules over us, and whatever he decides, we will accept. Therefore, let us stand before him tomorrow.” A good day was determined for the conclusion. It was sketched out in the presence of Prester John, and the preceding words were set forth in order, in his presence. Then how much he marveled, entrusting their words of discernment, and asked the names of the three kings, that they might be revealed to him. The correct name of each was given to him.

And, in the dignity[?] of time, because he was advanced in many years, one spoke before the others, saying “I am named Sudetertius, which can be rendered ‘third god’.” Then another said, “I am called Dusnucseds, which can be rendered ‘second god’.” Then

9 i.e. person of property?

10 ?the evil spirits.

11 The three speaking.

12 The twelve?

another following in order said, “I am named Demusprius, which can be rendered ‘first god’. Therefore, it is not true that you can defend this place from diabolic subjugation.” (which they affirmed they would accomplish by their watchful eyes, with the divine helper walking before them.)

¹³“And the possibility is given by God to us to protect people and their possessions, places and their boundaries, and those subject to them. Therefore notice is given to me by you others that you cannot do the same thing. And I know that you cannot offer protection, and so you would not make this assertion which they call a burnt offering only so that you would be protected, nor would he grant this to others who are under your rule. So for that reason you would not be safe, nor would the others be protected by you.”

They confessed all this to be true, and whatever he wished to decide about these things, they would accept. For he joined this speech to others, asking them if the judgment about these things might be made an acceptable law to them or to the law that they were bound by.

They¹⁴ answered, “We strive for justice or for the equivalent of justice, but if it is to your liking, it pertains to you that you may allow a hearing to our account. Anyone might reveal it to you in sequence, just as order demands. And those from your side should explain their thoughts, without extra elaboration. So from all the proposals, justice on both sides can be arrived at.”

The judge¹⁵ concluded when these pre-conditions had been heard. “So my side controls approval, as anyone might select yours, according to what reason dictates. And you who are greater may take on the role of authority. So I will begin in the name of the most holy and eminent Trinity, for God is one in substance and three in person. Nor is putting forth given to him by anything else; he is the father of fathers, and he has divided laws from law. And he protects everything that will be, as they are. For nothing prevails without his will. Thus, to the honor of his most holy name and to the service of you all, I can require this. And thus may I follow my law and the faction of my law. And I will not take away their law from them nor a part of their law. Know well that they are dedicated to honesty and on account of their honesty that which I demand of them they will be held to demand[?] of me. Because my relationship[?] with them is enforcement, thus it belongs to them, and because we are joined in union to the one Lord. And we are all answerable to him in one law, and in one end he wishes to shatter¹⁶ every possibility which anyone can fulfill. I see that they are bound to enforce from me not to commit homicide through which a man is taken from our midst. So they will be answerable to him in the end. And that end consists in such a conclusion that no human riches can prevail. So that such punishment will be redeemed even[?] if he commits homicide. They will demand of me that they be immune from the punishment which he enjoins on homicide. So when I need to respond to him for the thing which I could fulfill[?], and in the present this end is

13 Speaker ? Demusprius.

14 The twelve.

15 Prester John.

16 ?investigate.

shown to me. And this end which is involved with another age is in the future, and because of the damage to which I see this is submitted and because of those who give false testimony, and so that they do not give assent to homicide. And because in this matter, power is given by the Lord to me, not imposed, and because I commit to time¹⁷ or because today I can make a final conclusion, I am not bound to answer, even up to tomorrow, if I do not know in what the punishment of this death I would be bound. But because wisdom is given to me by the Lord, I wish that you may judge for yourself in this session[?] and that you might be immune from punishment and the torments given to him[?]. And that you not be made guilty toward the Lord __ because of me[?] because I know who showed in brief. He bestows __ [*vice repetita*]. For he denigrates the service of the one giving delays, and quickly praises the offices fulfilled, and they have greater favor. And so God grants me full knowledge of all twenty-three signs. And through one of them he allows everything to be seen, through appearance which is now visible in the existence of things. But because I see your immediate necessity, and because you will fall into harm if I work Sipal,¹⁸ which is called Book L, and it will be to your benefit and as a protection against your death if I work the 27 chapters of Book G, because of the possibility which God has given me, in this I wish to fulfill the teaching so that you may put on the likeness of death and in the presence of the living you may have an appearance so that to them you will seem dead and yet you will be alive. And I do not wish to tell this without including the reason. Because today the first boundary of your death was established at noon. According to the arrangement of this book which is called *Soyga*, and by the power of the most holy name which is the holy angel of the celestial part, and because in the second chapter of Book M it retells what can be called *Ysoga*, and on account of the virtue which I know to be given from this worthy book for my benefit, and on account of the virtue which I established in the three connections of the book, I strongly wish that you would appear to them in the presence truly dead and that you would appear alive. And so that whoever of those who desire of us aid against the misfortune of your death, the pain of your death will seem to be subjected. And those to whom it appears that I protect your benefit, they may be bringing aid by my law. Thus for this reason it will seem to them that they are being pushed forward on a straight pathway into the lower world. To certain ones it will seem that they are called out to the delectable place of paradise, where there are those who listened to my law, where there are those who chose and decided that I should not elude their law by taking away. And because I do not wish to take from them except by my law. I can say this here, and none of them will hear me, and because they hear me and whichever of them sees and the virtue of none of them has not competed against us. Therefore this kingship well rests with us three.”

Then the second one spoke well, to my mind, so that through one day we were dominated by him. Thus it is because I praise so that it may be seen by them, that the power of rule was entrusted to us, as in perpetuity. Therefore you might complete the defense and hear the judgment. And when the end of the art[?] was near, which was

17 ?the future.

18 *Lapis* backwards.

limited to thirty-three hours, he dismissed three impositions¹⁹ by acclamation. Why have you abandoned our reasons? Because, he said, I wish to speak a second judgment which I will give you. So because of the benefit of Prester John and against their part he turned his eyes away from their reasons, and because of the harm to others and because of the great subjection which they will suffer in the end, and because it seemed to them that they could lean on the possession of rule against the will.

Everyone said. “We are unwilling to put forth another reason, but whatever it pleases to you to decide we will accept. Therefore I praise according to the law which has power over kingdoms. And because you were the party of kings, and you could be called the possessors of it, so that they may be held to elucidate this teaching to you. I say this, if the possibility is given to them, that this person who resisted the first judgment should be safe from death for twice six days. Therefore praise be to God, since we wish to be held to this[?], and so that we may drive forward everything in perpetuity. And according to your word we propose to set forth the teaching. Until the Moon completes ten orbits, here they will all give assent by their will.

19 *Innodantiones*.

[Section 2]

Igitur inchoemus ad honorem dei eminentissimi qui tempore non concluditur et in omni tempore est permansurus huic hic exordium sumit Liber Aldaraia, qui potest Soyga nuncupari. Et soyga dicitur agyos literis transversis, quod dicitur deus noster universalis.

Ipse enim deus est universorum populorum. Et ideo liber iste huic nomine assimilatur. Quia dat originem rebus universis et in vera veritate ortum [In marg: Prima Pars] praebet omnibus rerum generibus, quae sunt. Est etiam omnium bonorum et malorum inchoamem et meta. Quia plenariam doctrinam exhibet et locum plenarium ex quo loco partis caelestis omnia signa, possint oriri et etiam planetae. Docet etiam principium elementorum et humorum coniunctiones. Et inchoamina virtutum et opera quae eis subiacent in compositione terrestri. Exhibet etiam principium et ortum coniunctioni partis caelestis. Docet etiam qualiter caelestis pars possit videri ut clementata et qualis sit angelorum commotio. Et qualiter possint nanscisci perfectionem videndi, audiendi, spirandi, et intelligendi. Et qualiter vii proprietates in eis sint coniunctiae. Et quantum unaquaeque earum in eis formet. Ostendit etiam qualiter eorum status sit electus, dat etiam ortum sciendi cuius naturae sunt spiritus maligni. Quidam enim eorum sunt igneae naturae. Quidam aerae, quidam terreae praebet ortum se cognoscendi et aliorum habere cognitionem. Docet etiam qualiter fides nostra in deo debeat robur assumere. [6v]

Et qualiter unus quisque debeat versari in fide catholica et quae sit fides catholica ad credendi salutem. Distinguit etiam quot sunt elementa per materiam et quid sit eorum ortus et in quo sustineantur et quae sit eorum sedes in propriis proprietatibus. Et quid sit quod ab illis primo oriatur paradisi partibus ortum administrat et loca eiusdem distinguit. Demonstrat qualiter in paradisi sunt duodecim sitae virtutes. Et quod officium uniusquique earum attribuatur propalat qualiter primus hominum principium sumpsit et complementum et eius autorem pro certo revelat. Quis etiam fuerit locus per quem anima in corpore fuerit introducta. Quid etiam locus extiterit, ad quem eum duxit et in quo eum introduxit. Quae fuerit fides in qua fuerit revelatus ut vitam obtineret. Quae fuerit prohibitio quam transgredi non deberet. Nobis revelat casus in quibus declinabimus propter eiusdem delictum. Qui etiam in subiectione terrena fuerint distincti ad bonum nanciscendum et ad malum adipiscendum. Multae etiam res, quae sunt enumerandae, prout ordo exigit. Dat etiam de quolibet homine et de qualibet muliere cognitionem, sub quo signo et sub quo planeta fuerit contentus. Et de omnibus illis quae sunt Saturninae et steriles qualiter possint fieri fructiferae. Et in casu docet qualiter omnia furta possunt resignari nec alicui homini datur cognitio de aliquo rei ortu vel quae utilitas possit a re procedere, ita ut obtineat perfectam scientiam rectae sapientiae, si ei non administretur huius libri cognitio. Docet etiam in libro qualiter quis detrimentum sui dominii non sentiat, cum illud nactus fuerit. Et qualiter civitas vel oppidum vel villa duret in bona consistentia sive detrimento et ipse ea non possit amittere. Diffinitum est, quis sit titulus huius libri, cui deserviat utilitati. Restat videre quae sit materia, quae auctoris intentio. Materia sunt capitula praediffinita circa quae versatur utilitas. Et circa eadem auctoris

discurrit intentio. Ethice subponitur, quia nobis dat omnium rerum plenarium ortum. Et qualiter possimus cognoscere quae figura sint in homine praefixa ad bonum, quae ad malum. Et cuius naturae sint homines et si terminus vitae eorum in bono concludetur [7r] vel malo.

In radios radiis radius preedit honestos
Et radius radiis radios dedit obtenebratos.
Transcendens radios radiis cunctis magis addit
Solut enim vim cunctorum retinet radiorum
Qui radios numerat, cursus ceruit radiorum,
Et radiis ille radios cunctis magis addit
Digno cunctorum, radii nescit radiorum
Actus absque fere nullus poterit dubitare
Absque timore fuit nec quem dubitatio turbet
Est hic lucidior quam quid quod vita decoret
Omniq; mundo per se subsistere possit
Rebus enim cunctis tenuit, tenet atq; tenebit
Posse suum clarus clarorum mille magis Sol
Illorum quoddam distinctum mille feratur
Omneq; cunctorum per mille feras aliorum
Et sic distinctus durat dum sint tibi bis sex
Hinc his lux mundi totius dicitur esse
Et radii nobis lucentis praestita lux est.
Ex illis qui sunt illuc cognoscere promptum
Ex illis numerus tantus datur et fit habundans
Nobis illorum loca sunt tectoria nota
Huic fit materia primorum noscere iussum
Ut tantum cuncti canti legisse queamus
Sistere praeter eum qui non parere parati
Electi fuerant per eum qui novit eosdem
Novit eos posse totum cognovit eorum.
Ergo quos novit hos noscere iure tenemur
Ergo quos novit vel non nos noscere iustum est.
Sed quia commune nobis praestatur, eodem [7v]
Noscere doctrina bona discernamus malo
Per bona nascatur illius lata potestas
Per mala discamus quae fit brevitatis facta
Illis qui electi fuerant bonitate repleti
Exstiterant quamvis per eum datur ergo potestas
Dum super hos nobis. Ergo retineamus eandem
Per partem per quam dominus coniunxit eosdem
Ergo directis lineis noscuntur eadem.

Conditor in numeris numeros concludit honores
 Excedens numeros vis concedit numerari,
 Qui stellas numerat, Neptuni noscit harenas
 In deitate pater cognovit cuncta creata
 Et nobis a patre datur cognoscere nota
 Hinc a patre datur numero quod cuncta tenentur
 Condita sub numeris veniunt, numerisque recedunt.
 Et patri confert numerus dum condita signat,
 Et cuncti numeris a summo patre legentur.
 Cum dabit in dextra lectos reprobosque sinistra
 Gaudia solventur meritis, cruciatus iniquis,
 Ille tenet numerum numerus tenet omnia secum.
 Ergo deus deitate sua supereminet omni,
 Ut numerus deus est super omnia condita terra.
 Ergo tenet cuncta, quae concluduntur in uno,

Formarum lineae nobis hic signa ministrant

Et bis sex elementa tenet pater ille creator		Pater creator
Et pater ille creator bis fert septuaginta	140	
Bis septem portat Aries qui nascitur ex P		Aries
Atque tenent Aries novies sex quinque figurae	59	
[8r]		
Et tria Taurus habet numera qui nascitur ex A		Taurus
Quinque tenent Taurus sex sexaginta figurae	71	
Atque novem portat Gemini quod nascitur ex T		Gemini
Atque novem decies gemini dant sex elementa	90	
Et ter quinque tenet Cancer qui nascitur ex E		Cancer
Et quinquaginta bis Cancer fert minus uno		
Et Leo fert bis sex fortis qui nascitur ex R		Leo
Quadragesima Leo tribus affert quinque figuris	45	
Terque novem portat Virgo Quae nascitur ex C		Virgo
Quinquaginta novem propriis fert virgo figuris		
Fert secum Libra bis sex quae nascitur ex R		Libra
Bis duo Libra tenet cum quinquaginta figuris	54	
Scorpio quinque tenet ter cauda nascitur ex E		Scorpio
Centum quinque minus per se dat Scorpio nobis		
Atque tribus lineis Sagittarius oritur ex A		Sagittarius
Bis quadragesima octo Sagittarius affert		
Dat bis quinque quadragesima Sagittarius octo	98	
Atque novem Capricornus habet qui nascitur ex T		Capricornus
Hic lineis sextem viginti dat minus uno.		
Atque novem nobis dat Aquarius, oritur ex O		Aquarius
Octo sunt lineae centum dant quinque remotis.		

Piscis habet bis sex et nobis nascitur ex R
 Bis quadraginta nobis dat Picis habenda.
 Ergo dei deitas in se manet atque manebit
 Illius nomen bis sex tibi signa reformat
 Ergo manet nomen quo signa manent sine motu.

Picis

Ortum planetae sibi sumunt ex elementis
 Ortum planetis rerum dedit ille Creator
 Qui secum portat per se bis sex elementa.
 Haec sexaginta cum centum quinque tulerunt. [8v]
 Saturnusque senex nobis datus oritur ex C
 Terque novem portat ex C quae dantur eidem
 Octoginta novem octo portant elementa.
 Illius natus procedit Iuppiter ex R
 R bis sex portat bis sex R donat eidem
 Illius tria bis septem donant nonaginta.
 Marsque Iovis natus audax datus oritur ex E
 E Marti donat ter secum quinque ferenda
 Quadraginta tulit septem Mars sponte figuris.
 Lumine splendenti sol semper nascitur ex A
 A tria fert secum tria Soli donat habenda
 Sol quadraginta semper donat minus uno.
 Atque Venus Solem sequitur quae nascitur ex T
 Ter tria T portat Veneri, quae donat eidem
 Septuaginta tulit Venus unum quinque figuris.
 Mercurius Venerem sequitur qui nascitur ex O
 Ter tria Mercurius dedit O quae larga ministrat
 Centum quadraginta novem fert quinque figuris.
 Luna sequens illum cum sit vaga, nascitur ex R
 R sibi dat bis sex quae secum portat habenda
 Bis duo unique ferunt et quinquaginta revolvunt.
 Saturnus nobis iterum datus oritur ex R
 Quatuor et portat ter R, quae dantur eidem
 Octoginta novem octo portant elementa.
 Ast iterum nobis procedit Iuppiter ex E
 E ter quinque tulit illi ter quinque ministrat
 Illius tria bis septem donant nonaginta.
 Marsque Iovis natus audax datus oritur ex R
 Quatuor et portat ter R quae dantur eidem
 Quadraginta tulit septem Mars sponte figuris.
 Lumine Solari Sol solus nascitur ex V [9r]
 V bis octo tulit Soli bis octo ministrat
 Sol quadraginta semper donat minus uno.

Creator rerum

Saturnus

Iupiter

Mars

Sol

Venus

Mercurius

Luna

Saturnus

Iupiter

Mars

Sol

Cum Solem sequitur rursum Venus oritur ex M Venus
 Quae Veneri donat M viginti tria portat
 Septuaginta tulit Venus unum quinque figuris.
 Ergo pater in gradibus sunt ista potentia summum,
 Ergo completum rerum rursus dat eisdem.
 Igitur ex meta rursus detur caput illis
 Hinc fit ut illa petant primatum principiorum.

Conditor, qui omnium est principium, tribus modis est intelligendus. fuit, est, et erit. Et sunt inquirenda loca et tempora et motus illius scilicet ea quae submonentur et per eum monentur et in quo illa debent concludere et ex illis existere. Principium enim triplex est, quod est Conditor qui consentit res quae fuerunt, sunt, et erunt et quae ex illis existere posset. Tempora et loca et eorundem subiectiones, scilicet ille qui est conditor et immobilis et est materia cuilibet rei quae existentiae subiici potest. Et ita primus modus praedictorum diffinitus est ad existentiam. Secundus modus est signa et loca et termini et eorundem subiectiones, et quicquid sub eis continetur. Tertius modus est planetae et eorundem in loco repetitiones loca illorum et eorundem diffinitiones et extractiones et positiones ponentes subiectiones humiditas et siccitates educentes, loca et eorundem proprietates. ALTER est interius et exterius unus sine motu, qui in excellentissima maiestate est deus et tres in personis et unus solus in substantia. Verumtamen minorari non valet Theos enim est et maiorem super omnia condita iure naturali et iure positivo optinet, huius rei causa quae ratio est diffinita quia ille concludit honores in numeris numeros. Ille solus unus extra numerum sistitur. Cur cum consentiat dare tot varias formas in diversis tribuentibus quae determinant infinitas formas, quae multis humanis corporibus non submittuntur numerandae. Ille solus est qui habet omnium cognitionem et omnes numeros solus est excedens. Cur ita est? Quia omnes stellas caelorum solus ipse numerat et sibi soli nescit Neptuni harenas [9v] adesse. Quare cum unus sit et nullus erit ei similis. Non est ita materiam praestans ut ipsa possit loco assimilari unde contrahit originem. Alius est interius et exterius coadmotum motibus est similis. Et enucleatius consentit ex se monumenta exhibere. Licet illa et eorundem subiectiones ei sint subiacentia. Est et enim qui consentit res et concedit res numerari. Ille qui fuit et est et erit pater in deitate cognovit cuncta creata. .s. canones caelestes corporum caelestium loca et metas earundem et signa et planetas et humanam totaliter subiectionem hoc est. Et nobis a patre datur cognoscere nota .s. ea quae ei subiacent et ea quorum nobis datur cognitio. Quamvis cognovit et cognoscit et cognoscet tempora et existentias et loca in quibus debent existere. Tertius est alius mobilis et non stabilis nec interius nec exterius. Non mobilis et stabilis interius et exterius et sine motu. Ipsemet est unus deus principium et Conditor, qui est pater et creator omnium quae sunt vel fuerunt vel erunt pro uno ponitur et multi sunt in nomine, quantum ad unius comparisonem. Illi multi comparari nequeunt dignitate eiusdem et operum quantitate nec boni subiectioni quam omnes ab eo contrahimus. Quamvis unus indignus est in tantum quantum unus numerus gerit. Quando unus dignus est unus similis uni per numerum. Est mobilis cum indignus non possit subsistere in subiectione semper adesse: sed ita est, quod ille conditor est dignus et similis per numerum in uno.

Ille qui dignus est semper permanet immobilis nec in tempore, nec in temporum quantitate. Hinc a patre datur numero quod cuncta tenentur. Operaeprecium erat ut unus pater patrum a patre possit eos concludere nec ipse aliquo possit concludi in tantum quod alii exhiberet indigentiam. Si ipse esset serviens illi, cui quilibet debet deservire. Quia omnia condita sub numero veniunt numerisque recedunt. Et est unus sanctus conditor qui durabit in omne tempus et divisus est numerus et partes exhibet per numeros. Hinc unus et permanet in uno. Illi soli sunt multi numeri valentes ad sciendum et intelligendum originem et augmentum eorundem. Quia multi in uno fuerunt, sunt, et erunt aspirientes et conditor signat numeros. Et patri confert numerus dum condita signat, dicitur pater patrum et conditor et exterius dicitur [10r] principium, quod extra terminos est. Quoddam corpus quod deliberat et sine motu. Eius enim mita et non motu inferiora corpora moventur. Stabilisque manens dat cuncta moveri. Hoc fuit cum primam Angelorum constitutionem instituit, qui tot fuerant, quot continet oratio Retap retson iuges. Duodecies numero proprietatis et substantiae multiplicato his omnibus in uno corpore combinatis, quolibet scandente de centum in centum volut unum et centum et centum milia. Usque quo dum nihil de corpore fuerit residuum. Tot fuerant oratione ter multiplicata et transversa, literis ter transversis. tot fuerant dignae civitati abrenunciantes et maiestati dignissime. Tot fuerant qui sunt digni, qui vias suas pro derelicto non habebant quantum comprahendit, sicut in caelo et in terra panem nostrum. Illi fuerant qui adhaeserunt obsequiis supernae maiestatis. Ergo patri contulit numerus, et cuncti numeris a summo patre legentur cum illos ab iniquis sequestravit et con feret. Cum dabit in dextra lectos reprobosque sinistra. Et confert ei numerus cum delectetur in illis, qui suo libito agonizant et erit eos respiciens pro obsequiis quae ei praestabunt, dona exhibens. Sic quod in uno non possit existere. Cum donum sit accipiens ab eo qui inchoamen ei ministrat. Sic quod cum illos erit cognoscens Gaudia solventur meritis, cruciatus iniquis. Et habundanter diffinitur de Creatore, qui in uno continet et tribus modis subiacet ad esse et ex quo in uno remanet et ex illo inchoat adesse et ibi est respectus conditorum omnium, quae in machina condita sunt necesse est, ut ei qui solus est omnes numeri revertantur et ex quo in se obtinent varias constitutiones omnes ei subiiciuntur et ex eo quod vice subiectoria funguntur uni assimilantur. Ille tenet numerum, numerus tenet omnia secum. Consequenter dicendum est, cum numerus in numero per unum concludatur et unus praestat principium uni per numerum ad esse et per unum concluditur numerus secundus et numerus maior, sicut subiacet tali exemplo. Unum post aliud quae sunt duo et similem vocem reddunt et diversas similiter unum. Unum quod similem vocem continet numero, deo assimilatur, qui non est nisi unus deus, manifeste dicitur ut numerus deus secundum similitudinem numeri in uno, Et hoc est similiter intelligendum in diversis [10v] speciebus numeri. Sicut in uno signo et in uno planeta et in uno homine hac ratione similis est super omnia condita terra. Et numerus diversas voces reddit. Sicut unum unum iuncta duo dicunt. Et numerus maior ab uno usque ad summum qui possit dici et ille possit dici quod ulteriorem non habeat. Sicut est ad dei exemplum. Quia ille, ergo deus deitate sua supereminet omni, ut praedicatur, deo numerus est similis. Sicut in uno et in maiestate, in quantum possit excrescere, quia nullus summum potest comprahendere. Sed ille comprahenditur per illum qui comprahendi non potest, et qui est deus unus ut supra

dicitur. Qui stellas numerat neptuni noscit harenas. In deitate pater cognovit cuncta creata. Ergo deus deitate sua supereminet omni. Ille ergo tenet cuncta quae concluduntur in uno. Et ille unus est pater creator, in cuius nomine continentur xii litterae, et per unam subiectionem dicuntur substantia et numerus in eis contentus. Divisus nuncupatur qualitas. Ergo bis sex elementa tenet pater ille creator. .s. per substantiam numerum literarum et per qualitatem. Et pater ille creator bis fert septuaginta. Tollatur ille pronomen, nec computetur in hoc loco substantia neque qualitas.

.at ex.

De P. hic est quaerendum, qualiter unitas potest, in se esse vel est et quid in se contineat et quid ex se erit vel quid est et quid erit vel quid de se erit. Et cum haec littera .P. nobis demonstrat unitatem consentit ex se dare de se, sicut esset secunditas. Illa consentit de se, sicut esse se in triplicitate se. Ergo haec littera .P. portat xiiii et ex .P. nascitur Aries. Quare ex quo .P. in uno consistit, nascitur ex illo nisi unum, non nascitur ex illo nisi unum per formam. Forma debet esse in se una, debet esse similis ei, ex qua ille debet esse. Quia unum in se uno est ad que unum. Simile est in uno. Quando .P. dicitur quod pariet ex se adesse unum filium suum et ille erit interdictus per nomen illius Musehi quod in nostra lingua sonat Iesum. Hoc est, et ille in prima forma retinens se in se ad esse, quia faciet salvum ex peccatis eorum populum suum. Ecce quod virgo pariet filium, nomen eius [11r] eius nomen dicitur Leuname, quod nobis sonat Emanuel, et quod in extremo fine dicitur Sued, quod in nostra lingua dicitur Deus. Hic in ista littera .P. fuit, est, et erit principium, medium, et finis, et habundanter dicitur in una forma in uno. Unum principium est pater et quod ipse pariet fillium et filius dicitur per medium. Et quod de se debent filii sibi adesse. Dicitur terminus, quia ex se omnes terminos concludit in se. Ergo nulla pars, pars est per se. Ergo pars est et pars in uno. Ergo nulla pars partem est, minorans in uno. Ergo pars in uno de uno non est minorans. In multis ergo est intelligendum, inter se substantiam et qualitatem.

[Section 2 Translation]

First Part

Therefore let us begin to the honor of God most high, who is not bound by time but will last through all time, to whom this introduction is taken up, the book Aldaraia, which can be called Soyga. And “soyga” is pronounced “agyos” when its letters are reversed. For our God is said to be universal, for he is the God of all people, and so this book is represented in this name, because it gives the origin of all things and shows the true rising of all kinds of things that are.

It is also the beginning and the end of all good and evil, because it shows the full teaching and the location from which heavenly parts all the constellations, could have arisen, and also the planets. Also it shows the beginning of the elements and the conjunction of the humors, also the beginnings of the virtues and the works that come under the heading of earthly composition. It shows the beginning and the arising to conjunction of the celestial part, for it shows how the celestial part can be seen as elements and of what sort the angels’ motion is. Also how they [people] can reach perfection in seeing, hearing, breathing, and understanding, and how there are seven properties joined in these, and how each of them is formed in them. Also it shows how their state is determined, and it gives the beginning of knowing what the natures of evil spirits are, for some of them are fiery in nature, some airy, some of the earth. It shows the beginning of knowing and knowledge of others.

Also it shows that our faith in God ought to increase in strength, and how everyone ought to be situated in the Catholic faith, and why the faith is healthy to believe in.

It distinguishes how many elements there are in matter, how they arose, in what they are sustained, and what the locations in their individual properties are, also what is it that first brought about the beginning in paradise and distinguishes their locations.

It shows how in paradise there are twelve fixed virtues, and it reveals for certain what the purpose of each one is, how the first of human beings took his beginning and the completion, and his author. Also, what the place was through which the soul was put into the body, in what location it exits, to whom he leads it, and in what place he introduced it. What faith was it in which it was revealed that he might have life. Also, what prohibition ought not to be transgressed. And it reveals to us the occasions in which we sink because of their transgressions.

Also, which ones, under earthly subjection, were known to be distinguished in finding good and knowing evil. And there are many other things enumerated, just as order demands. And it gives knowledge concerning any human being and any woman under which sign and planet he (or she) was enclosed. And about all those who²⁰ are Saturnine and sterile, how they can be made fruitful. And it teaches, in a special case, how all thefts can be revealed, so that to no human being can the knowledge be given about any origin

20 Feminine.

or what usefulness can proceed from a thing, so that he might obtain perfect knowledge of correct wisdom, unless he is given the understanding of this book.

Also in this book it teaches how someone might not perceive the loss of his authority,²¹ although he had found it, and how a city or town or village might endure in good consistency without detriment, and not lose these things. It is defined, so that it might be the title of this book, that it might zealously serve utility.

It remains to be seen what the material is, which was the intention of the author. The material is the predetermined [preaffixed?] chapter headings, around which utility turns, and the intention of the author around the same thing.²² Appropriately, it [utility] is subordinated, because it [the book] gives us the complete origin of all things, and how we can know which figures²³ are set in a person for good and which for evil, and of what natures people are and whether the outcome of their life concludes in good or in evil.

The ray²⁴ preceded by rays into worthy rays,
 And the ray gave concealed rays to the rays.
 By joined rays, the Transcendent greatly increased the rays,
 For the sun retains the force of the joined rays.
 He numbers the rays, lubricates their courses, [waxes them]
 And with joined rays he greatly increases the rays.
 For the dignity of all²⁵ he knows the setting in motion of the ray of rays,
 Which hardly anyone can doubt,
 Aside from the one who is in fear or whom doubt disturbs,
 This is clearer than whatever life adorns [or honors].
 And it can subsist in all the world through itself,
 For it has held, holds, and will hold with everything,
 So that his power is a thousand times brighter than the bright Sun,
 That he may be brought something better than a thousand of them,
 And that you may bring all other things through a thousand,
 And thus he endures distinct, while they are twelve to you.
 Here it is said to be the light of the whole world,
 And the light of the shining rays is present to us.
 From those who are prompt to understand this,
 From them the great number is given, and it is abundant.
 Their places are outwardly known to us,
 There it was to know by matter the law of first things [or first people],
 So that we all might be able to read so much of the song,
 To determine except those things that are not ready to appear.
 They are chosen through him who knows these things.

21 Or feast.

22 i.e. utility.

23 Taking figura as a neuter plural.

24 Poem begins.. In radios, radiis radius...

25 digno cunctorum.

He knows them; he has known them all.
 Therefore he knows that we are constrained by law.
 Thus he knows what we ought to know and what we ought not.
 But because that which is common is presented to us,
 We discern to know by doctrine good from bad,
 That their conferred power may be born through good.
 We learn through evils what brevity was made,
 For those who were chosen to be filled with goodness.
 Thus they exist through whatever power is given,
 To us, while over them. So let us keep the same,
 Through the part through which the lord joined them.
 Therefore these things are known through direct lines.

The creator encloses numerous honors[?burdens] in numbers.
 His force, exceeding numbers, consents to be numbered.
 Who numbers the stars knows the sands of the sea.
 The father in his deity knows all created things,
 And it is given to us by the father to know the signs,
 Hence it is given, by the father, because all things are held together.
 The created things arrive under numbers and go back by numbers,
 And number conveys to the father while it signifies created things,
 And by numbers they are all gathered to the high father,
 When he will put the elect on the right and the reprov'd on the left.
 Joys will be unloosed to the deserving, torments to the wicked.
 He holds the number, number holds everything with it,
 So God by his deity is supreme over all,
 As number is god over the whole created earth.
 Therefore he holds all things, which are enclosed in one.

Here the Lines of Forms Give us Signs	
And Father the Creator has twice six letters,	Pater Creator
And Father the Creator brings twice seventy.	140 ²⁶
Aries, which is born from P, carries twice seven,	Aries
And the five letters hold six nines.	
And Taurus, born from A, has three numbers;	Taurus
The six letters of Taurus hold five and sixty figures.	
And Gemini, born from T, carries nine,	Gemini
And the six letters of Gemini give nine tens.	
And Cancer, born from E, holds three fives,	Cancer
And Cancer brings two fifties minus one.	
And mighty Leo, born from R, carries twice six,	Leo
And Leo brings forty and five.	

²⁶ The values of the letters in Pater Creator add up to 140.

Virgo, born from C, carries three nines, And Virgo brings fifty and nine figures.	Virgo
Libra, born from R, brings twice six, And Libra holds two twos plus fifty figures.	Libra
Scorpio, the tail, born from E, holds three fives, And Scorpio gives us one hundred minus five.	Scorpio
Sagittarius in three lines comes from A And it brings twice forty and eight ²⁷ Sagittarius gives twice forty-five and eight. ²⁸	Sagittarius
Capricorn, born from T, has nine, And he in seven lines gives us seven twenties minus one. ²⁹	Capricornus
And Aquarius, arising from O, gives nine, And there are in eight lines one hundred with five removed.	Aquarius
Pisces has twice six and is born to us from R, And Pisces gives us two forties. ³⁰	Picis
So God remains and will remain in his deity. His name reshapes for you the twelve signs, Therefore his name remains in which he maintains the signs without motion.	

The Planets Take their Origin from the Elements The creator of things gives rise to the planets; He carries with himself twice six elements [letters]. These bring on sixty and one hundred and five. ³¹	Creator Rerum
Old man Saturn is given to us, rising from C. He carries from C three nines, which are given to him; The eight letters carry eighty and nine.	Saturnus
His son Jupiter proceeds from R. R carries twice six and R gives him twice six; The seven letters give twice three and ninety.	Jupiter
Brave Mars, son of Jupiter, proceeds from E. E, carrying three fives with him, gives [them] to Mars; Mars willingly bears forty and seven from his figures.	Mars
The Sun, always with splendid light, is born from A. A brings three with him and gives the three to the Sun; The Sun always gives forty minus one.	Sol
And Venus follows the Sun, being born from T. T carries three threes to Venus, which it gives her, And Venus gives out seventy and one in her five letters.	Venus

27 Bodley 908 has: 84 – I think 98.

28 Note: for Sagittarius, I would like the total to be 107.

29 Note: for Capricorn, I would like the total to be 159.

30 80 is correct if the name is spelled *Picis*.

31 The sum of the values of the letters in Creator Rerum is 165.

Mercury follows Venus, being born from O.	Mercurius
O gives Mercury three threes, how amply it serves,	
And in its nine letters Mercury carries one hundred and forty and five.	
The Moon, following him although wandering, is born from R.	Luna
R gives her the twice six which she carries,	
Her four letters return five and fifty.	
Saturn is given again to us, rising from R.	Saturn
R brings four threes and gives them to him;	
The eight letters carry eighty and nine.	
Jupiter proceeds again to us, from E.	Iupiter
E carries three fives and gives the three fives to him;	
His seven letters give twice three and ninety.	
Brave Mars, son of Jupiter, proceeds from R.	Mars
R carries three fours, which are given to him [Mars];	
Mars willingly bears forty and seven from his figures.	
The Sun, with sun-brightness, is born from U.	Sol
U brings twice eight and gives the twice eight to the Sun;	
The Sun always gives off forty minus one.	
As she follows the Sun, Venus arises from M.	Venus
M gives Venus twenty and three;	
Venus bears seventy and one in her five figures.	
Therefore the father in stages are [?sunt] highest by this power;	
Therefore he gives the completion of things back to them,	
So the source is given back from the ending.	
Here he caused those things to seek the first of beginnings.	

The creator, who is the beginning of all, is to be known in three modes: he was, he is, and he will be. We must also inquire about the places, times, and motion, things that are hinted at and that are warned of through him, and in what they ought to result, and from where they ought to exist. For the beginning, that is the creator, is three-fold; he is in harmony with the things that have been, the things that are, and the things that will be, and whatever can be. The times, the places, and their sub-headings (of course, he who is the creator is immoveable), and the content is whatever thing can exist. And thus the first mode, mentioned above, is defined as existence. The second mode is the constellations [signa], places, ends, and their sub-headings, and whatever is contained under them. The third mode is the planets and their repetitions in location, their places, definitions, and extractions and, placing under that, are wetness and dryness, their places and properties.

The other [Alter] is one, interior and exterior, without motion, who is God in most excellent majesty, three in persons and only one in substance. Truly he cannot threaten [put forth], for Theos is superior over all creation by natural law, and it also occurs by positive law, which is why the reason is defined, that he encloses honors[?burdens] in numbers by means of number. He alone exists outside of number. Why, then, did he decide to give all the varying forms to diverse things, putting in the qualities that

determine the boundless forms, which are not subject to numbering even by many human bodies [?human beings]? He alone has knowledge of all things, and he alone exceeds all numbers. Why is this? Because he himself numbers the stars of the heavens and knows the sands of the sea. So he is one, and no one will be like him. And he is not of matter, as if he could be compared to a place from which he would draw his origin.

Another [Alius] is what is set in motion, interior and exterior, by similar motions. The pure one consents to show forth from himself signs [reminders]. It is right that he was the underlying reality [subiacentia] of their attributes [subiectiones], for he is the one who consented and allowed things to be numbered. He who was, is, and will be the father in deity knows all created things, namely the celestial rules [canones], the places of the heavenly bodies, their motions, the constellations and planets, and every human attribute. And it is given to us by the father to know by a sign those things which are subject to him and those things of which knowledge is given to us. Whatever he has known and knows and will know: the times, existences, and places in which they ought to exist.

The third is also moveable and not stable, neither within nor without; neither within nor without and not having motion. He himself, the one God, is the beginning and the creator, who is the father and creator of all that is or was or will be, placed for one [?], and they are many in name, as much as a comparison to one. The many cannot be compared to his dignity and to the quantity of works, nor to the good attribute which we all draw from him. However much unworthy one is, in so much does the number one work[?]. When one is worthy he is one similar to one in number. He is mobile although the unworthy one cannot subsist in subjection always to be near; but he is thus because the creator is worthy and similar in number to one. The one who is worthy always remains immobile, not in time and not in the quantity of times. Here it is given from the father by number because all things are sustained. It is worthwhile that one father of fathers can, because of the father, include them, and he himself cannot be included in anyone, insomuch as that would exhibit lack to others, as if he were servant to him, who should serve zealously. For all created things arrive under number and go back in numbers. And the holy one is the creator who will endure in all time, and number is divided, and he exhibits the parts through numbers. Hence he is one and remains in one. Only those are the many numbers powerful for knowing and understanding their origin and growth. Because the many in one, were, are, and will be striving, and the creator shows the numbers. And number conveys to the father while it shows the created things; he is called the father of fathers and the creator, and he is said to be the external source, which is outside of the boundaries.

He determines a certain body without motion. For he is mild, and not by motion are the lower bodies moved. Remaining stabile, he causes all to be moved. Then he put in place the first nature of the angels, who were as many as the prayer Retap Retson [Pater Noster] contains all together. The number of properties, twelve, and the number of substances being multiplied, since these are all combined in one body, thus it climbs from one hundred to hundreds and from one hundred to one hundred thousand. So there was nothing corporeal left in them. Many were multiplied three-fold by prayer and

transformed, their letters being transposed three times; many were worthy of the citizenship of renunciation and most were worthy of majesty. Many were worthy who did not consider their lives to be for only whatever they could grasp, just as our bread in heaven and on earth.³² They were the ones who stayed in obedience to the supreme majesty.

So number collected to the father, and all were gathered in numbers by the father on high when he rescued them from evil and bore with them and when he placed the chosen ones on the right and the sinners on the left. Also, number collected to him when he was pleased with those who, by his consent, struggle, and he will care for them for their obedience, giving them gifts. Thus because he cannot live in one, when he receives gifts from the one who gives to him his beginning. Thus because when he will recognize them, joys are dispensed to the good and punishment to the wicked, and it is abundantly defined by the creator, who contains in one and exists in three modes and remains in one and from that begins to be and is there respected by all creatures. those things which are needed in the created system, so that to the one who is alone the numbers are returned and from him they contain all the various constitutions attributed to him and from him what they busy themselves with in place of a substitute is assimilated to one. He holds number and number holds all things. Consequently it must be said, since number is enclosed in number through one, one is the beginning of one, through number, and the second number and any greater number is enclosed through one, as in the following example. One after another, which is two, and they express the same word [vox], and similarly between one and various numbers. Since “one” contains a sound similar to “number”,³³ it is likened to God, who is nothing if not one God; clearly it is said that number-God is numbered one, according to similarity. And this is like understanding “one” in various cases; thus in one constellation, one planet or one person, so that it is alike over all the created world. And number produces diverse sounds; thus one joined to one says “two”. This applies to any greater number from one to the highest number that can be said, and of which it can be said that there is no higher. So it is with the example of God. God in his deity is superior to all, as was said before, and so number is like God. Thus in one and in greater amounts, however high you can go, because no one can comprehend the highest. But he is comprehended through that which cannot be comprehended and who is one God, as stated above. He numbers the stars and he knows the sands of the sea. In his deity the father knows all created things. Therefore God in his deity is over all. Therefore he holds all things, which are thus enclosed in one. And he is one God, the father, the creator, in whose name [i.e. pater creator] twelve letters are contained, and under one sub-heading substance and number are said to be contained in them. This division is called quality. [?] Therefore the father the creator holds twice six elements [or letters] that is through substance, the number of letters, and through quality. And the father the creator bears twice seventy. May this name³⁴ be exalted; substance is not summed up in this place, nor is quality.

32 Interpreting ‘pro derelicto’ as ‘only’.

33 *unum* sounds a bit like *numerus*,

34 Interpreting *pronomen* as *praenomen*.

But it needs to be inquired, concerning P, how unity can be in itself, or how it is, and what it may contain within itself, and what will be from it, or what it is, and what it will be, or what will be from it. While the letter P shows us unity, if it is fitting for it to give forth from itself, concerning itself, as if it were two-ness. This is fitting concerning itself, as if to be as in three-ness. Therefore the letter P carries fourteen, and from P is born Aries. By that means, P consists of one, and unless one is born from him, one is not born from him except through the form. The form ought to be one in itself, and it ought to be like him from whom it ought to be. Because one in itself is from one and to one.³⁵ It is like one. When P is spoken, it produces from itself its only son, and he will be commanded through his name *Musehi*, which in our language is pronounced *Ihesum*.³⁶ He exists, and he is retaining himself to be in the first form, because he brings about the salvation of his people from sin. Behold a virgin brings forth a son whose name is pronounced Leuname, which to us is called Emanuel, and in the end he is called Sued, which in our language is Deus. He was in this letter P and he is, and he will be the beginning, the middle, and the end and it is said abundantly in one form in one. One beginning is the father, and he produces a son, and the son is spoken through the middle. And sons ought to be from themselves, present to themselves. He is called the end, because in him everyone comes to their conclusion. Therefore, no part is a part in itself. So part exists and the part in one. Therefore no part is a part threatening [projecting] in one. Therefore part, in one and from one, is not threatening [projecting]. So in many ways we need to understand the difference between substance and quality.

35 Or: Because one in itself is to be one.

36 i.e. Jesus.

[Section 3]

Quaeritur. Cum P sit in unitate, quare cum unum sit, ex ei nascuntur xiiii vel cum inde nata sint quatuordecim, quid erit de illis, vel quid fuit in illis, vel quid potest esse de illis, vel quid in illis debet contineri vel quod in illis continetur, vel quid de illis erit quae in illis continentur. Ad propalandum consequemur quod in unitate nihil perit. Cum unum est in se in uno, quomodo potest esse minorans in uno? Cum filius non sit minorans pro patre. Filius dans de se non est minorans patrem. Unde hic manifeste dicitur, quod in uno nomine continentur et in uno non est minorans. Dicitur quod in uno continentur caelestia, terrestria, et infernalicia. Et in nomine Iesu uno omnes gloriae continentur scilicet caelestium, terrestrium, et infernorum. Modo habetis unitatem et circa hoc non est maius quaerendum. Ihesus in uno patre caelesti est pater, qui fuit pater et erit pater in unitate in celestibus. Ihesus in uno patre in terrestribus est pater, qui fuit pater et erit pater in terrestribus. Ihesus in uno patre infernorum est pater, qui fuit pater et erit pater in Inferis. Ergo multi sunt in uno. Ergo ille per illud non est minorans, Ergo subiectum non est minorans substantiam diversis respectibus. Ergo solvitur de unitate habundanter. Dicendum est qualiter illa sit et ex illa sunt bis septem. Unum in uno duplicatum in tribus. Illo transverso duplicato in tribus et quod vi in se habeat, sicut in hoc solo nomine Ihesum. [11v] Unum in uno duplicatum in tribus illo transverso duplicato in tribus et quod in se continent vii sicut in hoc solo nomine Emanuel. Unum in uno duplicatum in tribus illo transverso [et] duplicato in tribus et cum in se detineat quatuor. Sicut in hoc solo nomine Deus. Sunt sic xvii literis per formam collectae in uno simile uni, usque dum habeas tria et rema nebunt xiiii. Et tribus nominibus separatis Ihesum, Emanuel, et Deus, et multiplicatis et transversis in tribus et separatis illis per xiiii, usque sunt xiiii. Supererit Deus, qui est unus. Et compone nomina usque ad xiiii. Et tali modo nomen habet pars xiiii, et habundanter est ibi ratio. Quare super .P. sunt xiiii et quare in se nec plus nec minus habet.

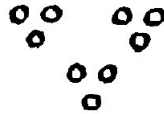
Et subfulta brevis sit normula versibus istis.
 Accipias primum. Cape tertium atque secundum
 Cumque secundo tertium et quartum simul adde
 Tertium et quartum cum quinto iuge sub duo
 Quartum cum quinto septum tu iungere discas.
 Sextum cum primo tu iungas atque secundo.
 Omnia concludens tibi quindecimus superabit.
 Ergo unum est pars per se et pars xiiii per se.
 Haec tria nomina nobis normula separat ista
 Emanuel Ihesum, necnon iunctura deus sit,
 Et post illorum prae transversis elementis,
 Quodlibet atque caput medium sumes sibi sumat,
 In bis septem ex bis septem nomina iungas
 Ut tibi bis septem doctrina nomina sumas.

illae quinque literae sumantur ex constitutione totius corporis quadrati per xiiii partes in omni parte. Prima pars est Ieeui. Secundus pars est eshul. Tertia pars nesme. Quarta pars ssamu. Quinta pars usmum. Sexta pars Amsuu. Septima pars eenle. Octava pars insdedu. Nona pars ehlei. Decima pars eenie. Undecima pars hhuln. Duodecima pars euics. Tertia decima pars samne. Quarta decima pars smuma. Quinta decima [pars] amnue. Sexta decima pars enmam. Septima decima pars sddue. Octava decima pars nleic. Decima nona pars Edueh. Quilibet istorum habet principium, medium, et finem. Et inde formantur nones sex atque tenent Aries. Et super est Aries qui habet principium, medium, et finem. Et iste decem et novem stellae positae sunt pro principio, quae superius nominatae sunt et positae sunt pro tertia parte quinquaginta quatuor, quae sunt 18. Et unum quod superat principium capit hinc Aries. Et iste decem et novem stellae, quae continentur per istum numerum sunt pro medietate. Et una quae superat est pro medietate Aries duae hh, ulenl, eicem, Amsdd, Vanuu cenne smuma. Viess, amehh, ulnel, Sieeu, nusdd, uchuu, eenle, suuma, nisess, amuuhh ulnis, mieem. Sicut ista nomina sequuntur deorsum, dicendum est de qua parte corporis formentur et quod est initium ex quo debent sumi tabula. Arietis quadrata disposita de xiiii numeris in xiiii numeros manu retrograda scripta. Prima litera est principium litera consequens [13r] manum scribingentis. sequens est medium. Tertia in linea deorsum divissa est finis. Quadrata, quae deum sonat, est principium aliis. Et sic haec dispositio sequitur, quantum diffiniditur tabula Arietis. Et reperiuntur 39 nomina, e quorum numero sunt finis decem et novem nomina et unum quod superat. Octodecim terminus est arietis. Et octodecim, quae superant, sunt principium per materiam. Atque quinque figurae Aries tentet novies sex. Nomina stellarum sumpta in secunda dispositione Tabulae. Deumu, eaalh, nmmech, uensi, ueisu, dellh, emede, unehs, uentie, usius, iuneue, sudel, aasu, uemed, ennum, suehs, uenue, nunai, emsin, neils, eminss, elaal, heidde, aumen, mueuh, idumu, ueusn, iheul, sisna, eenee, eenin, ssluh, seaum, sndum, uuae, isenun, eedea, hidns, enuel. Ista octodecim stellae, quae deorsum positae sunt per materiam in initio xliiii [?54] quae ex se tribuunt principium, medium et finem. Medietas est xxxvi, finis Liiii. His dictis habundanter discussum est, quid in illis debet contineri. Consequenter dicamus, quid est, quod in illis continetur. In illis continetur duodena pars mundi per materiam scilicet in prima hora primae diei mensis, et sic intelligas in qualibet prima parte diei cuilibet totius mensis, et medietate diei integrae, et in fine diei integri, quae libet pars diei sic diffinita dicitur mensis, secunda hora et tertia, et sic deinceps dicitur esse dies huius diei dicti, hoc est idem, quia Aries habet xxx gradus, et quilibet illorum habet principium, medium, et finem. Et sic in triginta diebus 30 mensis habet principium, quae reddunt gradus illorum, quilibet habet principium, medium, et finem. Ergo principium, medium, et finis complent mensem. Ergo horae diem complent. Quia humanum subiectum habet respectum ad illud quod de eis est principium. Et principium habet respectum ad illud quod de se est. Ergo harum stellarum natura est inspicienda. Naturaliter calidum habent principium. Ille in semetipsis se commiscens se continet in se et ex se praebent quatuor naturas versus partem Orientis. In se detinent cursus et motus. Et ad proprios terminos in terminis redent. Prima et vi et xi et xvi sunt calidae et siccae et perficunt cursum suum in centum et quinque annis. [13v] Et qui in illis nascitur per tantum spatium auras vitalis debet carpere, vicesima prima et vicesima sexta et tricesima

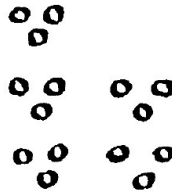
prima et tricesima septa sunt calidae et humidae circa partem Orientis accidentaliter qui in illis prodit in lucem superstes debet esse lxx annis xli, et xlvi et li et lvi sunt frigidae et humidae contra partem Orientis accidentaliter. Qui in illis primo lucem diei discernit vivet quinquaginta quinque annis. Sexagesima prima et sexagesima vi. Et lxxi, et lxxvi sunt frigidae et siccae contra partem Orientis accidentaliter. Qui in illis ortum habebit, vivet xxx annis. Et hoc signum Aries ita accepit duodenam partem mundi. Quia ibi ubi ponitur per substantiam et mensis est ei pro qualitate. Determinat in omnibus aliis subiectis et in cunctis aliis qualitatibus, terminis et locis subiectionem supradictarum stellarum et illarum naturas. Unde ex Martio sumi primum diem et vi et xi et xvi et sic de illorum qualitatibus, quae menses dicuntur, et eorum substantiae nominantur signa. Et illi qui incidunt in his partibus, tali subiacent regulae. Unde maxime opus est ut inspiciatis substantiam. Sic et illi habeant diversas naturas et varias formas et officia diversificata quae substantiis submittuntur. Et propter ingruentem necessitatem dicamus officia, quae eis competunt, ut in subiectione officii materiae naturam agnoscat vel si quid materiae ibi esset, aliquod exemplum ab ea contraherent. Istis affinet, quod operientur officia ignea in quorum materiis ignis dominatur. Sicut in componentibus scyphos aureos et pocula tecta habentia annulos et monilia aurea et eorum subiectiones. Ei subiacent opera argentaria ut praenominatum est aerea, cuprea et ferrea, et caetera officia in quibus dominatur ignis. Ad illos spectat, quod operentur in rebus, quae virtute ignis revereantur. Sicut milites cum gladliis et cultellis interficientis et sicut multi carnifices et multi artifices acium et forticium. Et multi non detrimentur longo tempore huiusmodis officiis. Quia mobiles sunt et instabiles et animo inconstantes. Huius rei quid est causa? Quia signum nomine est mobile quod attestatur motui animorum, sicut ipsum est mobiles. [14r] Et quia signum est unum et multi in eo continentur. Et non est minorans subiectionem unius. Et est velut esset columpna, quia multi habent diversos respectus in illius longitudine et arbitrio. Vix possunt certum locum capere. Et ideo nuncupatur mobilis, licet non moveatur constitutione maiori magis quam columpna illorum arbitrio. Et est mobiles secundum diversa subiecta, sicut planetae ex loco moventur et stellae quae sunt eius, non tamen omnes. Et sicut omnes qui subiacent, moventur per aspirationem et movendo corpora sua ex loco ad locum permutationes subiectorum eisdem. Et ideo quia est mobile ut subiectiones praedictae et non movetur maiori constitutione. Et illi qui sunt in parte maioris constitutionis illis est bonum ut moveant annonas suas de loco ad locum. Et illis est bonum seminare et arare et distrahare terras et domos et prata et campos. Et eis est utile inquirere propter emptionis et subarare uxores in constitutione maioris partis. Et si in illis diebus infirmetur praedictis positus per totum annum, in quorumque sit illorum infirmitas illa non erit eis cronica. In uno die ante illos dies erit diuturna scilicet posito ante illum diem. Et si, post illum diem infirmetur, non diutius affligetur. Et malum eum supervincet et remanet sicut ille qui diu accubat languere. Et sicut ille qui est quartanus vel timpanites vel sicut ille cui tremunt manus vel alius qui est paralyticus. Per duodenum partem mundi intelligitur mensis qui dicitur Martius ,s, in prima hora primae diei mensis. Et sic intelligas in qualibet prima parte diei cuiuslibet totius mensis, et medietate diei integre et in fine diei integri. Quaelibet pars diei sic diffinita dicitur mensis. Secunda hora et tertia et sic deinceps dicitur dies huius diei. Hoc est ratio, quia Aries habet xxx gradus. Et

quilibet illorum habet principium, medium, et finem. Et sic in triginta diebus xxx mensis habet principia quae reddunt gradus. Et illorum quilibet habet principium, medium, et finem. Ergo principium, medium, et finis complent mensem. Ergo horae diem complent. Hinc est quod Aries habet dominium robustius super Martium quam super alios menses. Unde corpus reddit simile sibi, corpori, simile de se, sicut esset illud per materiam. Ergo infans qui nascitur in illo mense scilicet masculus vel faemina talis [14v] est subiectio ad esse. Doctor erit et doctus ad magnum honorem debet pervenire. Detrimentum patietur. Cur? Quia cito irascetur et in gratiam statim redibit, bonam formam habebit, cupidus erit, multum linguam apertam habebit nec dives erit multum nec pauper, sed adulter. Quid est huius rei causa? Signum habebit inter spatulas et in medietate spatularum, caput infirmum, in quo habebit tres cicatrices. Morbum incurrit elapsis fere xxxv annis, a quo si liberatus fuerit, spirabit lxx annis, hiis ab eo transactus; vivet xcv annis. Et mensibus v. Et in

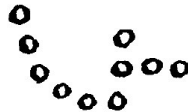
principio³⁷ eiusdem mensis quaedam stella surgit cuius talis est forma.  Et est amica ei ad omnia negotia sua explenda, si in illo die primo vitales auras inspexerit. Valet ei similiter in sequenti mense in tertio die. Et in tertio mense in vi die. Et sic de aliis de tertio in tertium et dicitur ieeni. Qui natus est in stella ista spirabit uno die naturali vel quinque mensibus vel quinque annis. In secundo die oriuntur stellae tres et talis infigitur eis forma



et nato in illo die praedicto, non sunt bonae. Qui in istis tribus fuerit natus, tribus mensibus durabit vel tribus annis et ix mensibus vel septemdecim annis et tribus mensibus. In tertio die apparent stellae quinque, quae talem accipiunt formam.



Et qui in illis oritur, vivet tribus annis et tribus mensibus, vel novem annis et 9 mensibus vel viginti et novem annis et tribus mensibus. In die quarto decem stellae caput gerunt quarum talis est forma.

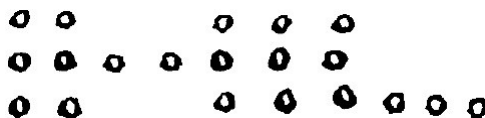


Qui in illis prodierit vivet . 11. annis et tribus mensibus vel 33 annis et tribus mensibus, vel centum annis tribus mensibus minus. In quinto die, quindecim stellae occurrunt visui, earum talis est forma.

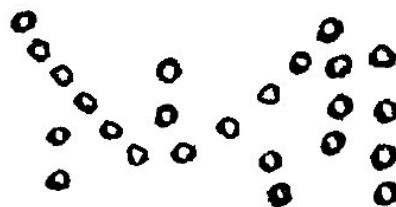
³⁷ Written *supra linea*: primo die.



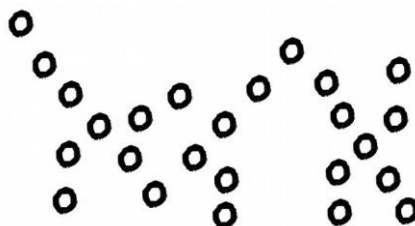
Cui in illis datur lux aspicienda, vivet 45, vel 60, vel 75. In sexto die, qui ex ventre matris excluditur et oriuntur stellae 20 quarum talis est forma.



Qui in istis aerem hauriet, vivet 71 annis vel 86 vel centum duobus annis. In septimo die surgunt 25 stellae sicut hic apparent:³⁸



vel



Qui in illis excluditur, vivet 34 annis vel 49 vel 64. In octavo die [15r] oriuntur stellae 30 quae talem accipiunt formam {figure with 30 dots; alternative figure is a different arrangement of 30 dots.} Qui in istis oritur vivet 20 [21] annis et quatuor mensibus vel 37 annis vel 52 annis. In nove die surgunt 29 stellae quae sic disponitur {figure with 29 dots; alternate has 27 dots.} [Qui in] istis nascitur, vivet 18 annis minus quatuor mensis

Vel 33 vel 48 annis. In decimus die manifestantur 28 stellae

sicut hic apparent {figure with 28 dots}. Qui in istis prodit vivet annis 16,

vel 31 vel 46. In undecimo die manifestantur stellae [13] sicut hic apparent: {figure with 13 dots; alternate figure has a different arrangement of 13 dots.} Qui in istis concedetur vitale spiraculum sumere vivet 14 annis vel 22 vel 27. In duodecimus die manifestantur stellae novem, sicut hic apparet: {figure with 9 dots}. Qui in istis spirabit primo auras vitales carpet octo annis vel 14 vel 40. In 13 die manifestantur stellae quinque, sicut hic apparent: {figure with 5 dots; alternate figure has a different

³⁸ Figure with 24 dots; alternative figure in margin has 25.

arrangement of 5 dots.} Qui in istis ad nos accedit ad aerum nostrum videndum, vivet 17 annis vel 26 vel 35. In 14 die manifestantur stellae quatuor, sicut hic apparent {figure with 4 dots.} Qui in istis primo aeri addicitur, vivet 8 annis vel 13 vel 42. In quinto decimo die manifestantur stellae octo sicut sic apparent {figure with 8 dots.} Qui in istis per primum esse tendit ad non esse, vivet 22 annis vel 34 vel 63. Et in quindecim diebus residuis, vel 14 vel [15r] 13, vivent uno anno minus vel duobus annis protensius vel uno anno diffusius vel duobus annis brevius. Et haec regula maxime competit in terra cui Aries dominatur. Incidit etiam haec regula (in terra) in qua Leo obtinet dominium. Sed in tanto est differentia, quod spirant tribus annis diutius, vel duobus annis minus. Haec etiam regula in terra protenditur in qua Sagittarius primatum obtinet. Sed in hoc est distantia, quod vivent annis duobus minus et dimidio vel prolixius anno et dimidio. Ergo tria haec Aries, Leo, Sagittarius, una natura gaudent, quia sunt calida et sicca. Ergo quia habent diversas significationes et unum ab alis distat in suis regionibus sunt minuentia vitarum supradictas rationes. Huius rei quid est causa. Sic. reliqua inde 2^a precedenti pagina sub hoc signo .oto. nam in alio exemplari hic exant inferia ibidem desiderebantur.

[Section 3 Translation]

Question: if P is in unity, how, since it is one, can fourteen be born from it or if fourteen are from it, what will be from them, or what was in them, or what could be from them, or what ought to be contained in them, or what is contained in them, or what will be from those contained in them. We proceed to the explanation that in unity nothing is lost. When one is in one in itself, how can it be threatening in one? Since the son is not projecting toward the father, a son giving from himself is not threatening to his father. From this it is clearly said, that in one they are contained in name and in one it is not threatening. It is said that in one are contained the celestial, terrestrial, and lower regions. And in the one name of Jesus, all glories are contained, those of the celestial, terrestrial, and lower regions. In that way you have unity, and about this there is no need to question further. In the celestial regions, Jesus in one father is father, who was father and will be father in unity in the celestial regions. In the terrestrial regions, Jesus in one father is father, who was father and will be father in the terrestrial regions. In the lower regions, Jesus in one father is father, who was and who will be father in the lower regions. Therefore many are in one. So he is not threatening through it. Therefore it is not subjected, threatening substance in diverse respects. Therefore, about unity it is abundantly solved.

Now it must be said how from that there is twice seven. One in one, duplicated, gives three. [?] When the three are duplicated by reversal, that gives six, as in the one name Ihesum. One in one, duplicated gives three, duplicated by reversal, and that contains seven, as in the one name Emanuel. One in one, duplicated gives three, and duplicated by reversal, and it holds on to four, as in the one name Deus. There is a total of seventeen letters [in the three names] and when you hold back three³⁹ then fourteen remain. In the three separate names Ihesum, Emanuel, and Deus by multiplying and reversing to three and they are separated into fourteen, from which there are fourteen. God, who is one, is over all. And when the names are brought together it reaches fourteen. And so through this name there are fourteen parts, and it clearly gives the reason how for P there are fourteen, and how in itself it has neither more nor less.

And this little rule is given in these verses.

You take the first. Take the third and second,

And add together the third and fourth with the second,

Join the third and fourth with the fifth under two,

And you will be able to join the third and fourth with the fifth.

You will join the sixth with the first and second

And concluding everything it will exceed fifteen.

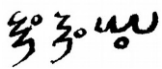
So one is a part in itself and 14 is a part in itself.

This rule gives us three names,

39 ? one for each name?

Emanuel, Ihesum, and also Deus,
 And afterwards through rearranging their letters,
 And whatever beginning you take the middle it takes itself,
 In twice seven you join the names from twice seven,
 So that you take this teaching of twice seven names.
 Whatever you take from this P and its name
 Sued, which is Deus, thus it will exceed as it is taken up by you.

And this form is not screened from you, but the three forms are placed to be open to

sight.⁴⁰  Ihesum, musehi, Ihesum, musehi, Ihesum, musehi. And these three forms have the power that, if someone is in danger, such as if their members might be cut off, if they can hold the figures in their memory and write them, they will be safe in all places where they have the fear of losing members. Ihesum, musehi, ...

With these doubled, twice seven goes to fourteen and fourteen remain God. It was said above what would be from these. Clearly this. One of the parts forms the head and its parts. The second forms the shoulders. The third, the inside of the chest, down to the navel. The fourth, the loins. The fifth, the back of the stomach. The sixth, the front of the stomach. The seventh, the testicles and genitals. The eighth, the hips and the kidneys. The ninth, the right foot and its parts. The tenth, the left foot. The eleventh, the back [*cauda*] and the parts related to it. The twelfth, the right foot in front. The thirteenth, the left foot in front and its parts. The fourteenth, the crown and the middle of the external ears. Here you clearly have what was or what is or what will be in these parts, through matter.

Now it is to be seen what can be from these. It falls to us to take up this subject. From the parts is born Aries, who is immoveable in form and a twelfth part of the world and the first part opposite the East. By nature it is warm and dry, and is similar to fire in consequence of the composition of its elements and is similar to the color red in consequence of the composition of its humors, joined through form and through its own matter. And Fire has the domination in nine parts, and from the middle of each in two parts. Similarly, yellow bile has the domination in four and a half parts, each divided into a third. So it falls to the person who wants to predict about the future, such as an eclipse, that they should very much consider that part in the greater part, which is two parts. Therefore those who want to understand the future, as in the subjection of people, the usefulness of these parts to people and to herbs, should inquire, and above this they should inquire into the greatest parts. And these parts too have beginning, middle, and end. The beginning is the fiery part. The middle is the fiery part among fiery parts. The end is the fiery part among the human fiery parts. So it has been stated in detail what can be from these.

40 The figure seems to have three parts, each with a dot following it.

Next it must be seen what ought to be contained in these. The name Aries, five letters long, ought to be contained, because if the name of a thing is not known, then the understanding perishes. And this name contains neither more nor less than five figures. And the name Aries ought to be contained as the composite things are from fourteen and into fourteen, because Aries carries five figures. All names which are formed from Aries have the same form, namely having five letters. And these five letters are taken from the constitution of the whole body of the square, through fourteen parts into one part. The first part is Ieeui; second is eshul; third is nesme; fourth is ssamu; fifth is usmum; sixth is amsuu; seventh is eeule; eighth is insdedu; ninth is ehlei; tenth is eenie; eleventh is hhuln; twelfth is euics; thirteenth is samne; fourteenth is smuma; fifteenth is amnue; sixteenth is enmam; seventeenth is sddue; eighteenth is nleic; nineteenth is edueh. Each of these has a beginning, a middle, and an end. And from them are formed the six nines and they hold Aries. And Aries, too, has a beginning, middle, and end. The nineteen stars named above are the beginning, and make up one-third of fifty-four, which is eighteen. The one that is extra takes the beginning to Aries. The following nineteen stars make up the middle, and one of the ones above is for the middle of Aries, two h's: ulenl, eicem, amsdd, vanuu, cenne, summa, viess, amehh, ulnel, sieeu, nusdd, uchuu, eenle, suuma, nisess, amuuhh, ulnis, mieem. [Eighteen names in the list. Most are five letters long, but not all.] Just as the names follow down, it must be said from what part of the body they are formed and what is the beginning from which they ought to be taken in the table. The square of Aries is arranged from fourteen numbers into fourteen numbers, written backwards by hand. The first letter is the beginning letter following the hand of the one who is writing. The next is the middle. The third in the line divided below is the end. The square, pronounced "deum", is the beginning of others. And thus this arrangement followed as much as the table of Aries is defined. Thirty-nine names are found, the number of which are nineteen of the end, and one which is above. Eighteen (or nineteen) are the ending of Aries. Eighteen, which are above, are the beginning through matter, and the five figures of Aries hold fifty-four. The names of the stars in the second arrangement of the table: deumu, eaalh, nmmech, nensi, neisu, dellh, emede, unehs, uentie, ... These eighteen stars, which are placed below, are through matter in the beginning of the fifty-four from which they assign the beginning, the middle, and the end. The middle is thirty-six; the end is fifty-four.⁴¹ In these words it has been fully discussed what ought to be contained in them.

Next let us say what it is that is contained in these. In these is contained the twelfth part of the world through matter, such as in the first hour of the first day of the month, and thus you should understand in any first part of a day in any whole month, and the middle of the whole day and the end of the whole day, whatever part of a day is specified, it is said of a month, and the second hour, and the third, and so on, it is said to be of this day, that is the same because Aries has thirty steps, and each of them has a beginning, a middle, and an end. And so in thirty days a month has a beginning, which the steps produce, each has a beginning, middle and end. The beginning, middle and end complete the month. Thus the hours complete the day. The subjected human has respect to this

41 This sounds like a cumulative count.

because the beginning is from these. And the beginning has respect to that which is from it. Therefore the nature of these stars is to be inquired into.

By nature they have a warm beginning. It, mixing in itself, they contain in themselves and they extend from themselves four natures facing the East. Within themselves they hold orbits and motion. In the end they return to their own boundaries. The first, the sixth, the eleventh, and the sixteenth are warm and dry, and complete their orbit in one hundred and five years. And whoever is born in them will live a long time. The twenty-first, twenty-sixth, thirty-first, and thirty-sixth are warm and humid facing the East, and whoever is born in them ought to live seventy years. The forty-first, forty-sixth, fifty-first, and fifty-sixth are cold and humid facing the East, and whoever first sees the light in them will live fifty-five years. The sixty-first, sixty-sixth, seventy-first, and seventy-sixth are cold and dry, facing the East, and whoever is born in them will live thirty years. And this sign Aries thus receives a twelfth part of the world, because it is placed there through substance, and the month is to it as a quality. In all other subjects and all other qualities, ends, and locations, it determines the subjection of the aforementioned stars and their natures. Thus from Mars are the first, sixth, eleventh and sixteenth days and thus concerning their qualities, which are called months, and their substances are named constellations.

And those that occur in these parts are subject to a similar rule. So it is very important that you should understand the subject. And they have diverse natures and various forms and different functions which are entrusted to the substances. And because of necessity breaking in, we must tell the functions that coincide with them, so that, in the area of function, it might identify the nature of matter or whether any matter is present, so they produce an example from it. It describes someone working in fiery functions in which he is dominated by fiery matter, such as in making golden goblets and covered cups or golden rings and necklaces and such. Also included are those working in silver, as mentioned before, and in bronze, copper, iron, and other work in which fire dominates. It applies to them because they work in areas in which the power of fire is respected. Thus soldiers, killing with swords and little knives, and also executioners and many makers of sharp edges [or scaling ladders] and forts [?]. Many are not harmed by longtime work in such fields, because they are moveable, unstable, and inconstant in their minds. What is the cause of this? Because the sign is moveable in name, which confirms the motion of their minds, as if it itself were moveable. And because the sign is one and many are contained in it. And this does not threaten the subjection of one. And it is like being a column, [?] because many have different aspects in their length and judgment. With difficulty could they take a fixed place. So they are proclaimed moveable, not to be moved by a greater nature, any more than a column by their decision.

And it is moveable according to various subjects, just as the planets are moved from place to place, and also their stars, but not all of them. And so all who are in this category are moved through aspiration and their bodies are moved from place to place, the transposition of their subjects. And for that reason it is moveable, as the aforementioned characteristics, and are not moved by a greater nature.

And for those who are in part of the greater nature it is good that they move their provisions from place to place, and for them it is good to sow, plow, and dismantle lands, homes, meadows, and fields, and for them it is useful to inquire about a purchase and to uproot their wives in the nature of the greater part. And if they are sick in those days predicted throughout the year, in which the sickness may occur, the force of the illness will not be chronic. In one day before them the length will be of long duration; that is, if it is before that day. But if, after that day, he is made sick, he will not be afflicted for long. For the evil will not be excessive and remain like one who lies down for a long time to languish. And so it will be for the one who has the quatrain or tympanites or whose hands shake or who is a paralytic.

Through a twelfth part of the world it is known, the month which is called “of Mars”; that is, in the first hour of the first day of the month. And thus you should understand any first part of a day of any month, and in the middle of the whole day and at the end of the whole day. Every part of the day thus distinguished is said to be a month. The second hour, and the third, and so on, is said to be the day of that day. The reason is that Aries has thirty steps, and each of them has a beginning, a middle, and an end. And thus in thirty days the month has its beginning, which produces steps. And each of them has a beginning, a middle, and an end. Therefore, the beginning, middle, and end complete the month, and thus the hours complete the day.

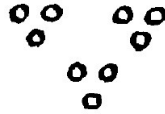
Also, Aries has a firmer dominion over March than over the other months. Thus the body is made similar to him, physically, as if it were through matter. So a baby who is born in this month, whether male or female, has the same traits. He will be a teacher and so learned that he ought to receive great honor. He will suffer loss. Why? Because he is easily aroused to anger; he will regularly be restored to grace, he will have a good form, he will be greedy, have a frank tongue, be not very rich but not poor, and will be an adulterer. What is the cause of this? He will have a mark between his shoulders, in the middle of his shoulders, and a weak head on which he will have three scars. A sickness will occur, lasting thirty-five years, of which he will be cured, he will live for seventy years after this is settled, and he will live for ninety-five years and five months.⁴² And in the beginning of this

month a certain star will appear of this form:⁴³  And this is favorable to him for all his shining business, if on that day he first receives the vital breezes. It is similarly helpful in the following month on the third day or in the third month on the sixth day, and in the others from three into three, and it is called Ieeni. Whoever is born under this star will live, by nature, one day or five months or five years. On the second day, three stars will arise and be arranged in this form:⁴⁴

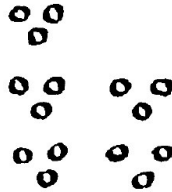
⁴² It sounds like 35 years of illness followed by 70 years, for a total of 95 years, but $35 + 70 = 105$.

⁴³ The figure seems to show three stars, although the text mentions just one.

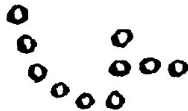
⁴⁴ The figure seems to show three of the arrangements found on day one, therefore nine individual stars, although the text says three.



and for the one born on this day they are not good. The one born under these three will endure for three months or three years and nine months or seventeen years and three months. On the third day, five stars will appear having this form:⁴⁵



The one born on this day will live three years and three months or nine years and nine months or twenty-nine years and three months. On the fourth day, ten stars will take the shape of a head, like this:⁴⁶

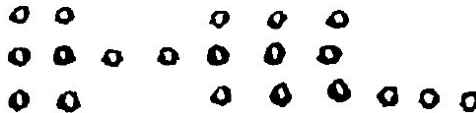


and whoever comes forth under these will live eleven years and three months or thirty-three years and three months or three months less than one hundred years.

On the fifth day, fifteen stars will come into sight, taking on this form:



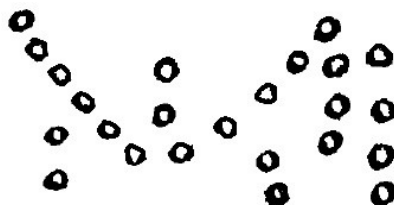
and whoever is given light under these will live forty-five or sixty or seventy-five years. On the sixth day whoever comes out of his mother's womb, there will be twenty stars of this form:



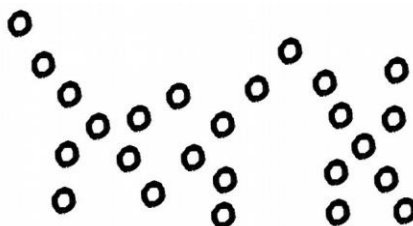
and whoever takes in air will live seventy-one or eighty-six or one hundred and two years. On the seventh day, twenty-five stars will come out looking like this:

⁴⁵ This figure seems to show one set of three and then four sets of three, making a total of five sets of three.

⁴⁶ This figure does show ten stars.



[In marg: or]



and whoever is born under these will live thirty-four, or forty-nine or sixty-four years. On the eighth day there will arise thirty stars shaped like this: [figure], and whoever is born under these will live twenty (or twenty-one) years and four months or thirty-seven or fifty-two years. On the ninth day, twenty-nine stars will come up arranged like this: [figure], and whoever is born under these will live four months less than eighteen years or thirty-three or forty-eight years. On the tenth day, twenty-eight stars will appear, like this: [figure], and whoever comes forth under these will live sixteen or thirty-one or forty-six years. On the eleventh day there will be thirteen stars arranged like this: [figure], and whoever takes a breath on this day will live fourteen or twenty-two or twenty-seven years. On the twelfth day, nine stars will appear, like this: [figure], and whoever first takes breath under these will live eight or fourteen or forty years. On the thirteenth day, five stars will appear, looking like this: [figure], and whoever starts life under these will live seventeen or twenty-six or thirty-five years. On the fourteenth day, four stars will appear, like this: [figure], and whoever begins life under these will live eight or thirteen or forty-two years. On the fifteenth day, eight stars will appear, like this: [figure], and whoever first stretches out to not being [i.e. starts his journey toward death] under these will live twenty-two or thirty-four or sixty-three years.

And for the remaining fifteen, or fourteen or thirteen, days, they will live one year less or two years more or one year more or two years less. And this rule is suitable in a land in which Aries dominates. Also this rule applies in a land in which Leo dominates, but with this difference that they will live three years longer or two years less. Also this rule applies in a land in which Sagittarius dominates, except that there they will live two and a half years less or a year and a half longer. These three, Aries, Leo, and Sagittarius enjoy the same nature, namely warm and dry. They have varying traits and so they vary one from the others in the lengths of life, as mentioned above. Why is this? This. The rest is on the second preceding page under the sign .oto. for these things need to come out in another example, below.

Which day	How many stars	Number of years to live
1 st	1 [figure shows 3]	1 day or 5 months or 5 years
2 nd	3 [figure shows 9]	3 months or 3 years 9 months, or 17 years 3 months
3 rd	5 [figure shows 15]	3 years 3 months, or 9 years 9 months, or 29 years 3 months
4 th	10	11 years 3 months or 33 years 3 months, or 3 months less than 100 years
5 th	15	45 or 60 or 75
6 th	20	71 or 86 or 102
7 th	25 ⁴⁷	34 or 49 or 64
8 th	30	20 (or 21) 4 months, or 37 or 52
9 th	29	4 months less than 18 years, or 33 or 48
10 th	28	16 or 31 or 46
11 th	13	14, or 22 or 27
12 th	9	8, or 14, or 40
13 th	5	17 or 26 or 35
14 th	4	8 or 13 or 42
15 th	8	22 or 34 or 63

47 Figure seems to show 24.

[Section 4]

Eaedem quaestiones et eodem ordine dispositae versantur circa . T. quae superius circa .P. proponebantur. Unde tabula Gemini sic formatur. Unum in uno duplicatum in tribus. Illo transverso duplicato in tribus et quod in se detineat quatuor, sicut in hoc solo nomine Deus. Unum in uno duplicatum in tribus, illo transverso duplicato in tribus et quod in se detineat duo sicut in hoc solo nomine On. Unum in uno duplicatum in tribus illo transverso duplicato in tribus et quod in se detineat tres sicut in hoc solo nomine Bon. Longitudo tabulae Deus, On, bon, sued, no, nob, deus, on, bon, sued, no, bon, [nob] Deus, on, bon, sued no, nob, Deus, on, bon. In primo die surgunt stellae tres sicut hic apparent: {figure with 3 dots}. Qui in istis spirabit, vivet 18 annis vel 24 vel 30. In 2° die manifestantur quatuor, sicut hic apparent: {figure with 4 dots}. Qui in istis oritur vivet 15 vel 18 vel 21. In tertio die manifestantur 5 sicut hic apparent: {figure with 5 dots}. Qui in istis oritur vivet 13 vel 16 vel 23. In quarto die manifestantur 6 sicut hic apparent: {figure with 6 dots}. Qui in istis spirat, vivet 8 annis vel 12 vel 25. In quinto die manifestantur 7 sicut hic apparent: {figure with 7 dots}. Qui in istis nascitur vivet 7 annis vel 17 vel 15 (xl) annis. In sexto die manifestantur stellae octo, sicut hic apparent: {figure with 8 dots}. Qui in istis spirat vivet 5 annis vel 32 vel 48. In vii° die manifestantur novem sicut hic apparent: {[figure with 9 dots]}. Qui in istis spirat primo vivet 15 annis vel 18 vel 50. In viii° die manifestantur decem, sicut hic apparent: {figure with 10 dots}. Qui in istis nascitur, vivet 6 annis vel 26 vel 30. In nono die manifestantur undecim, sicut hic apparent: {figure with 11 dots}. Qui in istis nascitur vivet 13 vel 20 vel 45. In x° die manifestantur 12 sicut hic apparent: {figure with 12 dots}. Qui in istis spirat, vivet 16 annis vel 23 vel 60. In xi° die manifestantur tredecim sicut hic apparent: {figure with 13 dots}. Qui in istis nascitur, vivet 12 annis vel 28 vel 70. In xii° die manifestantur quatuordecim sicut hic apparent: {figure with 14 dots; alternate figure given, also with 14 dots.} Qui in istis nascitur, vivet octo annis vel 19 vel 90. In xiii° die manifestantur quindecim sicut hic apparent: {figure with 15 dots; alternate figure given, also with 15 dots.}. Qui in istis [16r] nascitur, vivet tribus annis vel 16 vel 48. In 14° die manifestantur sedecim sicut hic apparent: {figure with 17 dots; alternate figure given with 15 dots.} Qui in istis primo spirat, vivet 18 annis vel 22 vel 52. In xv° die manifestantur stellae 17, sicut hic apparent: {figure with 16 dots; alternate figure given with 17 dots.} Qui in istis nascitur, vivet 13 annis vel 40 vel 100. Et hoc norma maxime observatur in terra ubi Gemini dominatur. Et simile modo obtinet dominium in terra ubi Libra dominatur. Sed in tantum est differentia quod per duos annos minus spirant. Et similiter obtinet dominium ubi Aquarius dat sua iura: sed in tantum differentia quod duobus annis et dimidio diutius spirant. Ergo hoc tria Gemini, Libra, Aquarius una natura gaudent, quia sunt calidae et humidae. Ergo quia habent diversas significationes. Et unum ab alio distat in suis regionibus sunt minuentia vitarum supradictas rationes.

Eaedem quaestiones et eodem ordine dispositae versantur circa .A. qui versabantur circa .T. Unde tabula Tauri sic formatur. Unum in uno duplicatum in tribus illo transverso duplicato in tribus. Et quod in se detineat quatuor, sicut in hoc solo nomine Deus. Unum in uno duplicatum in tribus illo transverso duplicato in tribus, et quod in se detineat tria sicut in hoc solo nomine Leo. Unum in uno duplicatum in tribus illo transverso duplicato in tribus, et quod in se detineat duo, sicut in hoc solo nomine Os. Longitudo tabulae Deus, Leo, os, sued, oel, Deus, Leo, os, Sued, oel, so, Deus, Leo, os. In primo die surgunt stellae quinque sicut hic apparent: {figure with 5 dots.} Qui in istis nascitur, spirabit 15 annis vel 30 vel 45. In 2° die surgunt stellae sex, sicut hic apparent: {figure with 6 dots.} Qui in istis oritur, vivet 12 annis vel 18 vel 24. In 3° die surgunt stellae septem, sicut hic apparent: {figure with 7 dots.} Qui in istis oritur, vivet 10 annis vel 15 vel 20. In 4° die surgunt stellae octo, sicut hic apparent: {figure with 8 dots.} Qui in istis oritur, spirabit 8 annis vel 30 vel 40. In quinto die surgunt stellae novem, sicut hic apparent: {figure with 9 dots.} Qui in istis oritur, vivet 6 annis vel 45 vel 60. In sexto die [16v] oriuntur stellae decem, sicut hic apparent: {figure with 9 dots; alternate figure possibly given.} Qui in istis oritur, vivet 30 annis vel 50 vel 90 (80). In septimo die manifestantur stellae undecim, sicut hic apparent: {figure with 11 dots.} Qui in istis nascitur, vivet 5 annis vel 25 vel 45. In octavo die manifestantur xii stellae, sicut hic apparent: {figure with 12 dots.} Qui in istis nascitur vivet 40 annis vel 45 vel 65. In nono die manifestantur stellae tredecim, sicut hic apparent: {figure with 13 dots.} Qui in istis nascitur, spirabit 45 vel 48 vel 63 annis. In decimo die manifestantur stellae 14, sicut hic apparent: {figure with 14 dots.} Qui in istis oritur, vivet 28 annis vel 37 vel 70. In xi° die manifestantur stellae 15, sicut hic apparent: {figure with 15 dots.} Qui in istis spirabit, vivet 45 annis vel 62 vel 83. In 12° die manifestantur stellae 16, sicut hic apparent: {figure with 16 dots.} Qui in istis oritur, spirabit 13 annis vel 42 vel 73. In 13° die manifestantur stellae undecim [at 17], sicut hic apparent: {figure with 17 dots.} Qui in istis oritur, vivet 35 annis vel 54 vel 74. In xiiii° die manifestantur stellae 18, sicut hic apparent: {figure with 18 dots.} Qui in istis oritur, vivet 49 annis vel 70 vel 82. In xv° die manifestantur stellae novemdecim, sicut hic apparent: {figure with 19 dots.} Qui in istis oritur, vivet 52 annis vel 57 vel 100 et 5 annis. Et haec norma maxime observatur ubi Taurus dominatur. Et similiter obtinet dominium in terra ubi Virgo dominatur. Sed in tantum est differentia quod per unum annum minus spirant. Et simili modo obtinet dominium in terra ubi Capricornus dominatur. Sed similiter in tantum est differentia quod per unum annum et dimidium diutius spirant. Ergo haec tria signa: Taurus, Virgo, Capricornus una natura gaudent Quia sunt frigida et sicca contra partem Meridiei. Ergo quia hoc habent diversas significationes et unum ab altero distat in suis regionibus. Et sunt minuentia vitarum supradictas rationes. [17r]

Eadem quaestiones et eodem ordine dispositae versantur circa .E. quae versabantur circa .A. Unde tabula Cancri sic formatur. Unum in uno duplicatum in tribus illo transverso duplicato in tribus, et quod in se detineat quatuor, sicut in hoc solo nomine Deus. Unum in uno duplicatum in tribus. Illo transverso duplicato in tribus, et quod in se detineat tres, sicut in hoc solo nomine Vau. Unum in uno duplicatum in tribus illo transverso duplicato in tribus, et quod in se detineat duo sicut in hoc solo nomine He.

Longitudo tabulae Deus, vau, he, sued, vau [i.e. vau in reverse], eh, Deus, vau, he, sued, vau, eh, Deus, vau, he, Sued, vau, eh, Deus, vau, he. In primo die surgunt stellae quatuor, sicut hic apparent: {figure with 4 dots.} Qui in istis oritur, vivet 40 annis vel 40 (45) vel 60. In secundo die manifestantur stellae quinque, sicut hic apparent: {figure with 5 dots; alternate figure given, also with 5 dots.} Qui in istis oritur, vivet 14 vel 42 vel 63. In 3° die manifestantur stellae quinque, sicut hic apparent: {figure with 5 dots.} Qui in istis oritur, vivet 14 annis vel 70 vel 75. In 4° die manifestantur stellae sex, sicut hic apparent: {figure with 6 dots; alternate figure given, also with 6 dots.} Qui in istis nascitur, vivet 17 annis vel 39 vel 67. In 5° die manifestantur stellae sex sicut hic apparent: {figure with 6 dots.} Qui in istis oritur, vivet 7 annis vel 21 vel 82. In 6° die manifestantur stellae septem sicut hic apparent: {figure with 7 dots.} Qui in istis oritur, spirabit 12 vel 36 vel 48. In 7° die manifestantur stellae vii sicut hic apparent: {figure with 7 dots.} Qui in istis nascitur, vivet 7 annis vel 28 vel 64. In 8° die manifestantur stellae octo, sicut hic apparent: {figure with 8 dots.} Qui in istis oritur, spirabit 2 annis vel 39 vel 105 annis. In 9° die manifestantur stellae v, sicut hic apparent: {figure with 5 dots.} Qui in istis nascitur, spirabit 1° anno vel 26 vel 71. In 10° die manifestantur stellae quinque sicut hic apparent: {figure with 5 dots.} Qui in istis oritur, durabit 5 annis vel 38 vel 90. In 11° die manifestantur stellae sex, sicut hic apparent: {figure with 6 dots.} Qui in istis nascitur, durabit 16 annis vel 60 vel 63. In 12° die manifestantur stellae sex sicut hic apparent: {figure with 6 dots.} Qui in istis oritur vivet 16 annis vel 40 vel 64. In 13° die manifestantur stellae 7 sicut hic apparent: {figure with 7 dots.} Qui in istis oritur, durabit 14 annis [17v] vel 29 vel 74. In 14° die manifestantur stellae septem sicut hic apparent: {figure with 7 dots.} Qui in istis oritur, vivet 14 annis vel 53 vel 80. In 15° die manifestantur stellae sex sicut hic apparent: {figure with 6 dots.} Qui in istis nascitur, durabit 11 annis vel 33 vel 99. Et haec norma maxime observatur, ubi Cancer obtinet dominium. Et similiter obtinet dominium in terra ubi Capricornus dominatur. Sed in tantum est differentia quod per unum annum et dimidium minus spirant. Et simili modo obtinet dominium in terra ubi Picis [Piscis] dominatur. Sed similiter in tantum est differentia, quod magis spirant per unum annum. Ergo haec tria signa: Cancer, Scorpio, Picis [Piscis] una natura gaudent, quia sunt frigida et humida. Ergo quia habent diversas significationes et unum ab altero differt (distat) in suis regionibus, sunt minuentia supradictarum vitarum supradictas rationes.

Hicque suum clarus inceptum suscipit ignis

Principium summit a P R A tria signa	Ignis
Vigintisque novem tria sunt quae dant elementa,	
Et fuit haec Aries, Leo, sit Sagittarius illis	
Iunctus, sed nobis horum datur ignea virtus	
Quae calet et siccatur contra partes Orientis,	
Et generatur in his rerum natura virilis,	
Haec tria cum centum septem dant septuaginta [Or: nonaginta],	
Principimuque suum ex P R A capit ignis.	

A primorum lingue, cape quod dedit ille Creator,
Altera pars primo, quinto, nono datur ignis.
Ex primis calor ex aliis quod siccatur habetur,
Istis ergo manet naturis ignis habendus.
Accedit talis, talis veniensque recedit.
Ergo tenet multis ortum rebusque recessum [18r]

Talis natura splendenti traditur igni
Dum Saturnus inest, Aries talis reperitur,
Atque viris istis procedunt resque viriles.
Inque Leone Venus existens siccatur et ardet.
Hinc est ista viros iaciens et res muliebres.
Hac ratione duo mas faemina dantur in uno,
Masculus in meta bonus est, sic faemina dives [Or: faelix]
Inque Sagittario calet, ardet Iuppiter ingens
Perque viros tales res processere viriles.
Pro proprietate sua nequid ergo crescere cannia,
Nec minui poterit cum proprietatibus ignis.

Sit licet in motu firmum caput hic capit Aer

Incipit esse quidem aeris data linea recta. Aer
Principium sumunt A T R O tria signa,
Terque decem donant tria quae sunt hic elementa,
Et sunt haec Gemini, Libra sit Aquarius illis,
Bis centum triginta novem praedicta tenebunt.
Haec cum iunguntur nobis sit aerea virtus,
Quae calet et nostrum natura corpus humectat,
Quae madet ex vento generisque maris reperitur,
Et contra partem fit qua Sol labitur ingens.
Principiumque suum ex T R O capit aether.
R primum capias, postremum lingue Creator.
Altera pars aeris per tertium additur illi,
Septimum, undecimum nobis hanc donat eandem.
Ex primis calor, ex aliis quod humectatur, habetur.
Istis ergo manet aeris natura tenenda
Accedit talis, talis veniensque recedit.
Ergo tenet multis ortum rebusque recessum. [18v]
Afficit haec aerem talis natura, moventem
Dum Mars in Gemini semper talis reperitur,
Atque viris istis procedunt resque viriles.
In Libra dum Luna manet calefacta madescit,
Hinc res faemines Gemine de ventre recedunt.
Pessimia praecedat, sed faelix ultima sistet.

Splendet in Aquario dum Sol calet atque madescit,
 Hisque viris bivius res dantur iure viriles.
 Nec minuetur aer nec crescet. Quis timet ergo?
 Nec calor in nullo, nec humor fiet minoratus.

Hic titulum sumit tellus diffusa per orbem

Principium sumunt ex A C T tria signa
 Trigintaque novem tria sunt, quae dant elementa,
 Et sunt ista quidem Taurus, Virgo, Capricornus.
 Haec tria cum centum bis donant septuaginta⁴⁸ (Haec tria, bis centum, tria dant)
 Haec semper nobis occurrunt frigida sicca.
 Contra Meridien sunt terrea res muliebres.
 Principium tellus ex A C T capit ampla.
 A primo capto pater, ast alioque relecto,
 Ast aliam formant sextum decimunque secundum
 Terrae proprietas nos semper frigida siccatur,
 Quodque suum tenet haec, nec se quicquam minuetur.
 Ergo sibi revocat quicquid processit ab illa,
 Accedit talis talis veniensque recedit.
 Sicque tenet multis ortum rebusque recessum.
 Afficit haec terram stabilem natura perhenius,
 Iuppiter in Tauro semper talis reperitur,
 Virgine Mercurius dum stat, sit frigidus Hareus (Areus). [19r]
 Frigidus et siccus Mars et datus in Capricorno.
 Haec duo semper habent Geminas, res ventre viriles.
 Omen primus habet, infaelix ultimus extet.
 Litigiosus erit pugnax bello moriturus,
 In se terra quidam nec crescet nec minuetur,
 Nec sua proprietas datur aucta nec abbreviata
 Hinc natura manet in se quae firmiter haeret.

Unde caput sumit haec scriptio limfa revelat

Signa caput sumunt tria ex E E simul et R.
 Atque quadem quartum tenet E pater oritur ex E.
 Cancer octaviumque creator Scorpio sumit,
 R Picis (Piscis) nobis donat postrema creator.
 E E R pro se dant quadraginta duoque.
 Haec dant bis centum cum quadraginta tribusque [quatuor septuaginta]
 Proprietate sua donant haec frigus humorem
 Talia sunt semper assumpta proprietate
 Res dant faemineas versus partes Aquilonis.
 Luce quibus Venus est et Mars de nocte ministrat,

48 Octuaginta.

Separat hos Luna caput ex his excipit una,
Cancer habet Venerem, cum frigore donat humorem.
Scorpio quam cum Pisce tenet similemque reformat,
Exit Luna quibus naturam format eandem.
Cypris cum Luna stat in his duplex genus addit.
Sanguineus calor est huic qui praecedat in ortum,
Et calor immensus mentes et facta colorat.
Ergo sibi donat vires infusio Martis,
Et duplex frigus rubeum scit ferre colorem.
Postremus novit extinctum ferre colorem.
Proprietate sua nec crescunt nec miniuntur. [19v]
Hinc aqua semper habet decurrens frigus humorem.

[Section 4 Translation]

The same questions that were put forth about P are now put about T. So the table of Gemini is formed thus. One in one is duplicated into three. This is duplicated in three by reversal and it keeps to itself four, as in the name Deus. One in one is duplicated into three. This is duplicated into three by reversal and keeps to itself two, as in the name On.⁴⁹ One in one is duplicated into three and by reversal into three and it keeps to itself three, as in the name Bon. The length of the table is Deus, On, Bon, Sued, No, Nob, Deus, On, Bon, Sued, No, Bon (Nob), Deus, On, Bon, Sued, No, Nob, Deus, On, Bon. On the first day, three stars arise to appear like this: [figure]. Whoever will breathe [for the first time?] under these will live eighteen or twenty-four or thirty years. On the second day, four stars will appear, to look like this: [figure]. Whoever begins under these will live for fifteen or eighteen or twenty-one [years]. On the third day, five will appear, like this: [figure]. Whoever is born under these will live thirteen or sixteen or twenty-three [years]. On the fourth day, six will appear, like this: [figure]. Whoever takes breath under these will live eight or twelve or twenty-five years. On the fifth day, seven will appear, thus: [figure]. Whoever is born under these will live seven or seventeen or fifteen (forty) years. On the sixth day, eight stars will appear, looking like this: [figure]. Whoever is born under these will live five or thirty-two or forty-eight years. On the seventh day, nine stars will appear like this: [figure]. Whoever first breathes under these will live fifteen or eighteen or fifty years. On the eighth day, ten will appear looking like this: [figure]. Whoever is born under these will live six or twenty-six or thirty years. On the ninth day, eleven will appear, like this: [figure]. Whoever is born under these will live thirteen or twenty or forty-five [years]. On the tenth day, twelve will appear like this: [figure]. Whoever is born under these will live sixteen or twenty-three or sixty years.

[A summary of these numbers appears as a table called Gemini.]

And this rule will be greatly observed in the land where Gemini dominates. And it will have the same force in the land where Libra dominates, except that they will live two years less. And it will also hold in the land where Aquarius is in charge, except that they will live two and a half years longer. These three Gemini, Libra, and Aquarius enjoy the same nature because they are warm and wet. And so they have different significations, and one differs from another in their regions in that their lives are shortened by the amounts given above.

The same questions that were asked about T will be asked about A. So the table of Taurus is thus formed.⁵⁰

Which day	How many stars	Number of years to live
1 st	5	15, 30, or 45
2 nd	6	12, 18, or 24

⁴⁹ Greek for *Being*.

⁵⁰ The names are Deus, Leo, and Os. Across the length of the table we have Deus, Leo, Os, Sued, Ole, So, two and a half times.

3 rd	7	10, 15, or 20
4 th	8	8, 30, or 40
5 th	9	6, 45, or 60 (or 65)
6 th	10	30, 50, or 90 (or 80)
7 th	11	5, 25, or 45
8 th	12	40, 45, or 65
9 th	13	45, 48, or 63
10 th	14	28, 37, or 70
11 th	15	45, 62, or 83
12 th	16	13, 42, or 73
13 th	11 (or 17)	35, 54, or 74
14 th	18	49, 70, or 82
15 th	19	52, 57, or 105

And this rule is most greatly observed where Taurus dominates. And similarly it holds sway where Virgo dominates, except that they live one year less. And similarly it holds where Capricorn dominates, except that they live one and a half years longer. These three signs Taurus, Virgo, and Capricorn enjoy the same nature. They are cold and dry facing the South. And so they have different significations and differ from one another in their regions. And the diminution of their lives is as given above.

The same questions that were asked about A will be asked about E. So the table of Cancer is formed thus.⁵¹

Which day	How many stars	Number of years to live
1 st	4	40, 40 (or 45), or 60
2 nd	5	14, 42, or 63
3 rd	5	14, 70, or 75
4 th	6	17, 39, or 67
5 th	6	7, 21, or 82
6 th	7	12, 36 or 48
7 th	7	7, 28, or 64

⁵¹ The names are Deus, Vau, and He. Across the length of the table appears Deus, Vau, He, Sued, Vau (which is the reverse of Vau), Eh, three and a half times. The following table gives the information about Cancer.

8 th	8	2, 39, or 105
9 th	5	1, 26 (or 23) or 71
10 th	5	5, 38, or 90
11 th	6	16, 60, or 63
12 th	6	16, 40, or 64
13 th	7	14, 29 (or 21), or 74
14 th	7	14, 53, or 80
15 th	6	11, 33, or 99

And this norm will hold most greatly where Cancer dominates. And similarly it will hold where Capricorn (sic) dominates, but they will live one and half years less. And in the same way it holds in the land where Pisces dominates, except that they will live one year longer. These three signs Cancer, Scorpio, and Pisces enjoy the same nature because they are cold and wet. They have different significations and differ from each other in their regions, the diminution of their lives being as described above.

And here bright fire takes its beginning

It takes its beginning from the three signs P, R, and A, and the 3 letters [elements] give twenty-nine. [The sum of the values of the three letters is $14 + 12 + 3 = 29$.] And this is Aries and Leo, with Sagittarius joined to them, but to us is given a fiery virtue, which is warm and dry, facing the East. In these is generated a manly nature, and these three give 107 and 70 (or 90).⁵² Fire takes its beginning from the letters P, R, and A.⁵³ From the tongue of the first ones, take what the Creator has given, so that fire is given by the first, fifth, and ninth [letters of Pater Creator]. From the first is had heat, from which it dries, and therefore fire abundantly remains in these natures. Thus it approaches and thus, coming, it recedes. Therefore it holds the origin and destruction of many things.

Such a nature is given to bright fire that when Saturn is in it, just as Aries it appears, and manly things proceed from these men. And when Venus is in Leo it dries and burns. Hence this is establishing male and female things. In this way the two, male and female, are made one. The masculine is good as a goal [*in meta*] and thus the feminine is rich (or fruitful). It is warm in Sagittarius and mighty Jupiter burns, and through such men noble things proceed. Because of this property, fire cannot increase its song [*?cannia*], and it cannot be diminished with properties of fire.

⁵² That is, 177 or 197, but this doesn't seem to be consistent with the letter values for the three constellations, Aries 54, Leo 45, Sagittarius 107.

⁵³ Note that in PATER CREATOR, P is the source of Aries, the R in Pater is the source of Leo, and the following A is the source of Sagittarius.

Now Air takes the next chapter

A certain one of air begins to be by a correct given line. The three signs of the beginning are T, R, O, and these three elements give three tens.⁵⁴ And this is Gemini, Libra, and Aquarius, and they hold two hundred thirty-nine.⁵⁵ These are joined to us the power of air, which is warm and by nature moistens our body, which overflow from the wind and disappears in the sea and is opposite the part where the great Sun sinks [i.e., the West]. The upper air takes its beginning from the letters T, R, and O. First you take R, the ending of the word Creator. Then to this is added the third, seventh, and eleventh parts [of PATER CREATOR]. It first has warmth, from others which it makes moist and therefore Air abundantly remains in these natures. Thus it approaches and thus, coming, it recedes. Therefore it holds the origin and destruction of many things.

This nature thus affects moving air so that when Mars is in Gemini it appears thus, and manly deeds proceed from these men. When the Moon is in Libra it remains warm and becomes moist, and feminine things come from the womb [?] in Gemini. It precedes evil, but the final outcome is lucky. When the Sun shines in Aquarius it is warm and becomes moist, and to these two-fold men manly things are given by nature. Air neither diminishes nor grows. Who then is afraid? Neither heat nor moisture is threatened.

This section takes up Earth, spread throughout the universe.

They take their beginning from A, C, and T, which three are thirty-nine.⁵⁶ They are Taurus, Virgo, and Capricorn. These three give seventy (or eighty) with one hundred twice (or they give two hundred and three).⁵⁷ They occur to us cold and dry, facing the south where there are earthy things pertaining to women. [?] First A is taken from Pater and the others are formed from the sixth and tenth [letters of Pater Creator]. The coldness of the Earth dries us, and whatever has this cannot be diminished. Therefore it calls back to itself whatever proceeds from it. Thus it approaches and, coming, thus it recedes, and thus it holds the origin and destruction of many things. Its nature perennially affects the stable land; Jupiter in Taurus always appears thus and when Mercury is in Virgo, the air is cold. Mars in Capricorn is cold and dry. These two always have twins [two-fold?], manly things from the womb. The first has an omen; it is ultimately unlucky. He will be quarrelsome, pugnacious, and destined to die in war; in a certain land he neither grows nor is diminished, nor is this trait given in abundance nor is it cut short; it remains in the nature to which it firmly holds.

This section describes water

It takes its head from the three signs E, E and R. The word Pater holds E as its fourth [letter], and from E Cancer arises, and the creator Scorpio takes from the eighth,⁵⁸ and the

54 That is 30, which is the sum of the values of the letters T, R, and O.

55 The sum of the values of these three constellations is 239.

56 That is 39, the sum of the values of the three letters.

57 This appears to mean 270 or 280 or 203. The sum of the values for the three constellations is not any of these; it is 283.

58 The eighth letter is E.

last letter of Creator, R, gives us Pisces. E, E, and R give themselves forty-two.⁵⁹ They give two hundred forty-two (or seventy-four).⁶⁰ By their trait they give us cold and wet, such properties which they have received, and they give feminine things facing the North.

By the light of Venus and which Mars provides at night, the Moon distinguishes them and withdraws her origin from these two. Cancer has respect [? Veneram] when he gives moisture to cold. Scorpio, when he holds Pisces, is formed similarly, and the Moon goes out to whatever forms that nature. The dual nature of Cyprean Venus increases when the Moon stands in them. The blood-red heat is for the one preceding in birth, and immense heat colors thoughts and deeds. Therefore a pouring in of Mars gives manly power, and double cold knows the red color of iron. In the end he learned the destroyed color of iron. [?]⁶¹ They can neither grow nor diminish in this property. Water always has cold wetness.

59 The sum of the values of E, E, and R is 42.

60 Note that the sum of the values for Cancer, Scorpio, and Pisces is 274.

61 Maybe: in the end, the color of iron was destroyed.

[19v]

[Section 5]

Sanguinis iste caput titulus narrare docebit

Cunctarum rerum nobis dedit esse creator
Quatuor ex formis iuncturam praecipit esse
Formas inspirans ex se quas dat sua forma,
Ex formis eius dico per divisiones - scilicet divisibiles
Non unam tantum ex se, sed plura reformat.
Hinc varias format formas multas sibi formans
Exprimitur sanguis ex CRE, rerumque Creator
In qua sunt variae formae, sanguis caput est C.
Inde vias varias tenet et formas variatas
Multas dat varias formas, ex seque reformat
Principium nunquam se separat accipit ex R.
Augmentum sanguis R se videt ante retroque,
Et complementum datur illi cum boat in CRE
Nec complementum prorsus cum R sonat in RE
Non se dimittens (diminuens) forma sed forma dat illi
Augmentum C principium, permittit eidem,
Illum diffinit E quae totum sibi sumit.
E vox est quae de se gemitum gerit in se
Sumit in E metam Cre sanguis definit ex E.
Sanguis habet motum ex CRE sibi totum
Motus ex illis et totus pendet in illis.
Est sanguis forma per se calidus madidusque.
Hinc natura manens in eo nunquam variatur.
Ergo manet talis semper talisque manebit.
Principium sanguis medium capit et sibi metam
Est talis, fuerat talis, talisque manebit. [20r]
Bis septem CRE viginti sub se dat habenda.
Haec semper donant tantum quaecumque ministrant.
Sanguis habet caput hinc septem portans elementa
Haec duo bis donant, quae septuaginta reformant.
Sanguis habet varias quae dant generata figuras
Vidimus hunc varias rebus variare figuras
Cum septem nobis dat syllaba prima viginti (figuras)
Est quadraginta septem dans ultima nobis
Ergo tenet sanguis duo bis (iiii) cum septuaginta.

Hic titulus nobis iuncturam flegmatis addit

In nobis variis respectibus incipit esse

Et iunctura manens rerum iungenda Creator
 Atque manens stabilis sua per subiecta creator
 Nec sua forma perit formas alias sibi formans
 Hinc pro re res est, semper quascumque tenens res
 Hinc sine re nihil est nec vires sunt sine rebus
 In variis rebus res sese saepe reformat
 Ex re fuscata res crebro ducitur alba,
 Diversasque tenens in se procedit in illis
 Atque Creator rerum nobis mittitur ATO
 Principium rebus permultis ATO ministrat
 Mittitur hinc flema praemisso indice ex A.
 Flecma caput sumit variis aspectibus amplum.
 Aspectus dico cum sit tetragramaton ex A,
 Quod formas extra cadit et valet omnibus illis,
 Et triplici nexu gerit in se vim, dominantis
 Et triplici nexu se suscipit atque quiescit.
 Aspectum nobis nec cessat ferre secundum. [20v]
 Taurus suscepta pater A semper sibi servit.
 Corporibus flemmas nostris generatur habundans
 Pluribus et nobis semper respectibus exit.
 Principium gaudet medio sibi sumere ex T.
 Praevidet et se T videt et se saepe retroque,
 Praevidet A post se videt O quo flema quiescit.
 Flecmatis in nobis fluitantis terminus est O.
 Frigus habet flema quod humorem continet in se
 Semper tale fuit et semper tale manebit
 Illud tale dabit et semper praebuit ATO.
 Bisque decem portat cum uno quae dedit ATO.
 Et sexaginta sex syllaba prima ministrat
 Cum sex viginti Ma semper continet in se
 Bis quadraginta sex ergo flema tenebit.

In iunctis coleram rubeam titulus dedit iste

Et triplicem nexum rerum dedit ille Creator
 Rebus iungendis et quae iunguntur ab ipso
 Atque triplex nexus in iunctis non variatur
 Hoc si triplicitas ut compositio fiat
 Et triplici nexu fit compositio facta,
 Iuncturis aliis hinc sit iunctura manetque,
 Iuncturae non sunt, nisi sit iunctura liganda.
 Iuncturam dico, iuncturam quae duo iungit,
 Qualiter in calido sit siccum fiat et algor.
 Frigus prespiciens calidum facit atque madendum

Prespiciens madidum frigus dat sic quoque siccum.

{*Sidenote*: Est illud quod inest omnibus natu raliter calidum et humidum.}

Inspiciens dico sese nam quod caput illi?

Dat duplicem metam, tum tazepedeque [?tatzedegeque] semper

Est illud calidum se miscet in aera magnum. [21r]

Est casu quodam tunc hoc calidum madidumque.

Gustatui premit hoc urens siccum dat et algens.

Cum zin sit calidum calor inducatur ab igno.

{*Sidenote*: Zin est illud omnes quod naturaliter est frigidum et siccum et similatur plumbo.}

Mollitum sit zin, quamvis siccabitur ante

Et siccum dico, cum siccatur quod viridatur,

Zin cadat in Limfam, sit siccum fiet et algens.

Principium colerae rubeae semper dedit R.RE

Atque creator principium postrema dedit R.

R. rerum prima medium colerae dedit ex se

Praevidet R sese, sese videt atque videt post

Principium colera medium sibi suscipit ex R,

Rque secutura verum finis datur ex E.

Principium donat medium, finemque reformat,

Hinc medio caput est, ut principio datur illud

In se principium medium tenet et mediatum,

In medio caput est et concludit mediatum.

In se meta tenet caput ut praedicta tenebunt.

Atque triginta novem R.RE semper sibi portat.

Quae sua sunt donat, nec crescit, nec minuetur.

Bis quadraginta colera (et)septem tulit in se

C O cum tringinta sex dat Le tot michi donat,

R a ter quinque dedit eadem nobisque ministrat,

Ergo tulit colera septem cum bis quadraginta.

Melancolium titulus nobis dat habendam

Rerum coniunctis dedit ut perfectio fiat

Accipe tu rerum, quod praestitit ille creator

Non datur hoc (hunc) stabilis nobis prefectio tantum.

Sed per principium (Creator) datur hinc perfectio sola

Et per principia perfectum detinet in se

{*Sidenote*: Cre dans, ato in compositione} [21v]

Nec se diminuit, nec res hoc dat minoratas,

Nec res diminuit sed adanget, quas sua format

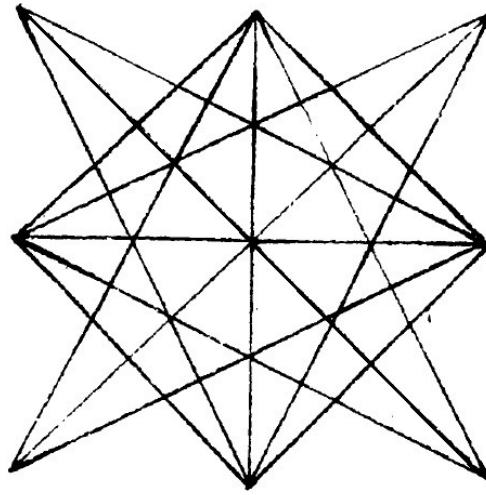
Ampliat in formis propriis quas ille ministrat.

Et perfecta (perfectam) dedit murerrotaerc data rebus

Prospiciens ex se perfectum quod dedit (datur) omne

Et punctus medius RROT se cuncta reformat.
 Se recto similem unum alii dare novit
 In simili magno magnum parvo quoque parvum.
 In longo longum similem rem detinet in se: colorem
 Et totis grossis in se grossum similatur.
 RROT prospiciens sed non sic rectificatum.
 Format postque videns similem formam quoque donat.
 Neque sequens alias lineas cum meta dat illam.
 Ergo materia sit quaedam quae sine forma
 In formis multis ex se formata ministrans
 In formam solam nec se nunc exprimit unam.
 Omnibus in formis per se datur exprimiturque
 Ex hac materia perfectio sit sine forma
 Et perfecta dedit. perfectaue singula reddit.
 Ex se prospiciens cunctus dans proprietates.
 Melancoliae sit hinc materia sumpta.
 Rerum principium cui praebuit ultima iam R.
 R dat principium medium dat, dat quoque metam
 Atque caput medium illi permittitur ex U.
 V caput est, est et medium sit et ultima cauda.
 Cui caput impletur incepto principio M.
 M caput est est et medium sit et ultima cauda
 Est U prospiciens post se dat et aufert principiumque,
 Et quinquaginta unum tulit atque dedit RUM.
 Melancolia ter quinquaginta duoque.
 Me cum triginta dedit octo Lanque novem tot XXX
 C O dat triginta VI LI tot. A tria donat [22r]
 Ergo tenet C cum quinquaginta duobus.

Ista figura pater monstrat monstratque Creator
 Sicque Creator rerum quo procedere cuncta.



Haec tria verba pater iungas rerumque Creator
 Cum triplici nexu caput in medio sibi sumat,
 Alterius quodam sic fiet forma rotunda.⁶²

⁶² Figure: large square with square formed by joining the midpoints of the large square, then inside that another square formed by joining midpoint, and then another formed by joining midpoints inside that. The large square is divided into thirteen sections across the top and thirteen sections on the left side. The corner sections are larger than the other sections. In the eleven non-corner sections across the top are the letters: c, r, e, a, t, o, r, e, r, u, m with underneath the letters a, f, g, c, l, u, f, s, s, c, ap. The pattern on the left is: p, a, t, e, r, c, r, e, a, t, or with s, i, [?], s, [?], n, l, i, s, n, su. The symbols in the corner sections may be letters.

[Section 5 Translation]

This section tells the origin of blood

The creator of all things caused us to be; he directed four of the junctures [?humors] to be from the forms; breathing from himself, he gives the forms from his own form, from his forms, I say, through divisions, that is divisible things, and he doesn't produce just one from himself, but reshapes many. Thus he forms various forms, forming many from himself. Blood is produced from CRE, of Rerum Creator in which there are many forms; the head of blood is C. From this he holds various paths and various forms, he gives many varied forms, and reshapes them from himself. The beginning is never separated; it takes up R. This addition to blood, R looks forward and back, and the completion is given when he resounds "Cre", nor is the completion made when R resounds in "Re", not diminishing the form but he gives them the form. An addition to the beginning, C, he allows it to the same one, and E defines it, taking the whole thing to himself. When it is spoken [?] Cre takes its endpoint in E and defines blood from E. Blood has all its motion from Cre. Motion comes from them and it all hangs in them. The form of blood is in itself warm and wet. Thus this nature remains in it and never changes. Therefore, thus it remains and thus it will always remain. The beginning of blood takes to itself a middle and an end, and it is thus, was thus, and will remain thus. Cre gives twice twenty-seven⁶³ having that under itself. They always give these, whatever they provide. The head of blood has, carrying in its seven elements,⁶⁴ giving out four and seventy.⁶⁵ Blood has various figures which give the generated things. So we see that the various figures vary with things. While the first syllable gives us twenty-seven,⁶⁶ the last one gives us forty-seven.⁶⁷ Therefore blood holds two two's and seventy.⁶⁸

This section tells us about the humor phlegm

The creator of all things begins to be in us by various respects, and the humor remaining to be joined, and the creator remaining stable through his own nature, nor does his form perish when he is forming other forms. Hence the essence is for the thing, always holding whatever things; hence without the essence there is nothing, nor are there men without essence. In various ways, things often reshape themselves, as when something white is produced out of something dark, and it proceeds in them holding diverse things, and the creator of all things entrusts to us ATO; ATO provides the beginning of many things. Hence phlegm is sent by a permitted sign from A. Phlegm takes its great source in various aspects. The aspect, I say, when the tetragramaton is from A, because it falls beyond the forms and strengthens them all. And by a three-fold connection it generates for itself the power of ruling, and by a three-fold connection, it gets itself up and lies at rest. It does

63 54, the sum of the values of C, R, and E.

64 Letters in *Sanguis*.

65 74, the sum of the values of S, A, N, G, U, I, and S.

66 27, the sum of the values of S, A, and N.

67 47, the sum of the values of G, U, I, and S.

68 74, the sum of 27 and 47.

not cease to bring the second aspect to us. The father of Taurus, A, always impresses (or serves) the things undertaken. The abundant phlegm is generated for our bodies and always exists for us in many respects. It rejoices to take its beginning from T. T looks forward and backward, and it looks to A and then to O, in which phlegm is at rest. In us, the ending of undulating phlegm is O. Phlegm is cold because it contains a humor in itself. It is always thus and it always will remain thus. It will give that and always hold forth ATO. It carries twice ten with one⁶⁹ which ATO gives. The first syllable provides sixty-six⁷⁰ and it contains twenty-six.⁷¹ Therefore phlegm holds twice forty-six.⁷²

This section is about reddish bile

The creator of all things gave a three-fold connection to everything, and whatever was joined by him, and the triple connection does not vary in all things. If the three-ness is such that the composition is made and the composition is made by a three-fold connection, thus the joining will be to other joinings and will remain. There are no joinings unless the joining is to be tied. A joining, I say, which joins two, such as when it is in warmth it is made dry and cold. Coldness [?] looking forward makes warmth and moisture, and coldness looking forward gives moisture to whatever is dry. {Sidenote: It is that which is in everything warm and humid by nature.} I say considering, for what is the source? It gives a twofold boundary, then “tazepedque” is always _____. [Note: it is possible that the sidenote is an attempt to define tazepedque.] What is warm mixes itself in the outer atmosphere. It is in a certain case while warm and moist. The burning one squeezes out that of taste, and cold gives dryness. When “zin” is warm, the heat comes from the fire.

{Sidenote: Zin is all that is by nature cold and dry and assimilated to lead.} Zin is soft, however much it will be dried before. I say dry when it has been dried because it grows green when it falls into water, so that it is dry and becomes cold. The letters RRT always give the beginning of reddish bile, and the last letter of “creator” gives the beginning R. R, the middle letter of “rerum” gives the first middle of bile from itself. R foresees itself; it looks at itself and looks back. Bile takes its beginning [and?] middle from R and the next R, and indeed the end is given from E. The beginning gives the middle and reshapes the end, hence the head is in the middle as it is given in the beginning; the beginning holds the middle in itself and is mediated. The head is in the middle and concludes the middle. And RRE always carries thirty-nine,⁷³ which gives these, neither more nor less. Colera bears twice forty and seven,⁷⁴ CO gives 36, LE gives 36, and RA gives three fives [15], therefore COLERA bears eighty-seven.⁷⁵

69 21, the sum of the values of A, T, and O.

70 66 is the sum of the values of F, L, E, and C, provided that the value of F is 3. This is consistent with the value for F given later.

71 26 = the sum of the values of M, and A.

72 92, the sum of 66 and 26.

73 39, the sum of the values of the letters R, R, and E

74 87, the sum of the values of the letters C, O, L, E, R, and A.

75 87, the sum of 36, 36, and 15.

This section tells us about black bile (melancholia)

He gave to all things so that perfection might be accomplished. Receive them because the creator sends them. Stable perfection is not given to us, but perfection is only given through the creator, and through the beginnings he holds the perfect in himself. {Sidenote: CRE giving, ATO in composition.} He does not destroy nor give things that are threatened, nor does he diminish things but presses them, which he forms. He increases what he provides in their own forms. And the creator⁷⁶ gives perfect things, sending out from himself because all is given, and the midpoint RROT⁷⁷ reshapes everything. He knows how to give the same to others correctly, to the great, great, and to the small, small. He retains in himself the same long thing in the long; that is, color. And to all the thick things, the thick is represented in itself.

RROT looking forward but not made straight. He creates and looking back gives the same form wherever he gives. He does not give it following other lines with the boundary. Therefore matter is whatever things are without form; in many forms giving the things formed from himself. Nor does he produce now one single form, for it is produced and given in all forms through him. Perfect matter is without form, and he has given it perfect, and one at a time they return perfect. Looking out from himself and giving all the properties.

Melancholia is thus collected matter. The beginning of all things has offered the final R. R gives the beginning, which gives the middle, which gives the end, and the head of the middle is entrusted to U. U is the middle and the tail end. When the head is completed, then M begins. M is the source, the middle and the tail end, and U looking forward after itself gives and bears away the beginning, and RUM bears and gives fifty-one.⁷⁸ Melancholia has three fifties and two.⁷⁹ ME gives thirty and eight⁸⁰ and LAN gives nine and thirty,⁸¹ and CO gives thirty and six,⁸² and LI also thirty-six,⁸³ and A gives three. Therefore it holds one hundred and fifty and two.⁸⁴

In the following figure, *pater* (“the father”) appears and so does the *creator*, and thus the creator of all things from which all comes forth.

⁷⁶ *murerrotaerc* = *creator rerum* written backwards.

⁷⁷ i.e. the middle four letters of *murerrotaerc*.

⁷⁸ 51 is the sum of the values of R, U, and M.

⁷⁹ 152, the sum of the values of M, E, L, A, N, C, O, L, I, and A.

⁸⁰ 38, the sum of the values of M and E.

⁸¹ 39, the sum of the values of L, A, and N.

⁸² 36, the sum of the values of C and O.

⁸³ 36, the sum of the values of L and I.

⁸⁴ $152 = 38 + 39 + 36 + 36 + 3$.

[Section 6]

Vim naturalem titulus demonstrat habendam

Componens solo dominio verbo faciensque
 Se mandans solo mandato cuncta creavit,
 Et formas formans ex se formas variatas
 Est naturale hic esse praebuit ex se.
 Virtutem talem quae naturalis habundat
 Quae caput assumit ex dominio naturali,
 Et non principium nata sibi sumit eadem.
 Nam formas omnes in se concludit habundans.
 Hoc naturalis perfectio stansque manensque
 Et naturalem virtutem prospicit in se,
 Inque suis formis se semper prospicit ille
 Vis naturalis ex se nunquam variatur.
 Dat naturalem virtutem quae querit ex se.
 Prima sit huic eadem, quia principium capit ex hoc.
 Respectus illi dominus praebet variatos
 Et fuit atque facit prima caelestibus illa
 Et faciens summa in terris prospicit una.
 Dicitur et virtus ad rem quae iungitur illa.
 Inque sua forma scandens dum iungitur illa
 Iungendo dico quia si valet in validata
 Scandens plus aliud unum parans faciuntque
 Virtutem fuit est et erit caeli data rebus,
 Virtus prima primo, terrenis post data rebus.
 Ergo dicamus de vi primam stationem,
 A (Sol) dum[?] prospiciens est P pollens quoque scandens
 Adversus illum qui principium dedit illi,
 Inque gradu summos septum centum nonaginta, [197]
 Haec naturali patre sumunt, dant genitalem,
 Virtutem sumens illium sibi numera tota
 Esse terque decem gradibus versus P (Aries) scandere novit,
 A (Sol) sed sic fiat semper calidus madidusque [23r]
 Inque caput quorum meritum sibi tale reformat,
 Et casu quodum virtute sit aeris illud.
 Grossatis sit et hoc, illius sitque madore.
 In se dum quid agit meritum capit hoc operando.
 Est aer calidus natura sit madidusque,
 Et naturalem naturam comprimit ex se,
 Ex se virtutem transformat se sua pollens.

A versus patrem (Aries) scandens gradibus nonaginta:
 Frigidus est, est et madidus limfa sit et illud.
 Obvius hic cui sit penetrans sit casibus illud.
 Istam naturae formam sibi detinet in se.
 Reddendo numus in tali tantum habunde,
 Dum deferuit idem in tali erga parentem [Sol versus Arietem]
 Scandens bis sexaginta gradibus datur arens
 Et calidus talis ex illo sumitur ille,
 Pressura quorum nobis semper data virtus,
 Atque fuit talis est talis semper erit sic.
 Vim naturalem cunctis formisque reformat.
 Ter [dec]em casu partes calidas madidasque,
 Argentes nonaginta partes madidasque
 Quinta siccas dedit atque calentes [Triginta]
 Patrem nobis data facta revelat [Pater]
 Et nobis talem talis data forma reformat
 Fiunt partes quae distant inter easdem
 Terque decem gradibus illarum quaeque tenetur
 Octo sunt partes .E. P. pater usque sit ha {figure like large 2, ?Sol} [creator]
 {Sidenote: Octo sunt litera P, in pater, usque ad A, in creator: Et Sa, scilicet
 Sagittarius illi .A. respondet.}
 Quaelibet illarum nobis signum dedit ortum.
 In Sagittario su xix {figure, ?Sol} sibi munus [Sol et Sagittarius]
 {figure, ?Sol} que petens P (Aries) illisque prementibus aestum,
 Hisque prementibus et calido data virtus
 Est naturalis stabilisque mancus speciebus
 Virtutem talem non solum dantibus illis.[23v]
 Quamvis principium equale permanserit illis
 Huic haec emitens sic incipit illa sequendo
 Se levat P (Ariete) gradibusque decemque novem {figure, ?Sol} [Venus et Aries]
 Et talis Venerem nobis data forma revelat
 Et talis Picem nobis data forma revelat [Venus et Piscis]
 Et {figure, ?Venus} in {figure, ?Piscis} septem levat atque viginti.
 Mercurium monstrat talis donata figura [Mercurius Virgo] {figure}
 Virginis est talis nobis donata figura {figure, ?Virgo}
 Mercuriusque tribus gradibus sit virginis altus.
 Ostendit talis Lunam nobis data forma [Luna et Taurus] {figure, ?Luna}
 Et Taurum nobis talis data forma revelat {figure, ?Taurus}
 In {figure, ? Tauro} {figure, ? Luna} gradibus tribus altior una.
 Saturnumque senem talis data forma propalat [Saturnus et Libra] {figure, ?
 Saturnus}
 Et talis Libram per se data forma figurat {figure, ?Libra}
 Ter septem gradibus {figure, ?Saturnus} {figure, ?Libra} recepit.

Ista Jovem monstrat sic circumscripta figura [Jupiter et Cancer] {figure ?Jupiter}
 Et Cancrum monstrat talis monstrata figura, {figure, ?Cancer}
 Atque tribus gradibus in {figure, ? Cancer} {figure, ?Jupiter} exit.
 Et Martem nobis talis data linea signat [Mars et Capricornus] {figure ?Mars}
 Et Capricornum nobis data forma revelat, {figure, ? Capricornus}
 Viginti gradibus octo {figure, ?Mars} vendicat illum {figure, ?Capricornus}
 Inque tribus gradibus Gemini sit testa draconis
 Rursus perque tribus gradibus Sagittarii est data cauda [Sagittarius et Sol]
 Inque loco primo designat testa draconis.
 Solem qui lineam sequitur, quam Mars dedit illi
 Et Sol per bitritum (6 gradus ante se et post se) semper Veneri dare novit,
 Per caudam Venerem lineam tu disce sequentem
 Sol Veneri Venus est, quae Mercurio sua donat,
 Inque Leone tribus gradibus sit testa draconis [Venus et Leo]
 Scandit in Aquario gradibus tribus illa (cauda) draconis.
 Mercuriusque loco post unum testa draconis
 Scitur qui lineam sequitur, quam Ciprio praestitit illi
 Is Lunae clarae post praestitit ordine tali. [Luna] [24r]

Per caudam Lunam tu discas protinus unam
 Illa sequens lineam quam Mercurius dedit ille
 Luna Jovis patri lineam donavit eandem,
 Inque tribus gradibus Saturnus testa draconis.
 Scorpio Saturnum gradibus tribus accipit unum [Scorpio Saturnus]
 Et sequitur lineam quam dat Proserpina sola
 Ergo pressura horum purumque trahente
 Donatur virtus quae naturalis habetur.

Hoc titulo scitur quid sit virtus animalis

Complendo dominus gratiae quod condidit omne
 In solo verbo nos solo mandat eodem,
 Per verbum nobis, mi fili, nunciat Estis
 Estis, mi nati, dicens, hodie genui vos,
 Vos hodie gemui ubi quaeratis, veniatis (inveni)
 Queratisque meis possessis, hoc mihi per me,
 Queratis michi me gentes respectibus addam
 In variis ponens haereditatem in illis
 Haereditatem ponens illis, variatas.
 Et sub eis formas, formas illis similitas.
 Has nebra (mare) formas omnes concludit habundae
 Telluris mete vobis do possessiones
 Ponendoque manent et stant propriam prope metam.

{*Sidenote*: [24r – 24v] Coniunctio planetarum in una forma et illis separantibus ascendentibus per terminos signorum quantum quodlibet illorum debet ascendere et quantum debet descendere per componum coniunctionem quolibet illorum existente in sua forma. Ergo nulla est specialis forma. Ergo nulla est eorum pars. Ergo non est quod in partibus contineatur. Ergo ex his omnibus constat una forma. Unde talem accipit formam.}

Extramit atque tramat, refinent metis propriatis,
Sunt omnes facies, omnes stabiles, mihi formae
Et facies stabiles, sed rex ego sum solidatus
Sumque manens regnis et constitutus in istis
Isto consistens regno mundos super omnes
Proponensque meum iussum mundos super omnes
Adduco vobis ego de me vos super omnes.
Vos per vos de me vestros natos super illos.
Me cognosco meae vobis gloriae dare partem
Deque mea gloria mihi noscite reddere per me. [24v]

Inque loco firmo mihi reddere participata,
Ergo virtutem libemus nos animalelem,
Et bivi iunctis animalibus haec animalis.
{*Sidenote*: Valet contra febrem erraticam scripta cum sanguine infirmantis et carta
combusta detur pulvis ad bibendum.}
Virtus narratur purans vi pondere clarans.
Scandens depuransque suas formas Orcagernoch.

Huic purum purat virtutem dans animalelem.
Dicitur huic supra ex ordinibus modo motis
Ex quo moverunt, quo sumpserunt sibi munus,
Et quo principium et quale caput tribuere.
Muneribus propriis ex principiis tribuere,
Dicitur et nebra (mare) si sit variatis iuncta
Frigida sicque madeus formas claudit variatas
Ex quarto (Cancrum) simul octavo (Scorpio), capit ex duodeno (Pice)
Dicitur atque suo quadruplex haec nomine recto,
Et quia per quadruplex haec omnia continet in se.
{*Sidenote*: Quadruplex dicitur quia ab Ariete usque Cancer sunt quatuor. A Cancre
usque ad Sorpionem sunt alia quatuor a Scorpione usque ad Picem, sunt alia quatuor et
ideo nebra nuncupatur, quadruplex propter signa.}
Occupat et maius spatium cunctis alienis.
Centum quadraginta tenens et bis duo sumit.
Hique per omne cadunt noscunt sibi sumere bis sex,
Ex illis bis sex summit triginta superstes,

Et sunt ter centum cum bis triginta patenter.
 Ergo tot partes in partes ducitur orbis.
 Nebra novem partes sumit, decimam sibi tellus,
 Aer undecimam, Ignis partem duodenam.
 Huic per maiores partes sunt signa relata,
 Quaedam miscentur aliis gradibus magis amplis.
 Hoc propter cimas est recta mente ferendum,
 Huic he[?hae] per madidum per frigus congelatiensque.
 Illarum varias formas in se glaciendo.
 Maiores reddit, quia maiores sibi sumit.
 Partes, haec ex se formas reddit variatas.
 Maiores partes, cum pars unius earum
 Occupat in maius se forma frigus aquosum [25r]
 Huic redde formas maiores sumit eisdem,
 Quam Taumus faciat, qui cunctas proprietates
 In se definuit. Hoc est siccum calidansque,

Cum calido madidum, aliis sic sit data forma,
 Pertinet huic quod sit aliis semper prior illa,
 Et cum sit prior haec quo principium sibi sumat.
 Dicamus nebra illud totum sibi donat.
 Maiores partes, quia sumit quo referatur,
 Ergo sit ut prior est aliis haec omnibus illis.
 Cum Sol descendens est ex formis variatis,
 Extrait atque trait purum purando sub illo puro
 Pondere descendens gradibus hic per Arietem
 Unum cumque decem discas tu mente referre
 Ante suam faciem purum ducens quasi fumum,

{*Sidenote*: Talis est descriptio fumi, qualis descriptio Taumi, qui concludit omnes proprietates in se. Taumus est forma per se in se quatuor continens in se qualitates calidum et siccum, calidum et humidum, frigidum et siccum, frigidum et humidum, sine forma quod comprahendi non potest. Ergo est per caliditatem quae minus adurit. Ergo est per frigiditatem quae minus congelat. Ergo aliae proprietates substantiam atenuant. Non est, ergo Taumus, non est nisi sumus, unde sumus est forma in se omnes retinens compositiones et talem habet formam.} {figure: symbol involving four dots and three line segments.}

Et fumo nebrae fit purum obvium illud
 Atque premens stringens illum purando declarat
 Iura duo iungens haec sit virtus animalis.
 Totum quassando retinendo sitque premendo,
 Atque traendo sibi retinet phebique vigore

Huic purum miscens impuris pura trahendo,
Atque trahens purum reddit formas variatas.
Haec virtus semper quae virtus est animalis,
Puraque pollente se forma consimilata,
Illis et Phaebus iam condenscendit ab uno,
Exprimit et Phaebus et plurima purat in uno.
Hoc est cum fuerit Taumo satis obuius ille.
Cur? Taumus (forma quasi sumus) caput educit, formis variatis.
Sol reddit luce cum pondere purificando
In Taumoque creat Sol cunctas proprietates
In primis clarus, quia sit siccus calidusque.

{*Sidenote*: Zebde est forma maior omnibus illis quae continentur in quatuor compositionibus, quae ex illis oriuntur, frigiditate, humiditate, ut balena drapte, quod est animal in humiliore fundo se ponens, excrementa aquatica in se suscipit. Quae super se congelantur. Huic conicimus omnes mentes qui alicubi continentur. Ex illo animali exordium habere.}

Se calido iungit hoc sit siccoque calore.
Hic prae se ducens pollensque per aera transit,
Illum depurans, hoc purum munificetur.[25v]

Taumo quod fiet succoso cumque calore,
Incedens per aquam superam, purumque trahendo,
Stringens est illud purum aliudque trahendo,
Purum quod purum fit et algens atque madens est.
Excedens metas telluris pondere Phaebus.
Postremis gradibus descendens ex Ariete.
Is tribus et stringens se terra pondere librans,
Seque super terram purans purumque trahendo
De non purato purum purumque trahendo
Ex se reddit ei quod virtus est animalis
Et quia telluris virtus est frigida sicca.
In se detinuit fluidum algore liquorem,
Ex sicco tali fit tali forma liquore,
Et formam dico quae sicco fecit in illa.
Haec ex se formas multas fecit variatas.
Hoc quia Taumus habet caput ex cunctis alienis
Taliter et Taumus sit Phaebo purificatus.
Sic depuratus cunctis sit Taumus in illis
Quilibet illorum formatur vis genitiva,
Atque tribus gradibus Cipris descendit ab alto
Pondere constringens in Picis sicque premendo

Viginti septem Virgo. Cillenius heros,
 Descendendo capit, premit et se purificando
 Viginti septem descendens occupat una
 Luna virum Taurum se purans atque premendo
 Viginti septem Saturnum Libra recepit,
 Descendentem per pondus puransque premens se
 Viginti septem descendens Jupiter ingens
 In Cancro premit et se sese clarificando,
 Terque novem Gemini draconis testa recepit,
 Luce sui purans, purum cum pondere stringens,
 Cauda Sagittaris visum tendit novies ter,
 Et stringit puratque premit sub pondere rursus.[26r]
 Ter novies visum susceperit testa Leonem
 Pondere seque premit purum puransque trahendo,
 Terque novem cauda descendens tendit in Urna,
 Pondere depuransque premens purumque trahendo.
 Terque caput delabens Scorpio cepit,
 Atque trahens purum depurat pondere labens.
 Estque nota dignum variis respectibus illi
 Bis sexaginta minus uno scandens iussi,
 Omnes hi prima facie Aduac⁸⁵ vocitantur,
 Altera sit facies milsinus [?] nomine dictus,
 Bis sextaginta per se concludit habunde
 In descendendo nobis facies fuit ista.
 Tertia sit facies in se[?] monstrata perhennis
 Et tum viginti centum in se capit unum.

{*Sidenote*: [26r – 26v] Describit Saturnum. Annus est in principio quando Saturnus est iuxta primum gradum Arietis. Est quod Saturnus perficit cursum suum in 30 annis est quod sunt 12 signa. Et quolibet illorum in se habet 30 gradus.

Est quod 30 gradus sunt trecentum et lx. Ergo Saturnus currit xxx vicibus ccc et lx gradus. Ergo hi omnes sunt x milia et octo centum. Ergo esti habent principium, medium, et finem. Ergo principium quaedam pars est per se. Ergo est tria milia et sexcentum quae perficit Saturnus in x annis. Ergo omnia ista habent principium, medium, et finem. Ergo principium quaedam pars est. Ergo continet milla et biscentum quae continet Saturnus in tribus annis et tertia parte unius anni. Ergo omnia ista habent principium, medium et finem. Ergo quaedem pars per se est principium. Ergo continet quatuor .c. partes, quae continet Saturnus in uno anno et in tertia parte 3 partis unius anni. Ergo tertia pars anni est pars per se quae concludit in se c et xxti partes. Ergo tertia pars tertiae partis unius anni continet in se xl. Ergo ista xl minus quatuor c perficiunt ccc et lx quae annus continet in se. Ergo in uno anno et xl diebus continet cccc et partes Saturnus. Ergo quaelibet illarum

85 *Cauda* backwards.

habet principium, medium et finem. Ergo principium quaedam pars est per se. Ergo xliiii partes et 3^a pars tertiae partis unius partis, quae Saturnus continet in uno mense et in 3^a parte unius mensis. Ergo ista habent principium, medium, et finem. Ergo principium quaedam pars est per se. Ergo est xliiii et dimidium et tertia pars unius dimidii et tertia pars tertiae partis, tertiae partis unius partis, quae Saturnus continet in tertia parte unius mensis et in 3^a parte tertiae partis unius mensis. Ergo ista habent principium, medium, et finem. Ergo principium quaedam pars est per se. Ergo est quatuor et dimidium et[?] tertia pars dimidii et tertia pars tertiae dimidii et tertia pars tertiae partis unius dimidii et tertia pars tertiae partis tertia partis tertia tertiae tertiae partis, tertia tertiae tertiae tertiae partis, tertia tertiae tertiae tertiae partis unius partis quae Saturnus continet. }

Est omnis signi gradibus quod lux datur anni
 Annus habet medium, caput in se, sic quoque metam
 Ergo loco Phaebus delapsus stans in eodem
 Prae se conducit ergo purum quasi sumum
 Ergo sunt omnes alii puro similati.

Hic titulus monstrat quid sit vis spiritualis

Omnipotens dominus virtutes vi capit in se
 Omnes et dat eas, in se concludit easdem,
 Non est quid praestans virtutem quod sibi scindat
 Nec sic concludit, quin vis sua dans alienas
 Nam Rex est in se concludens omnia regna
 In se qui ex se enucleat omnia regna
 Regum Rex in se, rex Regum pacificatus
 Cunctorum dominus, dominus Rex atque perhenius
 Rexque super dominos dominus Rex atque perhenius
 Rexque diu durans et Rex immobilis in se
 Immotus pressus subpressus Rexque benignus
 Subpressusque pius caeli Rex Rexque benignus [26v]
 Rexque pius caeli, caelis Rex glorificatus
 Rex gloriae caelis in regno glorificatus
 Rexque meo regno per regnum clarificatus
 Inque meo regno clarus pater et moderatus
 Atque pater solus qui solus cuncta gubernat
 Non me dimittens, nomen michi sumo secundum
 Sumque Creator disponens et cuncta gubernans
 Sum rerum moderans unus qui spectat in omni,
 Estis sed dixi, vos initiati genuinos
 Ergo dei nati vos estis, nam genu vos
 Ergo dei nati vos estis. Ceu deus ergo
 Omnes excelsi filii dicit estis ego dixi,
 Excelsique dei filii, mea regna petatis

Vosque mihi per me adducendo mea regna
 Non solum ducens sed ducendo mihi totum
 Per bis sex partes me separo nomine cum sit
 Et partes illae Satirac⁸⁶ sunt nomine dictae.
 Est quod non ego sum me per subiecta minorans
 Nosco deos cunctos alios similes michi per me
 Cur rebus cunctis petitis sanando, forando
 Omne quod est totum in presens et michi ducens.
 Omnia sunt vobis praesentia, vos mihi visa.
 Estis visa michi michi haec ducentia per me.
 Praesenti regnoque meo quae sunt similata
 Formae sunt cum materiis quae cuncta tenebunt.
 Secernunt ex his et in his per me capiendo.
 Haec cum conveniunt metis claudant et in illis
 Sunt metae de me per me totumque per ortum
 Atque tenent in eis cum primum primum hereditat
 Atque tenent in se primum, non dant quod in illis
 Est primum sed ceu primum dant hereditatem.
 Est illud donans cum de me divido partes
 Vos ita de vobis partes vestris datis esse. [27r]
 Non est pars ideo ceu nunc substantia magna
 Naec[?Nec] partes alique sua nunc subiecta minorant.
 Me non diminuens esse partes dare de me,
 Omnes res iste semper clauduntur in uno
 Unde *Oicaro*⁸⁷ supradictio nunc voritur.
 Omnibus et nobis se supradictio spargens
 Non est diminuens totumque recolligit uno
 Estis vos alii sic omnem recoligendo.
 Partes in quodam per se dans quilibet unam,
 Partem hereditas ceu dispergatur in uno.
 Est quantum uno similes vos Regibus estis.
 Ergo dicamus ex *aeretretap*⁸⁸ quod in uno
 Scandit et illorum prae se purum tulit omne.
 Dimittens illud purum in partis eorum
 Omnis sede manent in forma quam dedit his Rex.
 Isque premens illud de se forma mediate.
 Hoc tantum quando est in se conspiciendo
 Adversus nomen proprium pressamque per illam [i.e., pressuram]
 Illud permansit remanens ceu corpus in unum
 Bivis signatum signis, huic spiritualis.

86 *caritas* backwards.

87 *?Oratio* backwards.

88 *pater terea* backwards.

Complementum habet virtus nec se movet illa.
 Ex illo spectat quod se quatiatur et illam.
 Ascendendo caput sumit ex E, prae Aerc⁸⁹
 Apellens illum prae se purum cadit ex E.
 In purm mittens illam quantum sua scandens
 In medioque videns pater in quid quale simulque.
 Quale suum videt hoc purum purumque premendo.
 In quodam purum pressit, huic vis spiritulais
 Completum cepit.
 Ex R principium versus .C. pellit, eum R
 Prae se ducit eum purum veniens quid in illud
 Quale videns quale perfectum dat spiritali
 R que loco mittens quantum scandens fuit illud [27v]
 Aspiciens C. C scandens quantumque loco se
 Debet ducendo purum quid quale videndo
 Quale videns medio, quid complet spirituale
 C R prospiciens illium pellens quoque purum
 Prae se scandens quamque decet purumque remittens
 In propria sede, quid quale videns capit Autum⁹⁰
 Prospiciens R E pellens illum quoque purum
 Prae se scandens dimittens quantumque decet se
 Est quid quale videns medio purum veniendo [i.e., invice]
 In propria sede vim complet spiritualement
 Prospiciens E T pellens illumque decet se
 Illum dimittens in sede sibi propriata
 Et quid quale videns ex se dat spiritali.
 Perfectum mittens illam cum quando locoque
 Atque modo tali caudam capit aspiciendo
 Unum dans aliud, quod bis sex donat utrumque.
 Huic isto medio fit et A huic P fit et inde.
 Quae sunt quid quale completur corpus in unum
 Primi parte caput faciem capit ex Arietis.
 Ex Tauro collum cum gutture metaque nodus
 Ex Gemini spatulas et brachia sic quoque palmas
 Splenem Cancer habet, costas cum pectore ventrem
 Et cum corde latus Leo vendicat et sibi dorsum
 Viscera Virgo tenet intus totium stomaciumque
 Libra tenet lumbos, ventrem post umbilicumque
 Cum virga, pectus, anchas simul ilia, nares
 Scorpio testiculos cum venis tota verenda
 Amplam vestram cum venis cruraque longa

89 ?Crea backwards.

90 ?mutua backwards.

Crura Sagittarius ex renibus accipit ille
Egoceron genua tota cum partibus horum
Imas cum medio semper capit, Urna cavillas
Atque pedes, Picis semper cum partibus horum
Diagnoc in hoc tunc vim illuminat esse.
{*Sidenote*: Congregatio planetarum in una forma.} [28r]
Ergo tam quoddam sunt ista tenentia corpus,
Ergo non donans est ullum corpus eorum
Est ergo corpus pars nunc cuiuslibet horum
Ergo principio sed fit nunc corpus in unum
Ergo monstretur vobis sic forma parata.

[Section 6 Translation]

This part explains about having natural force

He created all things, arranging them by his unique word and making them, committing himself by his own command, and forming the various forms from himself; it is his nature to give existence from himself. The natural world overflows with that strength which the head (source) receives from the Lord, and the origin did not take the things that were born from him. For the overflowing one included all the forms in himself. This perfection of nature, standing and remaining, provides natural strength in itself and so always provides itself in the forms. Natural force never varies from itself. He gives the natural strength which he can from itself. Thus it is the first, because it takes its origin from him. The respected Lord there supplies variety, and he was, and he makes the first things for the heavens and, acting, he looks down from the heights on the earth. It is commanded, and virtue is joined to the thing, and rising while it is joined to its form. I speak of being joined because if it is made strong then rising, preparing one more of the other, and they make virtue. At first the first virtue was, is, and will be given to the things of heaven, and then it is given to earthly things. Therefore let us say, with A (Sol) looking toward the first position of power, P is strong when rising opposite that which gave it birth, and at its highest step one hundred ninety-seven; these take from the father of nature and they give fruitfulness, taking this strength in its total number to be three hundred steps it (A or Sol) can rise opposite P (Aries), but thus it is made warm and wet, and into the source of those whose favor he thus shapes, and by chance it is, by a certain virtue, something of air. This would be for the immature, and it is their moisture. In himself, whatever benefit he gives, he takes this way of working.

By nature, air is warm and moist, strong in itself it transforms strength from itself. Opposite the father, he (Aries) rises ninety steps and is cold and is soaking wet. On the way, it is like those it passes. Forming this kind of nature, it retains its own nature. Abundantly rendering such service, while still behaving the same toward his parent (Sol opposite Aries) rising twice sixty (120) steps, it becomes very dry. And the heat is removed from him. In the composition of these, strength is always given to us, and thus it was and thus it will always be. He forms natural force by all the forms. It happens that the warm and wet parts number three tens (30) while the cold and wet parts number ninety (90).

He gives thirty that are dry and warm; the father reveals these things to us.

And for us, each given form shapes its own kind. Parts are made which differ from each other. Whatever of them is held, it is by thirty steps. There are eight parts from P in *pater* up to A {figure like a large 2, which may stand for Sol}, whichever of them gives us the source constellation.

{Sidenote: There are eight letters from P in *pater* to A in *creator*; and Sa, Sagittarius, corresponds with A.}

In Sagittarius, nineteen are of benefit to him {figure, ?Sol} and P (Aries) seeking the heat by pressing them, and pressing them out, strength is given to heat. {Sol and Sagittarius}

It is natural and stable but imperfect for the species, not only for those giving such strength.

Whatever the beginning, it will remain the same, sending out these things; thus it starts the one following. Sol raises itself ten and nine [19] steps from Aries. {Venus and Aries}

And so the form given to us reveals Venus, and so the form given to us reveals Pisces.
{Venus and Pisces}

And (Venus) in (Pisces). Then it rises by twenty-seven.

The given figure thus shows Mercury. {Mercury and Virgo}

Thus the figure of Virgo is given to us, and Mercury is three steps higher than Virgo.

Thus the form given to us shows the Moon. {Moon and Taurus}

And the form reveals to us Taurus; in Taurus, the Moon is three steps higher. And thus the form given reveals old man Saturn. {Saturn and Libra}

And thus the form given depicts Libra; Saturn receives three times seven [21] steps from Libra. The defined figure shows Jupiter. {Jupiter and Cancer}

And thus the demonstrated figure shows Cancer, and Jupiter is three steps from Cancer. And the lines given to us signify Mars. {Mars and Capricorn}

And the form given to us reveals Capricorn, and Mars offers Capricorn twenty-eight [28] steps and in three steps of Gemini is the shell of the dragon. The tail (of the dragon) is given three steps back. {Sagittarius and Sol}

And in the first position it designates the shell of the dragon. Following the line to the Sun, as Mars gives it to him, and the Sun always gives Venus twice three (6 steps before and after). Through the tail you see the line following Venus. The Sun of Venus is Venus, which gives to Mercury, and in Leo, by three steps, is the shell of the dragon. {Venus and Leo}

The tail of the dragon rises in Aquarius three steps, and Mercury is one after the shell of the dragon. Whoever follows the line will be known, as it is presented to the Cyprean goddess (Venus); in this order, that of the bright Moon is present.
{Luna}

Through the tail you immediately perceive the one Moon; she is following the line which Mercury gives. The Moon gives the same to Father Jove, and in three steps Saturn, the shell of the dragon. In three steps Scorpio receives Saturn.
{Scorpio, Saturn}

And he follows the line which lonely Proserpina gives, so that, by their pressing together and the drawing of the clear sky, natural strength is given.

This part tells what animal strength is

By the fulfilling of grace, which created everything, the Lord in his own word sent us forth, through the word he said to us as sons, you are, my sons, saying, you are my sons; today I have borne you. Today I have borne you that wherever you seek you may come, and you will strive for my possessions, what pertains to me, through me. You will seek my peoples; I will add to your inheritance in various ways, expanding your inheritance in them, putting forth the inheritance to them, and under these, the various forms, the forms assimilated to them. The sea holds all the forms abundantly. I give you the possessions at the boundary of the earth, and by putting forth, they will stand and remain near the exact boundary. They go beyond and across; they keep to their own boundaries.

{*Sidenote:* The conjunction of the planets in one form and their separate ascents through the boundaries of the constellations and whichever of them ought to ascend and how much they should descend through composition, whichever of them exist in their own forms. Therefore there is no *forma specialis*. Therefore there is no part of them. Therefore it is not what is contained within the parts. Therefore one form holds for all of these.}

All the appearances, all stable things, are forms to me, and stable appearances, but I am the established king and I remain in the kingdoms and am constituted in them, establishing this kingdom over all worlds, setting forth my law over all worlds. I bring to you from me that you are over all. Through you, from me, your sons are over all. I know that I give you a part in my glory, and you should remember to give back to me from my glory.

And in a firm place the shares return to me; so let us tell of animal strength and that of the animal, by a two-way joining.

{*Sidenote:* It is effective against an erratic fever, written with the blood of the sick person and, when the paper is burned, it is made into a powder for drinking.}

Strength is said to be pure, shining with a heavy force; Orcagernoch rising and purifying its forms. So it purifies pure strength, giving life [*animalem*]. Thus it is said to be beyond measure out of the ordained motions by which they move, in which they take up their function, and to which they assign beginning and source. They are assigned their own functions from their beginnings. And it is called nebra if it is joined to various things, is cold, and being variously wet includes the forms from the fourth (Cancer) also the eighth (Scorpio), and takes from the twelfth (Pisces) and is correctly called fourfold. And because of being fourfold, it contains everything in itself.

{*Sidenote:* It is called fourfold because from Aries to Cancer there are four, and Cancer to Scorpio is another four, and the four from Scorpio to Pisces is another four, and so nebra is called fourfold because of the constellations.}

And it takes up a greater space than all the others; it takes one hundred and forty and twice two [144]. They fall through everything, and take up twice six [12], and there are present from them twice six times thirty [360] and they are clearly three hundred with twice thirty [360]. Therefore such a number of parts is led in the parts of the circle.

Nebra takes nine parts, the earth takes ten, air takes eleven, and fire twelve. So most of the constellations are related, and some are mixed with other, broader steps. Because of the *__[cimas]* this must be borne with a correct attitude. So *__[he]* through wet and congealing through cold, to the freezing of their various forms. It gives back more because it takes up more parts, which bring forth a variety of forms. Most become greater in volume when the cold becomes watery. So it takes more forms to return the same, which Taumus makes, who defines all properties in himself.

{*Sidenote:* This is the description of steam as well as of Taumus who includes all properties within himself. Taumus is form in himself, containing in himself the four qualities: warm and dry, warm and moist, cold and dry, cold and moist, without form, which cannot be comprehended. Therefore it is through warmth which burns less. Therefore it is through coldness which congeals less. So the other properties diminish the substance. Therefore it is not Taumus unless it is the highest, from which the highest is the form, retaining in itself all compositions, and it has such a form. [symbol involving four dots and three line segments.]}

This one is dry and warm, with wet warmth, thus forms are given to others, thus it pertains to that which is always prior to it, and when something is prior to something else it is the beginning for that something else.

We say that nebra gives everything from itself. For the most part, because it takes where it is returned, it is as if prior to all these others. When the Sun descends from the various forms, it goes out and goes across the pure, while the pure beneath him is being purified by weight, descending by eleven steps through Aries, and you learn to call to mind going before his pure appearance like steam, and by the steam of nebra it is made pure and pressing, straining, it declares the twofold joining; this is animal strength.

{*Sidenote:* Zebde is the form greater than all these, which is contained in four compositions, which arises from these, coldness and humidity, such as the whale [*? balena drapte*] which is an animal living in the lowest part, that receives the aquatic excess [*excrementa aquatica*] into itself. Those above it are frozen together. Thus we unite all minds contained anywhere. From this animal they take their beginning.}

All by shaking, retaining, pressing and dragging retain for themselves and by the vigor of Phaebus. Thus mixing the pure with impure, by drawing and dragging the pure, it gives back varied forms. This strength is always animal strength, pure, and making the form

similarly strong. Phaebus always condenses from one and squeezes out and purifies many in one.

This is when it was clear enough to Taumus. Why? Taumus, a form as we are, brings into being the source in various forms. The Sun gives out its light with heavy purification on Taumus and the Sun creates all the properties. At first it is clear, because it is dry and warm. It joins itself by heat and dry warmth. Strong and leading from himself he goes through the air, purifying it; this pure thing is made bountiful.

Because it is made by vigorous Taumus and with heat, advancing through the water above and drawing the pure, it is compressing that pure thing and drawing another, the pure is made cold and is wet. Phaebus exceeds the boundaries of the earth by weight, in his final steps descending from Aries, and compressing himself by the weighty earth he balances, and purifying over the earth, and by drawing the pure, not the pure from the purified, and by drawing the pure, he returns to it from himself that which is animal virtue because the virtue of the earth is cold, dry. It retains within itself by cold the wet fluid, and thus from dryness such a wet form is made, and I call a form that which works in it by dryness. He makes many various forms from himself. This is because Taumus has his source from all the others and so Taumus is purified by Phaebus. Thus Taumus is purified in all these, whatever is formed by generative force, and the Cyprean goddess (Venus) descends three steps from on high, constricting the weight in Pisces and pressing Virgo by twenty-seven. The Cillenian heroine seizes by descending, presses, and, purifying herself, occupies twenty-seven by descending; the Moon purifies the Taurus man and by pressing 27. Libra receives Saturn, descending through weight and purifying and pressing; huge Jupiter descending twenty-seven, presses in Cancer and in clarification of himself, and the shell of the dragon receives three nines (27) of Gemini, purifying by its own light, compressing the pure with weight. The tail of Sagittarius offers a vision of nine threes (27), and binds, purifies, and presses back under the weight. The shell undertakes three nines (27) so that Leo is seen and by weight presses the pure and the purifying by dragging, the tail descending three nines (27) goes toward the water vessel [Aquarius], purifying by weight and pressing and dragging the pure. And three times Scorpio, descending, takes his source and dragging the pure, sliding, it purifies by weight. And this is noteworthy in various respects: climbing by ordinance twice sixty minus one (119), all these by their first face are called “aduac” (*cauda* backwards) and the second face has the name “milsinus” [?]. Twice sixty abundantly includes within itself; this was the appearance in descending to us. The third face is shown perpetually and then one in itself seizes one hundred twenty.

{*Sidenote*: This describes Saturn. The year begins when Saturn is next to the first step of Aries. Saturn completes the circuit in 30 years because there are 12 constellations. Each of them has 30 steps, so that the thirty steps make three hundred and sixty. Therefore Saturn travels through 30 positions in 360 steps. Therefore they are all ten thousand eight

hundred.⁹¹ Therefore each of these has a beginning, a middle, and an end. The beginning is one part in itself, so Saturn completes 3,600 in 10 years.⁹² All of these have a beginning, a middle, and an end, so there are 1,200 which Saturn contains in 3 and one-third years. Each of these has a beginning, a middle, and an end, so the beginning would contain 400 parts, which Saturn contains in 1 year and one-third of one-third of a year. A third of a year is itself a part and contains 120 parts, so one third of a third of a year contains 40. Take this 40 away from 400 and you get 360, which is one year. So in one year and 40 days Saturn contains 400 parts. Each of these has a beginning, a middle, and an end, so 44 parts and a third part of a third of a part, which Saturn contains in 1 month and a third part of a month.⁹³ Each of these has a beginning, a middle, and an end, so the beginning is 14 and a half and a third of a half of one,⁹⁴ which Saturn contains in one-third of a month and a third of a third of a month. Each of these has a beginning, a middle, and an end, and each of these is 4 and a half and the third part of a half and the third part of a half and the third part of a third part of one half and a third part of a third part, a third of a third of a third part, a third of a third of a third part, a third of a third of a third of a third part, a third of a third of a third of a third part of one part which Saturn contains.}

It is by the steps of every constellation that light is given to the year. A year has a middle, a head, and an end. Therefore fallen Phaebus, standing in the same place, leads forward as if the most pure, and therefore all the others are similar in purity.

This section shows what spiritual strength is

The omnipotent Lord seizes by force the virtues in himself and gives them all, the same ones that he includes in himself. It is not that he may be pre-eminent, because he separates virtue from himself and does not keep it so that his force is giving others. For he is King including in himself all reigns and in himself he clarifies all reigns, king of kings, peaceful king of kings, lord of all, lord king and eternal, and king over lords, lord king and eternal, king long lasting and king immovable in himself, unmoved, pressed, gentle [literally, pressed down], and benign, gentle holy king of heaven and benign king, holy king of heaven and king glorified in heaven, king glorified in his reign of the glory of heaven, and king in my reign, clarified through reign.

In my rule he is the clear and moderate father and the only father who alone governs all things, not dismissing me, and I take according to my name. I am the creator, arranging and governing all things, I alone the moderator of things, who looks upon everything, but I said you are, you are begun, I have borne you. Therefore you are sons of God, for I bore you. Therefore you are sons of God, like God. You are all sons of God from heaven and I have said you are, and as sons of God from heaven you seek my reign. And I must lead you though me, not only leading my reign but I must lead everything.

91 Seems to multiply 30 by 360 to get 10,800, but it's not clear why they would be multiplied.

92 10,800 divided by 3 = 3,600, and 30 years divided by 3 = 10 years.

93 One division step seems to be omitted. 400 divided by 3 is 133 and 1/3. 133 divided by 3 is 44 and 1/3. This seems to reach the conclusion that 133 and 1/3 divided by 3 is 44 and 1/3 of 1/3.

94 Successful division of 44 by 3, getting 14 + 1/2 + 1/3 of 1/2, which is 14 and 2/3.

I divide my name into twice six parts, and these parts are called by name Satirac [*caritas* backwards]. It is not that I am threatening myself through subjection. I, God, know that all others are similar to me. Why do you seek by healing and buying[?] ? Everything that is present to me and lasting. All things are present to you, you are seen by me. You are seen by me; these two hundred are through me. My presence and my reign, which are similar, are the forms with matter, which all things held. They separate from these and in these must be captured through me. When these come together at the boundaries, they enclose and in these there are boundaries from me and through me and through the whole creation, and they remain in them when the first inherits the first and they hold in themselves the first, nor do they give that in them. He is first but as if they give the first inheritance. Thus it is that giving he gives the parts from me. So parts are to be given from you and to you. It is not the same part, as if the substance were now greater, nor do the parts and others threaten their own subjects. To give parts from me is not diminishing me. All things are always included in one. Hence the Occaro [possibly *Oicaro*, reverse of *Oracio*] mentioned above is now swallowed up. The above mentioned sprinkling for us and for all is now diminishing and re-collects into one. You are others, thus all must be re-collected, the parts in one place giving one, as if the inheritance were scattered in one. It is how much in one you are like kings.

Therefore let us say from “aeretretap” [*pater terea* backwards] which rises in one and draws all things pure before it, dismissing the pure in their parts. They remain in the place of all in the form which the king gave them. And the form, pressing it from itself, is in the middle. When it must be observed in itself, this much opposite its own name and what is pressed out through it [*pressura*]. This remains like a body remaining in one, signed by a twofold sign, hence spiritual. Strength has its complement and does not move itself. From that he sees what is shaken, and going up he takes his source from E, before Aerc [part of *pater creator*, in reverse]; driving along ahead of him the pure, he falls from E.

Sending that into the pure, rising that amount, the father sees in the middle in what, how, and at the same time.

He sees how his own is pure and the pure is to be pressed. There he presses the pure and so spiritual force takes completion.

From R the beginning drives toward C. He leads the pure before him, coming and seeing how R gives what is perfected to the spiritual. And R sends in place, rising as much, and looks at C. C rising in as much space requires the pure to be led by[?] seeing, seeing how in the middle, which completes the spiritual. CR looking ahead, driving the pure before them, rising, ___ it is fitting and sending back the pure in its own place, however seeing it takes Autum. RE looking ahead, driving the pure before them, rising, scattering as much as is fitting, he is seeing in the middle the pure to come, i.e. one after another, in its own place, completes spiritual force.

Looking ahead ET driving, and it is fitting, scattering it each into its own place, and seeing from itself, it gives to the spiritual.

Sending the perfected with the amount and location and, in that way, it seizes the tail, looking forward, giving another one, so that he gives twice six on either hand. So in this middle A is made and then P and so on. Which are such that the body is completed in one; in the first part it takes the head and face from Aries, from Taurus the neck with the throat and boundary of the knot[?larynx], from Gemini the shoulders and the arms as far as the palms. Cancer has the spleen, the ribs, and the chest cavity. With the heart, Leo takes the side and back, Virgo takes the viscera and all that is inside and the alimentary canal. Libra has the loins and the abdomen below the navel and, with the male member, the breast, the hips together with the groin, the nose. Scorpio has the testicles with its veins and the genitals, the ample bladder with the veins and long leg. Sagitarius receives the legs from the kidneys ___[egoceron], the entire knees with their parts. Then Aquarius takes the ankles and Pisces always has the feet with their parts. ___[diagernoc] in this illustrates force.

{*Sidenote*: the congregating of the planets into one form.}

Therefore thus are the contents of the body, and so it is not giving any body of them, thus the body is now part of each of them, thus in the beginning, but now the body is made one; thus is shown to you the form prepared.

[Section 7]

Qui manet indigni dignus, digni sumus illo.
 Intelligendum intellectuque trahendum
 Sub summa caeli perfectum diffiniendo
 Ex quo permittit nobis caelestia sensu
 Sumere quae tangi non possunt corpus in unum.

{Sidenote: [28v – 29v] Qui manet indigni dignus digni sumus illo. Ille qui manet dignus ipsemet est deus quia talis descriptio ad eum pertinet istud nomen quod est h____nam. Deus tribus modis est intelligendus. Quorum primus est ita intelligendus deus primus deus superne maiestatis qui nullo tempore est alterabilis nec habuit initium nec finem et cuilibet rei exsistenti, exhibet principium et finem et sine ipso nihil potest esse et sui virtute omnes terminos in se concludit. Secundus modus est ille, qui potest dici homo, et postquam subiectio fidem habet sine peccato stare potest sine vii criminalibus et diligit propinuum suum sicut seipsum nec versus aliquod vivens iram spirat et prae omnibus deum diligit. Tertius est ille, qui formam habet nec fidei submititur, nec credit quod deus existat et credit quod non sit aliud saeculum quam istud et mundum istum diligit et alium contempnit et omni homini affectat inferre taedium, nec mali paenitet, quod perpetrat et nos lapsi sumus in his duobus extremis modis et vere possumus dici indigni illius respectu, qui semper permanet dignus qui existit deus in superna maiestate et nullum tempus est ei alterabile et possumus dici digni oratione et confessione intervenientibus, licet per baptismum prius sumpserimus fidem et vere possumus dici indigni, cum per primum patrem nostrum sumus in peccati subiectione, quia si ille qui pater noster erat carnalis non incidisset in peccato et observasset mandatum domini nostri, intellectus noster non esset duplex. Hoc est ita diffiniendum in intellectu boni et mali. Et ideo nos indigni sumus digni, indigni pro illius peccata, digni pro misericordia, quam deus erga eum exercuit et illa interveniente sumus digni ad intelligendum intellectuque trahendum, i.e. extrahendum, et sit ibi aferisis ____ quae rescindit principium _____ proprie eum _____ sumus digni sub suo ____ caeli perfectum diffiniendo et quia spiramen sumpsit a partibus caelestibus. Hoc cum nulla pars revera sit, in qua potestatem non obtineat. Maxime illam partem nobis submisit, quia exinde fuit nostra prima declinatio et quia sumus terrenam detinentes, non solummodo ipsam permittit, sed utramque, sed primo nobis caelestem. Ex quo permisit nobis caelestia sensu sumere, quae tangi non possunt. Corpus (ibi) in unum nobis permisit, ex proprio spiramine dedit ad plenum hos 4 sensus, qui est (ibi) in illud in prima constitutione et in primo ordine firmiorem iuncturam adesse, quam in terrena et sicut nos singulis diebus eam obtinemus in terrena quamdiu, vivere possumus et sumus amittentes quando morti subicimur, nos qui existimus in secunda eos linquimus revertimur in primam et illi adhaeremus in sempiternum, quia ille ex se dat eidem sensus quatuor, Auditum, visum, spiramen, intellectum. Visus multis modis est intelligendus. Primo in superna magestate

quia nihil valet subterfugere, quod ab eo non videatur. Illi omnia tempora sunt praesentia, et ipse, est respiciens bonos et malos, bonos recto corde, malos solummodo ut eos exspectet et in expectatione possint discernere eorum cor paenitens, quia si paeniteret eos omnibus modis oculis cordis inspiceret, et sicut vos alii terras possitis inspicere in corde vestro componendas, quia corde potestis componere civitatem vel opidum vel aliquod magnum quod vobis videretur esse et non esset. Ita praediffunt vobis brevem terminum in quo in hoc mundo debetis consistere et ubivis terminus potest dici habito respectu ad alterius temporis protensionem et illud tempus vel ut habeamus respectum ut illud inspiciamus, non habuit alium respectum qui nobis exsistit doctor et ipse nobis ex se exhibuit visum, visum qui viderat per cor diffusa videnda: celestia. In illis enim non erit tempus alterabile. Auditum contulit, ut solummodo has scripturas circa invigilaremus quia istae scripturae nos docebunt, qualiter in omni tempore est permansurus et qualiter in bono nos semper possumus permanere in illo tempore unde contulit auditum qui detineamus hunc constituentem: ut mala praetermittamus et bono ad haereamus.}

Nobis permisit sensus ex se dat eidem
Quatuor Auditum, Visum, Spiramen, et illum
Intellectum quem doctus sibi vellet habere.
Visum quod videat per cor diffusa videnda,
Auditum quod detineat hunc constituentem,
Spiramen de se tristis quod dapna gueratur,
Intellectum esse sciat se tempus in omne,
Perque suum nomen istos concludit in unum,
Atque sua Dama favet ut teneantur in unum,
Nec terrena datur solum cognoscere nobis.
Ergo credendum summa cepto prius esse.
Indigni unde nos nunc incepimus esse.
Est nobis alius respectus qui dedit esse.
Est ex quo sumus illius humilitate benigna,
Et non obsequo, quod nos perfecimus ante.
Illius damam nos conspiciamus in illo.
Nam sua dama manet super omne quod edidit ille.
Unus enim magnus caelis altissimus unus
Iuncturae talis, tantus supereminet omni,
Tota subest illi plebs gentes sub pedibus sunt
Ille suam libito nos legit in hereditatem,
Ordine non omnes primo cunctosque secundo
At quid nos ergo fuimus sumus aspicientes.
Ergo quid est in quo non sit diffusa potestas?
Vel sub eo quid sit quod non submittitur ergo?
Vel cur narratur? Occidam vivere praesto.
Vel cur narratur? Feriam, sanabo patenter. [29r]

Vel cur narratur? Palmas vitaro nequimus.
Ergo suam damam capimus mundo mediato,
Scandendum non est, quod non supereminet ille,
Nec descendendum quod non magis is, videt unum,
Nam nec suscepit nec metam, nec caput iste,
Nonne suus mundus per eundem constitit ergo,
Et cum per mentis oculos, tam magna videmus.
Summa moventia nobis non subsistere posse,
In cuius parte sumus illa sequentia rotam,
Et fuit, est, et erit, qua motus noster habendus.
Cumque locus primus non sit commotus ab ullo.
Alter eum sequitur, illum praeter latus unum,
Atque locum medium faciunt haec, huic dicitur horum
In medio sum, perque tuum patrem, mihi nati,
Sunt nati, cuius vero cor sistite vestrum.
Nec vitulos ex ede sua nec ovilibus haedos.
Sumite, nam semper satis est cognoscere tantum.
Si versus aliud flectamus linquimus illum,
Ergo maiori comodo studeamus habunde,
Utque locum nostrum noscendo contineamus.
Ergo vias vestras non equos ergo docebo,
Indignos, per eas nati noti tibi fient.
Inque suarum magno spero divitiarum,
Corque meum tollam cunctis vanis ab iniquis,
In cunctis seculis perdurans ergo manebo,
Prae conspectum fiam semper illius astans,
Cumque suum regnum animae perquirat habere,
Arte sua corpus, videt haec subtiliter illud,
Cum vero damam haec semper postulat huius,
Nec secus est sanitas in carne mea feculenta.
Si non consistem in vultu illius amplo,
Et vere dico vobis illum secuturis,
Ordine post primum noscetis vos loca vestra. [29v]
Stantes ut domini semper semperque manentes,
Et tales quales talis locus est petiturus,
Et similes hinc qui bis sex sedilia sedit.
Versus eum constant huic omnes aspicientes,
Ex quo sic ex quo discemus nos nisi tanto,
Namque suas aures inclinat verbula versus
Nostra super nostra quorumdam indicat unus
Nam nostros oculos sua dama preambulat omnes.
Est quis qui posset hanc in compraendere verbo?
Ergo qui sunt hi, cupiunt qui, noscere vitam.

Quique bonas cupiunt qui sunt cognoscere luces?
Pellat lingua malum, non os tangat dolus ullus,
Et sic doctrina se doctrinabit ab ista,
Angelus aut suus hunc nunquam circumdabit illa,
Illum clamabunt Iustum, quod et audiet unus.
Ergo cur videt is? Nisi visu cernat eundem?
Audit vel quare? Sua si decreta subaudit?
Vel cur spirat homo, nisi cum respirat eundem?
Si non tendat ad hunc, vel cur intelligit ergo?
Angelus ex istis ergo fit corpus in unum.
Ordine qui primo fuerant sine mortibus ergo?
Ordine post primum nostris haec ergo moventur,
Desidiis.

Confitendo sumus digni loca nostra subire,
Ut trans ducamur forma prima speciali.
Terrenis nexus adiungimus angelicales
Subiectis fit et est, quod nunquam sincopizentur
Sed non fuscata nunc fiant verbula nostra
Quomodo formetur, manifestius enucleemus,
Nam si sermo magis noster fuscatus adesset,
Quod non per dictum nostrum fieret manifestus. [30r]
De mare ceu venerem qui lumbis detulit esset
Umbilico mulier facilis tenet hanc retinendo.
Illius virtus illius fit sita lumbis.
Umbilico ventris virtus est illius huius,
Sed ne sub tenebris sint verbula nostra relata,
Ne vos in quoquam dubitatio turbet in illo.
Dicemus simile sub bivi sensibus illis
Ex quo moverunt, fuerant quo sit caput illis,
Et quid eis capimus, cur terris assimilentur.
Ergo dicamus illorum qui fuit ortus
Taliter hoc fiet, quod et esse sciatis eosdem
Est unus trono magis alto sic vocitatus.
Ioht, het, he, vau, quod tetragrammaton est vocitatum,
Et tantum nomen est nunc inefabile nobis.
Hoc Eloy nomen excelsus dicitur esse.
Dicitur Adonay semper dominus dominorum,
Et Sabaoth fertur nobis exercitium Rex.
Ya, Ya deus hoc nomen ponitur amplo
Omne quod est ad se per se deflectit eodem.
Ex Eloy visum capit, est altissimus illud,
Et per Ioht, Eloy forma transvertitur amplum.

Auditum ex Adonay domino dominorum.
Per het Adonay semper transponitur ultro.
Ex Sabaot (sic) spiramen est exercituum Rex,
Et per He Sabaot semper transponitur amplum.
Intellectum Ya Ya quo concluditur omne,
Et per Vau, Ya Ya nunc transponitur ingens.
Igitur ex Eloy visum sibi suscipit omnem
Et claro clarus semper similabitur igni.
Cur? Est excelsus nec coniungi queit ulli.
Huic semper fermet nec palpari queit ignis.
Igitur Auditum ex Adonay capit amplo,
Limfe currenti semper similabitur ille. [30v]

Cur? Claudī nequit is cum sit dominus dominorum.
Occupat hinc nebra maius cunctis alienis
Et cunctas Nathas per maius continet in se
Labilis et magna nunquam concluditur uno.
Igitur ex Sabaot spiramen suscipit ille,
Currit, currit item, spiramen quod similatur.
Huic aeri semper idem, curritque recurrit.
Cur? Non tentibilis, cum Rex exercituum sit.
Huic ex se nec se fluidus nequit is retineri.
Non est quin totum capiat, totoque recedat.
Igitur, intellectum suscipit ex Ya Ya,
Quod retinet totum telluri consimilatur.
Cur? Quia convertit ad se quod condidit omne,
Et tangi poterit et non tangi queit idem.
Qualiter? Ut valet unius tangere durans palma,
Nec tangi poterit cum iam res desiit esse.
Ergo tangibilis subtilis spiritus unus.
Hoc est cum quis velle dei complere laborat
Huic trait ex terra totumque revertitur ad se.
Ergo videt varios respectus.
Assimilatur et hoc nobis ratione patenter.
Diximus ex bivis iam sensibus ista sub una?
Forma forma formantur, in multis sic data forma,
Conformat deitas oculos claros faciesque.
Ora nares aures semper formantur eodem,
Cumque pilis capita et partes format eorum,
Et formas istas bis sex respectibus audi
Pectorum et medium caritas et colla reformat.
Exterius cunctas nexuras cum cubitis haec

Sateidem⁹⁵ pre dum sint partes posteriores,
 Et discas fieri bis sex respectibus illud.
 Format fidelitas mediatum pectoris intus,
 Interiusque manus totas dedit exteriusque, [31r]
 Et digitos cunctos et partes dum cubiti sint
 Bis senis cantus discas respectibus illud.
 Humilitas donec fuit lumbi, corda reformat.
 Epar, reticulos et cornua magna gularum,
 Et venas medias haec iuxta (cum) partibus horum.
 Taliter intendas bis sex respectibus illud
 Et format bonitas ventres cum partibus intus,
 Et venas medio oprarum quod sit et extra
 Ac nervos medios mediatis partibus horum.
 Intendas hic tu bis sex respectibus illud
 Intensibilitas medium crurum dedit esse,
 Atque modo simili format medium tibiarum.
 Interius partes cunctas et format earum.
 Est opus ut discas bis senis partibus illud
 Non separabilitas format medium tibiarum.
 Lusum cum virga, venas formatque pedesque,
 Et cartilagine cum nervis partibus horum.
 Intendas fieri bis sex respectibus illud.
 Hoc est cunctorum pars inseparabilis horum.
 Ergo non tantum quaedam pars constat eorum
 Est ergo totum de multis partibus horum.
 Ergo sic monstrat sub forma se speciali.

{*Sidenote*, 29v - 31r: Ad hanc literam spectat ut inquiratur, quod sit caput illis, quid fuit, quid est, quid erit, quid potest esse, quando est vel quid potuit esse, quando fuit, vel quid poterit esse, quando erit vel quid erit de illo quod in illis potest contineri, vel quid fuit ex illis, quae in illo continebantur. Unde author Nexoyas, qui Rex fuit India, determinat tempora et loca succincte, per materiam dicens. Qualiter materiae terminus non esset amittens, exponens literas et loca illarum et significationem earumdem, quis erat dignus, quid erat tronus magis altus vel quid sit caput illis. Consequenter respondendum est ad interrogationem quid fuit. Dicendum est igitur, quod fuit forma et est forma et erit forma per materiam in aliquis non sincopizata. Unde amici dulcissimi intendentes mihi respondenti vestris interrogationibus vobis scientibus quare sunt, vobis est intelligendum et credendum quod omnia sunt ei possibilia et nihil impossibile quod ab eo non possit perpetrari, unde dicetur vel dicebatur vel dicitur quod ex solo suo verbo omnia condidit, mandavit et creata sunt. Ergo ille solus bene summus ____ super summum tronum omne quod condidit ____ illud credendum est quod sit summus. Est ergo dignus, dignior

95 Reverse of medietas.

dignissimus super omnes dignos et semper erit eius dignitas non minorata; habundanter dicitur quid sunt in parte

dignissima et quid promeritum est, in illa parte. Consequenter dicendum est vestris interrogationibus, quid est, unde omnibus vobis inspicendum est quod a me certum tempus quaeratis, sed ne sit vobis (?nobis) adumbratum ad intelligendum super illum discutendum est, qui dominus est omnium. Ergo quid est eo maius, et ex quo a me quaeritis certum tempus, quid possim enucleare nisi certum periculum (per sonam) demonstrem, vel certum dictum quod certum locum in eo propalet, quid ergo, erit nisi nomen. Si eius Nomen nescientis, cognitio eiusdem perit, quantum ad nostrum intellectum. Ergo per cognitionem sui nominis, ipse cognoscitur. Ergo quid eius nominator, nisi sermo per illum. Ergo nomen, quicquid est conditum, fuit, ne sit nobis aliis cavillosum quod solum nomen demonstrat certam personam, facta illius, et opera et mandata et quicquid in eo debet contineri, hic est certissima ratio ad manifestandum, quod misericordia omnia comprahendit ut misericordia domini super omnia opera eius. Personam dico, qui eum demonstrat, facta illius et opera sunt caelestis dispositis: signa et planeta et elementa et compositiones et virtutes et omnia quae eis subiacent: homo et totum humanum genus. Ergo omnia haec condita sunt eius voluntate voluntas ad eius mandatum dicitur, quando ei placuit quod essemus ex quacumque parte istorum quod est eius opus et illud solummodo per sermonem perpetratur. Quid ergo melius illum cognoscet quam suam opus. Ergo opus ex eo quod fuerit opus et est opus efficarius[?] tenetur cognoscere opus et hac ratione maxime eum debemus inspicere verbo. Quid est in causa? Quia nos omnes solo verbo redidit, loca in quibus continebamur et partes in quibus continemur. Hoc recta mente intelligendum primo ordine et secundo. Rememorandum ergo est eius nomen, quia teneor vobis ostendere certam personam dignissimam. Teneor vobis certum nomen dignissimum propalare ut vos certam partem (per sonam) inspicatis. Ergo bene sum[?] eum per nomen ostendens. Quia ex suo nomine tribuit quicquid est: signa et caetera. O domine, domine dominus noster, quam admirabile est nomen tuum in universa terra. Et si duodecim signa formarentur, ex duodecim literis, operaeprecium erat ut ad vestram noticiam devolaret. Unde ille sumpserunt initium et sic unus per illas ostenderetur. Et illud nomen tribus terminis concluderet: scilicet principio, medio, et fine. Ergo quid potest esse, nisi istud nomen. Quia in isto duodecim elementa continentur. Et per illud certa persona demonstratur. Et in se continet quatuor literas per suum nomen quod eum demonstrat in persona. Sunt ibi xii quia inde habent materiam duodecim signa. {figure} Hae figurae formam demonstrant. Ioth, Het, He, Vau, quod est nomen quatuor literarum et transvoluntut a persona in nomen quod illa videretur et in uno notificaretur si maxime oculis cordis cum illis arbitrati estis magnam eius dissolutionem, scilicet signa et quae sub eis continentur. Illis non comprahensis ut in una forma subiacerent quia administant multas varias formas, hac ratione necesse erat ut subtrahentur et ut formae ex aliis formis procederent: signa similiter. Ioth ex nomine subtrahitur in tali forma {figure} et de quatuor literis quod administratur pars per partem {figure} Similiter subtrahitur ex his tribus Het, quia ex ternario habent principium. Ille est inter He quod ternarium significat. Unde medius in medio indicat venientes et recedentes iuxta suum libitum. Quia ibi inspiciet omnes terminos. Unde superius dicitur – horum in

medio sum. Similiter Vau, ternarium representat. Consequenter, in his xii literis tres termini representantur de 9 in quatuor. Usque sint xii. Quaternarium similiter complent. Transvolutio aliorum ex illis fit, ne videretur quod ipse minorari possit, sicut indigni illum loquerentur, quia si in certa persona ab iniustis notificaretur, indignitate eorundem debet ita obtegi. Quia ipse solus est ad esse pro nullis minorans. Et quamvis consentiat ex se dare in multis partibus et maxime super partes signorum, hoc nomen Eloy quod excelsus dicitur esse, maxime super partes planetarum et super superioris caeli transvolutionem, quod indicatum est adesse planetarum transcursum et ex stellis Saturninis, non solummodo Saturninis, sed etiam Lumanis, Et conclusura unius et alterius. Unde nomen altissimum quod sonat deum altum. Ideo dicitur esse excelsus hoc nomen Eloy et ex eadem ratione propter illos qui sunt indigni propter subsequens. Dicitur Adonay semper dominus dominorum. Quia ille est dominus aliorum dominorum. Ergo nihil illi potest superesse, quia ipse est absolvens et solvens quasdam partes in aliis et cuilibet tribuit suum ius commune. Ergo ipse est ad necessitatem unius partis et alterius. Ille eodem ordine et sequens illam eandem materiam ad separandum iniustos a iustis quamvis ipsemet possunt esse iusti. Sic sunt composita illorum transvolutio. Ideo et Sabaot ferit nobis exercituum Rex. Igitur in eis 4 qui sunt exponentia primum ordinem et sunt intendentia quatuor maioribus partibus esse conclusura et motus omnium aliorum. }

[Section 7 Translation]

Because he remains worthy, we unworthy ones are worthy of him. It is to be understood and drawn by the intellect, perfected under the highest heaven, by discerning, from which he permits us by a higher sense to take up those things which cannot be touched in one body.

{*Sidenote*: Because he remains worthy, we unworthy ones are worthy of him. The one who remains worthy is God himself, because this description pertains to him and to this name which is _____. [This seems to be *h_____nam.*] God can be known in three ways. The first of these is knowing that God is above all in supreme majesty and he is at no time alterable nor does he have a beginning nor an end. Whatever exists exhibits a beginning and an end, and without him [God] nothing can be, and by his strength all ends are included in him. The second way is this: whoever can be called a human being, and when a subject has faith he can stand without sin and without the seven sins and love his neighbor as himself, not breathing anger against anyone, so that he loves God before everything. The third is this. The one who has a form but does not submit to the faith and does not believe that God exists, and believes that there is no other age than this, and loves this world and scorns the other, and works to bring weariness to everyone, and does not repent of the evil he has done; and we have fallen in between these two extremes, and truly we can be said to be unworthy in respect to him who always remains worthy, who is God in supreme majesty, and no time is alterable to him. And we can be said to be worthy by the intervening of prayer and confession, and it is right that we should take up our faith through baptism, and yet we can be called unworthy because through our first father we are in subjection to sin, because if our father in the flesh had not fallen into sin and had obeyed the command of our God, our understanding would not be unreliable. This is to be defined in the understanding of good and evil.

And thus we unworthy ones are worthy, unworthy because of sin, worthy because of the mercy that God directs toward it [sin], and by that intervening we are worthy to understand and use the intellect: that is, drawing out and here taking away, which opens up the beginning ____ appropriately ____, we are worthy ____ under the perfection of ____ [? highest] heaven, and because we take our breath from the celestial parts. This is because there is, in fact, no part in which he does not obtain power. Most of all, he has submitted that part to us because from that was our first fall, and because we are holding the earthly, so not only does he permit it but, on the other hand, gives us the celestial part first. From this he has permitted us to take up, by means of the celestial sense, those things which cannot be touched. He has allowed us in one body; he gave from his own breath the fullness of the four senses, which is there in the first constitution and in the first order to be near to the stronger joining, rather than in the earthly part, and thus we may obtain it day by day on earth as long as we can live, and thus we are dismissing the time when we are subjected to death. We who appear in the second [constitution], when we resign those, we are returned to the primary, and we adhere in eternity, because he gives from himself the four senses, hearing, seeing, breathing, and discernment. Seeing is to be understood in

many ways. First, in supreme majesty, because nothing can avoid being seen by him, and all times are present to him, and he himself looks at the good and the bad, the good with the right heart, as well as the bad, and not only does he wait for the bad but they are able to discern if their heart is repentant, because if they repent, he looks upon them in all ways with the eyes of the heart, just as you can look upon the lands of another, seeing the composition in your heart, because with the heart you can make up a city or town or some great thing which will seem to you to be, even though it is not. Thus they[?] predetermine for you the short period of time in which you will dwell in this world, wherever that may be; that period of time can be said to have an extension of another time, and that time or so that we may have authority so that we may see that, and he has not had the authority of another, because he is a teacher for us, and he himself shows, from himself, vision, vision which sees through the heart by a diffuse seeing, that is, celestial. For in these things time will not be alterable. Hearing brings it about that we may investigate the scriptures because these scriptures teach us how in every time he will remain and how we can always remain in good in that time, so that hearing brings it about that we will retain this constitution: to send away evil and cling to good.}

He permits us four senses, giving them from himself: hearing, vision, breath, and that understanding about himself which the wise one wishes to have. Vision which, through the heart, sees by a diffuse seeing; hearing which should retain this constitution; breathing [?sighing] which is sad in itself because it complains of loss; understanding that he may know him to be in all time, and through his name he includes them in one, and his *dama* makes it favorable that they be held together, nor is the earthly alone given for us to know. So believing is taken up first. Thus now we unworthy ones begin to be. It is another aspect he gives us. It is from his benign humility by which we are, and not through our obedience, which we finished before. We perceive his *dama* in him, for his *dama* remains over all, which he has ordained. For one, great in the heavens, is the highest one of such a joining, so much is he above all, the nations of the nations are under his feet; by his own choice he chose us as his inheritance, not all in the first order and in the second, so that what we are looks like smoke in appearance. So what is there that is not in his widespread power or which is not submitted to him? Or why is it said, “I will fall to live at hand.”? Or why is it said, “I will strike, clearly I will heal.”? Or why is it said, “we cannot avoid his hands.”? So we take his *dama* in the present world; it is impossible to climb because there is nothing above it, nor descend, because it is not more; he sees one, for it takes up neither end nor beginning. Therefore doesn’t his world stand through him? And when we see with the eyes of the mind, then we see great things. The highest motion cannot stop us, in which part we exist, by following the wheel, and it was, is, and will be, through which our motion is abundant. And although the first place is not moved by anything, the second follows it, in front of one side [?] and these make the middle place, from which it is said of them “I am in the middle, and through your father, my sons are born to me, sons whom your heart planted.” Do not take young calves from your home nor the young of sheep, for it is always enough to know so much. If we turn away from another we will give it up, so we greatly desire with great fullness that we hold our place by knowing. So I will not teach horses your ways since they are unworthy, but through these ways sons will be made

known to you, in the great hope of his riches, and I will lift up my heart from all empty evil; so lasting in all ages, I will remain, I will be always standing in his sight, and when he asks to have the rule of my soul, my body by his skill, he accurately sees these things and his *dama*[?] truly demands these things, nor is there otherwise any cleanliness in my feculent flesh, if I did not take a stand in his wide countenance, and I say truly to you who will follow him, you will know your places, in order, from the first. So that standing always as lords and always remaining, and they are such that the place will seek, and similar to the one who sits in the twelve chairs. They all stand firm, admiring him, facing him, from whom thus we come to know ourselves, if not so greatly, for he inclines his ears to our little words, above ours, of which one indicates, for his *dama* walks before all our eyes. Who is it who can encompass this in a word? Whoever they are, they wish to know life. And who desire to know the what are the good lights? Let him drive out evil with the tongue and not let his mouth touch deceit and thus he will teach from this teaching, or his angel will never surround him in this; they will cry out that this is the just one; because one will hear. So why does he see? Unless he discern the same thing by vision? Or how does he hear? If he might understand his decrees? Or why does a person breathe if not to exhale? If he does not pay attention to this, how can he understand? So from these an angel may be in one body. Who were in the first order without death? Therefore these are moved in order, from the first, by our idleness.

By confessing we are worthy to enter our places, so that we are led through by the first kind of form[?]. We join together the imprisoned angelic ones with the subjected earthly ones; it becomes and is, because they are never cut off, but our little words are not now made dark, however it is formed; let us explain clearly, for if our darker speech were present, it could not be manifested through our words. Concerning the male, just as is the one who removes sexual love from his loins, a facile[?] woman holds this by keeping the umbilicus.[?] Its strength was placed in the loins. The strength of the womb is in the umbilicus, but may our words not be brought back under shadows, or in whatever doubt disturbs you. Similarly we speak under the double senses in which they move, they were in the place where the head is and what we seize, why they are assimilated to earth. So let us say who was their source, so were they made that you know how they are, thus it was said from the very high throne. Ioht, het, he, vau is the tetragrammaton that was pronounced and so great a name is now ineffable to us.

The name of Eloy denotes the highest. Adonay is always lord of lords. Sabbaoth comes to us as king of armies. Ya is placed as the name of the wide god.

All which is for him bows to him.

Vision takes root from Eloy, because it is the highest [sense], and through Ioht the form of Eloy is made greater. Hearing is from Adonay the lord of lords. Through Het Adonay is always changed. From Sabbaoth, king of armies, is breath, and through He, Sabbaoth is always made greater. All intellect is included in Ya, and through Vau huge Ya is changed.

Therefore from Eloy he takes all vision to himself and the bright is assimilated to bright fire. Why? It is the highest and cannot be joined to any other. Hence fire is always forming and cannot be touched.

Therefore from Adonay he amply takes hearing, so he is assimilated to running water. Why? He cannot be enclosed since he is lord of lords. He holds the sea greater than all others and through being greater he contains all __ [nathas] in himself; smooth, flowing and great, he is never contained in one.

Therefore from Sabbaoth he takes breath; he runs, it runs, the breath to which he is assimilated. Thus he is like air; he runs and runs again. Why? He cannot be held back since he is the king of armies. In addition, from him no fluid can be retained. He seizes all and recedes in all.

Therefore from Ya Ya he takes intellect which retains everything, like earth. Why? Because he turns to himself everything he built, and he cannot be touched as it cannot be touched. Just as someone's palm, being hardened, is strong enough to touch, but it cannot be touched when the thing is no longer in existence. Therefore one spirit is simply tangible. This is when someone works to fulfill the will of God, so that he draws out from the earth and it all returns to him. So he sees various respects. And clearly this is assimilated to us for a reason. Have we said from the twofold senses that this is under one? The formed things are formed by form, as the form is given in many things; God shapes the clear eyes and the face; the mouth, nose, and ears always are formed to the same, and he forms the head with its hair and all the parts, and hear these forms in twelve respects. He shapes the breast and the medium of charity and the neck, externally all the connections with the arms, the middle was before the posterior parts, and you see that this is made in twelve respects. Faithfulness forms the center of the breast and he has given all the hands, the interior and to the exterior, and all the fingers and the parts with the arm; you see twelve songs in these respects. As long as there was humility of the loins, he reshapes the heart, the liver, the little netted ones, and the great projections of the gullets, and the inside blood vessels and their adjoining parts. May you give attention to the twelve respects there. And goodness forms the stomachs with their inward parts, and the veins of which some are in the middle and some outside, and the middle nerves with their middle parts. May you give attention to the twelve respects there. Flexibility causes the middle of the legs to be, and in a similar way it forms the middle of the leg bones, and it forms all the interior parts of them. It is important that you see there the twelve respects. Separability does not form the middle of the leg bones. A game [lusum] with a staff forms the veins and feet, and the cartilages with their nerves. Note that there are twelve respects there. This is the inseparable part of them all.

So no one part of them remains great, it is the whole of their many parts. Therefore thus it shows itself under the form of the species.

{Sidenote: He looks to this letter that it be asked what is their source, what was it, what is it, what will it be, what can it be when it is it or what could it be, when was it or what will it be able to be, when will it be or in what can it be contained, or what will be from

these which are contained in it. Thus our author Nexoyas, who was King of India, briefly determines the times and places, speaking briefly through matter. He was not omitting how there is an end of matter, putting out the letters and their places and the significance of each, who was worthy, what was the very high throne, or what was the source of these. So first to respond to the question about what was. It needs to be said that the form was and is form and will be form in matter, not cut off in any others. Thus, dear friends, pay attention to me as I respond to your questions; knowing how they are, you must know and believe that all things are possible to him and nothing is impossible which cannot be perpetrated by him, whence it is said or will be said or was said that from his one word he established everything; he commanded and they were created. So he alone is highest, above the highest throne, everything that he created, so it must be believed that because he is, we are. Therefore he is worthy, very worthy, most worthy over all the worthy and always will be, his worthiness not threatened; abundantly it is said that they are in the most worthy part and whatever is in that part is made worthy. Consequently it should be said to your questions that it should be considered by you all that you are asking me about a certain time, but it is not adumbrated to us to know about what is to be destroyed, because he is lord of all. Therefore what is greater than he and from where you are asking me about a certain time, what can I explain other than a certain showing (by sound), or a certain saying which in itself reveals a certain place, what therefore except it will be, if not the name? For to one not knowing the name, the understanding perishes, so much to our intellect. So through the understanding of his name, he himself is understood. So what is his naming other than a word through him, in the measure of our intellect? Therefore the name, whoever made it, was, lest it be a source of mockery to us from others, that his name alone shows his certain person, made of him, and the works and commandments and whatever ought to be contained in him; this is the most certain reason to show, which all mercy comprehends, that the mercy of the lord is over all his works. I say person [or “by sound”], which shows it, and his works are in the arrangement of the heavens: the signs, planets, elements, compositions, virtues, and all that lie under them, the human being and the whole human race. All things were established by his will, the will is spoken in his command, when it pleased him that we should be from whatever part of them which is his work, and it was begun through word alone. What therefore is better than to understand his work? Therefore his work from that which was his work, and his efficient work are held to understand the work, and for this reason most of all we ought to consider the word.

What is the reason for this is? It is that he has given back all of us by his word alone, the places in which we are contained and the parts. This is to be understood by the right mind in the first order and in the second. Therefore his name should be remembered, because I am bound to show you a certain person, the most worthy. I am bound to pronounce to you a certain name, most worthy, so that you might look at a certain part. Therefore I am showing this to you through the name. Because from his name he grants all that is: the signs and the rest. Oh Lord, our Lord, how admirable is your name in the whole earth. And if twelve signs are formed from the twelve letters, it is worthwhile that it roll down to your fame. And thus they take their beginning and one is shown through them. And that name includes three boundaries: the beginning, the middle, and the end.

So what can it be other than this name. Because the twelve elements are contained in it, and through it a certain person is shown, and he contains in himself four letters through his name, which he demonstrates in his person. There are twelve because from them the twelve constellations have their matter. {figure}. These figures show the form. Ioth, Het, He, Vau which is the name of four letters, and they fly across from a person to the name because that one is seen and in one it is made know, if very much by the eyes of the heart you have witnessed their great elucidation, namely the constellations and whatever is contained within them. For those not included, so that they would be subject to one form, because they control many various forms, for this reason it is necessary that they be removed and all the forms proceed from others: similarly the constellations. Ioth is drawn from the name in this form {figure} and from the four letters because a part is controlled through the part {figure}. Similarly Het is derived from these three, and it has its beginning from the set of three. That one is between He, which signifies the set of three. Thus the middle in the middle indicates those active and resting according to his will. Because he sees there all the ends. Hence it was said above, I am in their midst. Similarly, Vau represents a set of three.

Consequently, in these twelve letters the ends are represented from nine into four. Thus there are twelve. Similarly, they complete a fourth. The transformation of others is made from them, so that it does not seem that it could be threatening, as the unworthy might say of them, because in a certain person it is made known by the unjust, thus it ought to be covered by their unworthiness. Because he alone is threatening to no one. And however much he may agree to give from himself in many parts and very unexpectedly above the parts of the constellations, this name Eloy, which is said to be the highest, far above the parts of the planets and the flying across of the high heaven, which is indicated to be at the passage of the planets and from the stars of Saturn, not only of Saturn but of the Luman [?], and the enclosing of one and another. Thus this very high name because it says the high God, and thus this name Eloy is said to be the highest, and for the same reason on account of those who are unworthy because of following under, Adonay is said to be Lord of Lords, because he is the lord of the other lords. Therefore nothing can be above him, because he himself is untying and tying certain parts in others and he gives his law to everyone in common. So he is of necessity of one part and another. By the same order and following the same matter he separates the unjust from the just, however much they can be unjust. Thus their flying across is composed. And Sabbaoth conveys to us king of armies. Therefore in these four who are set forth in the first order, and they are the aim of the four to be the conclusion for the four major parts and the motion for all others.}

[31r]

[Section 8]

Igitur ignorans se noscere non queit ullum
Sit quod dormivi post somnos evigilam
Humilitas de me cum per me debeat esse,
Aspiciens erit haec vel quem virtus nisi per me.
Discernens illam nam sum per tempora cuncta
Ivi in aede mea cunctos illosque vocavi
In se gaudebant in quantum nomen habebant.
Ex illis unus cur ex illis bona dixi.
Omnes in quodam quiddam servare tenemur,
Omnes gaudebant in me qui spem tenuere.
Constanter laeti fuerant sub sedibus amplis.
Iustus sum iudex fortis non provocor ira
Versus sum iudex alios, nec eis fero damna.
Ira die nulla in me permanserit ulla,
Ut parturivi iustum cepique dolorem.
Non equem repuli iustoque meo reparavi
Tronum et cunctos mundos ego examinavi
Illorum Naeda (iniquitas) recte populos animabo.
{Sidenote: Est locus ex eis in eis teneres semper materies adesse.}
Namque meis pedibus submisi cuncta creata.
Oves et prorsus boves in pecora campi
Per totos campos ergo volatilia caeli.
{Planetae qui adducunt omnia in sua praesentia bonis: signa quae semper consistunt.}
Submisi piscesque maris qui per freta currunt,
Hostibus illorum hos horum lumina feci.
Ex his subverti fuerat quod in urbe in illis
Ante meum gladium se non eritis cooperti.
Arcum subnitar, quem tendam, quem super illos
Emittam, nam corde tuli, ne submoneatis
Ex anucda (generatione) mea effetis qua sine damno [31v]
Adcuna (maledictus) [anucda and adcuna are reversals of each other], de qua buccae
sunt felle repletae,
Illorum linguis semper subsuntque dolores,
Atque labores atque dolores sulphureique.
Fumi procedentes ex his semper habentes.
Sedistis vos sede mea cum ditibus amplis,
Cum dare velletis Raimuam quae non latuere,
Vobis cumque nocens vobis non esset amicus.
Cernebant oculique mei cernendo sub ictu.

Illos vitabam qui me non noscere promti.
Exiles illos raptores pollere novi
Et paucos rapui, qui versus me retraebant.
Caumatis atque lacus peccatores pluit illos,
Et post sulphur erat illorum flatibus amplis.
Qui labebantur ex parte mei calicisque.
Sanctus ego solus in templo sanctificato. [32r]
Una sedes mea est in cuncti sedilia summa,
Et super exiles nostri sunt aspicientes.
Visus qui palpant nequitiisque suorum.
Ergo mei non palpabiles fuerant et eorum
Et prius hoc fuerat quam taedia ferre sciebant.
Post sunt palpabiles illos aliique sequentes,
Scilicet auditus et cum spiramine sensus
Iustos non equosque vocavi iura replebo.
Qualiter est? Peperi ius concepique dolorem.
Partibus ex quibus [?] meis ex me repuli sed iniquum,
Iusticiam quando iustos ad me revocavi,
Cum mundus totus fuerat sine partibus illis
Et partes cuncto [?cuncte] similes fuerant velut una,
Solum me iustum dicens ab eis retrahendo.
Iustitiam pepari cum libens feci eosdem
Illos et feci servitium mihi ferrent.
Ergo non fuerant illi mundo nisi quodam.
Ergo cum deservirent illi nisi soli.
Ergo qui fuerat mundi dominus nisi qui sum?
Qualiter hoc fuerat cum concepique dolorem?
Cum me sprenerunt illorum sic loca vidi.
Qualiter eduxi fuerat multum quod iniquum?
Hoc est quando locis exclusi propter iniquum,
Et cur liquerunt illis cum non opus esset.
Hos ergo cum produxi vocitatus eosdem;
Ergo vocabuntur quo quo fuerant nisi pulsi?
Audiat in regno quid dicat qui tulit aures.
Unus perque meum nomen in nominibus Yole[*Eloy* backwards];
Yonada[*Adonay* backwards] sunt excelsa dominus dominorum.
Virtutum dominus libravi pollice limfas
Cunctos et palma caelos ex ordine iunxi.
Est tu quo Lebicul ignis sermone relatus
Vestris, flammis longas scintillando remittit. [32v]
Hora qui (media) semper revolas et ab ortu
Tendis in occasum, qui semper territus exstas
Qui flammis proiicis prete flammis quoque poste.

Isti sunt tecum et habes consortia tecum.
 Istam quamque tenes naturam sunt retinentes.
 Anat, cethaz, cora simam, nertac, lenas, pertac,
 Thenas, acu, vuspoc, sco, ceth, barcam, haran, telib,
 Machim, miraf, suef, mumchaeiar, mobaa, darum,
 Navano, damarcus, fortunatus, curiatus, malfatus,
 Adraanus, azalicus, nisram, minran, nabur, amarfari,
 Iafac, estis tot vos quo numerus fert
 Officio quodam iuncti, simul ordine quodam,
 Semper dapnantes vos estis partibus ignis,
 Nanque meo vultu fuerat me cernere posse,
 Huic ex vobis vobis me cernentibus ipsum,
 Obliquo cur dans naturam pro capiando
 Principium nunquam tollit quod suscipit illud.
 Contrarium nec contrario in se queit esse
 Unum. Cur lineam vos hanc estis secuturi?
 Per numerum cum per quid semper quale refertur,
 Perque decem quale semper contendit in altum,
 Et sic quid sequitur, quantum de se videt usquam.
 Unum fert unum per se bis quinque simulque,
 Atque decem centum, centum sic mille reportant.
 Mille ferunt mille decies quae milia centum.
 Ergo tot fuerant, cum scandit in ordine quale.
 Ergo nominibus unum sint A quadraginta,
 A pro quo capitur pro quali quod tria potat
 Ergo per quale ex se veniunt tria centum
 Viginti, quorum quoddam bis quinque resumit,
 Atque decem centum, centum sic mille reportant,
 Quamlibet et lineam quali sic multiplicando
 Et quid quale vident in quantum sunt numerata. [33r]
 Quaelibet illarum lineam sequitur numerorum.
 Ergo cum fuerant me per transversa videntes
 Cuncti quo possuit ergo consistere in unum,
 Unus in his ergo non es dignatus adesse.
 Unus ego semper durans sum nomen in istud,
 Omnibus illorum lineis cum bis duo desint
 Septima fit linea quae G permansit habenda,
 Et talis vobis G monstrat facta figura {figure like a Z}
 Atque sequens illam post tres vobis data sit K.
 Pro K sit talis semper monstrata figura {figure like a capital psi}
 Undecimoque loco post K quae ponitur est X.
 X talis vobis monstrat monstrata figura {figure like a large numeral four}
 Bissenoque loco Y est quae consequitur X.

Et talis vobis pro Y est nunc data forma {a curvier X}
Et genitor sapiens semper tu suscipe per G,
Per gentor[?genitos] semper caelos tu suscipe magnos,
Per K vos karitas discatis mente referre.
Unius bis sex partes tu per karitas scis.
Unum tu semper per X intellige cantus.
Unus per Z dominum quendam in partibus horum,
Et per Y semper nobis monstretur ymago,
Atque meam formam non motam scis per ymago.
Illorum non est istud sine partibus ergo
Ergo non fiam dominus sicut super illos.
Ergo sum dominus per me non sum minoratus,
Partibus a vestris, haec ergo discat ymago.

Ergo quis qui noscat erit se, quis nisi solus.
Qui me cognosco, me nosco, sic simul omnes
Per me quisque videt in quantum stat sibi quisque,
Et fuit, est, et erit, quod eos semperque videbo,
Nexibus ex bivi est quod mea iunctio constat.
Haec est pars in se quaedam completa sub uno. [33v]
Clara fit haec eadem per septem proprietates.
Forma capit visum connexis omnibus istis,
Cumque decem simul unum coniunguntur in unum.
Ex illis semper urbs quaedam constat habenda.
Illis me iuncto numerus perfectus habetur,
Huic ex perfecto sunt separata
Undecim adiungor unus, sic sunt bene bis sex.
Inde fit ut de me per me nunc exere[?exero] bis sex.
Omnia cumque per unum concluduntur in uno.
Illum quod videant haec omnia iure tenentur,
Noscere se debet cognoscere debet et omnes
Me sed nature noverunt in speciali s.
Forma quae praesentatur mittentia metis.
Illam illarum[?illorum] videt ergo quid nisi per me?
Haec nil (ius) ergo petant ut ponant vel retraant sic
Illis illa dabit ergo cur? Sed mihi soli.
Nam me cognosce, per me cognoscitur omne
Me nosco quia sum solus semper pater unus.
In persona persona sum filius alter.
In persona sanctus consto spiritus unus.
Sed pater et natus sanctus sum spiritus unus.
Soluta maiestas aequalis gloria durans.
Talis sum summus genitor, sum filius altus.

Talis sic talis summus sum spiritus alimus.
Et pater ens nec eram a quoquam patre creatus,
Filius existens non nominor esse creatus.
Spiritus ens alimus, non nuncupor esse creatus.
Nec sum nec fueram nec ero genitor minoratus.
Nec sum nec fueram nec ero natus breuiatus.
Nec breve sum flamen sanctum, nec ero, fueram nec,
Sum pater et fueram, durabo tempus in omne;
Sum fueram natus existens tempus in omne;
Sum sanctus fueram durabo spiritus almus. [34r]
Non tres durantes, duo nec, sed tempus in omne.
Unus sum durans, unius parsque duorum.
In tribus hos omnes semper connector in unum,
Nec partibus sum me, sic quod sum breuiatus,
Persona nec eam minuens, quod separo de me
Nec de me tot do, quod possim sic breviri.
Me non augmento multis aliis licit addar,
Sed cum connectar, noverunt crescere cuncti.
Augmentum quod habent, per me novere tenere.
Crescit vel crevit vel crescet quid nisi per me?
Utque creati non tres quod non suntque creati,
Et tres non auti, quod non crevere, sed est quod
Unus semper erit, qui non valet esse creatus.
Istorum quidam non unquam[?] crescere novit,
Atque modo simili genitor durabilis exste,
Et durans natus sum durans spiritus almus.
Sum non tres entes, duo non entes, quia solus
Semper sum durans; deus ergo paterque creator.
Ergo deus genitor sum sic natusque creator,
Ergo deus genitorque creator spiritus almus,
Sed tamen hi non sunt dii tres, genitorque creator,
Nec duo sunt generantes dii genitorae creator,
Sed deus est unus solus genitorque creator,
Atque modo tali semper dominus, pater exto.
Sum dominus natus dominus sum spiritus almus,
De patre, de nato, non factus neque creatus,
Nec genitus sed sum solus semper simul omnes.
Ex illis ita fit quod sic procedere novi.
Ergo pater quidam, sed non sum tres genitores,
Non sum tres nati, sed quidam filius ergo
Flamina non tria sum, sed quidam spiritus, ergo
Addatur nil plus, est in me tantum in unum.
Est in me tantum in sedate nil ibi crescat. [34v]

Estque trinitate tantum nil fit prioratum,
Nec plus tollatur, nec quid plus adiciatur,
Sed totae tres personae perhenniter eque
Sunt in me, visus mea *dama* perambulat omnes,
Atque mihi placitum in veris aedificare.
Mundo manus his prae, qui non michi damna tulere.
Hunc ei circumdo quod detur lumine lumen.
Esque meum podium me nullo spernere cures,
Et secreta mei cordis soli tibi dico.
Ante meam faciem te quero ponere semper.
In limfis mea vox est maiestate deus sum.
Intravi multis in aquis, est vox mea vera.
In vero mea vox mea vox sic ponitur amplo,
Vox mea confringit montes et separat omne,
Et flammis ignis mea vox occidere novit.
Concutiens mea vox et fervens exheredatos.
Exheredatos cognovi exheredare.
Praeponit proprios semper michi vox mea servos
Illos promeritos bene vox mea solvere novit,
Perque meam vocem temploque meo retinent se,
Inque mea gloria qua constant septuaginta
Atque duo partes omnis tot continet in se.
In se tot retinet cunctarum quaelibet harum,
Haec sic cognoscas in bis sex haec capiendo
Partibus ex istis et mando meis tibi palmis.
Spiramen proprium quod cum de me retinebis
Igitur illud idem mihi reddere iure teneris.
Est tibi refugium semper virtus mea promptum
Nominibusque meis me ducis te nutricabo;
In manibus labi non mittas inimicorum,
Tuque loco spatioso nostris sub pedibus sta,
Atque mei visus conturbabantur in ira. [35r]
Nam mea sic anima venterque meusque dolore
Defeici vitamque meam fletu manifesto,
Atque meos annos mihi virtus mea languet
In paupertate visusque mei fatigati.
Sum super obprobrium factus cunctos inimicos,
Vicinique mei fortes timeo mihi notos,
Qui cis me fuerant ex me fugiere patenter.
Sum datus oblitus, tanquam sum corde sepultus.
Factus sum tanquam vas quod deperditur omni.
Culpas audiui multorum circuitu nam
Excessa mentis dixi prosternor in ante

In faciem visus tibi me subsistere nosco.
Dico subfultu geminorum nominum horum,
In geminis elementis non sunt plura scias tu
Materiam per materies sunt haec aliorum.
Haec mea nomina sunt dignissima Algeloā.
Laegola septem quae sunt bis scripta figuris,
Terminus est medius E primus nomine primo.
Huic E si traitur, quae languida fit Leo damnans,
Integrumque meum erit ineffabile nomen,
Nomine post primum medium G meta secunda.
Huic G sublata sit non ineffabile nomen,
Integrumque meum remaneret sic Leo nomen,
Nominibusque meis aliis ex his dare novi,
Formas ex his sunt signantia signa planetas.
Existentia non existentia sic loca metas,
Illis quodque sub uno nunc concluditur omne.
Huic haec proprietas illis est materiata.
Est haec proprietas per primum fervida durans.
Illis materies est praesens proprietas haec
Frigida proprietas est haec post nomine primum.
Augmentans ergo calor ex caliditate recedit.

[Section 8 Translation]

The ignorant cannot know anything. May it be that I have slept and after the dream I am watchful. Humility is from me when it ought to be through me. It will observe these things, or what virtue would there be if not for me? For I discern this through all times and I have entered into my home and I have called everyone there. In this they rejoice, in how great a name they have. From these, one, which is why I have said that good things are from these. We are all bound to serve in every place; all rejoice in me who keep hope. They have always been joyful under the great judgment seats.

I am the just judge, strong, not quick to anger. Against others I am the judge and I do not carry them into damnation. No day of anger will last in me, so that I have given birth to the just and I have taken the sorrow. I have not driven out the just and in my justice I have restored the throne, and I have examined all the worlds and of them I will animate the peoples rightly – [*Naeda (iniquitas)*].

{*Sidenote*: The place from these in the insubstantial ones is always to be present to matter.}

For I have placed all creatures under my feet, sheep and certainly cows, the beasts of the field and the flying ones of the sky through all the fields.

{*Sidenote*: The planets, who lead all things for good in his presence: the constellations, which are always consistent.}

I have submitted the fish of the sea and all that run through the channels of the sea; I have made them lights for their enemies. From these I have overthrown what was in the city in them. Before my sword you will not be covered. I climbed the arc which I stretched out, which I sent out over them, for I hold in my heart, of which you need not be reminded. From my *anucda (generatione)* [?] those worn out, because without penalty, *adcuna (maledictio)* [?] because their cheeks are full of bitterness, and sorrows are always near to their tongues, and their labors and sorrows are sulfurous. They always have smoke coming out of them. You have been seated on my seat with great wealth, although you wish to give bronze [? *Ramivam* or *Raninam*], which is not by the body, and to you, when it is harming you, it is not a friend. And my eyes discerned by discernment, under attack. I will shun those who do not know me. I was able to strike the marauders and I seized the few who drew back against me, and a lake of heat rained down on those sinners, and after that there was sulfur, because of their great pride, those who slipped from part of my cup. I alone am holy in the holy temple. My one seat is the highest seat of all, and I am keeping watch over my poor ones. It is seen who touches, and their bad qualities. Therefore mine were not touchable, and theirs, and this was before they were able to bring disgust.[?] After that they are touchable and others follow, namely having heard and by the sense of breathing, and I did not call horses just; I will fulfill the law. How is this? The law has conceived and brought forth sorrow. I have expelled evil from me and from my parts, but justice[?] when I called the just back to me, when the whole world was without those parts, and the parts were all the same, as one, saying by withdrawing from these that I

alone am just. I created justice when I freely made them and I made them servants that they may bring offering to me. Therefore they were not for the world except for a certain one. So when they served me, it was not only to him. Therefore, who was the lord of the world unless I am? How was this when I conceived sorrow? When they spurned me; thus I saw their places. How did I lead them out when there was so much evil? This is when I separated from the places on account of wickedness, and why they left them when there was no service. So I led them forth, having called them; therefore they were called, where were they if not repelled? What he said in the reign, he who has ears let him hear. He is one and through my name, in the names; Yole [*Eloy* backwards], Yonada [*Adonay* backwards]. They are the highest lord of lords. I, the lord of virtues, have set free the waters with my thumb and have joined all the waters and the heavens, in succession, with my palm. It is Lucifer, related by you in speech to fire; he sends forth the great flames with sparkling. You turn in an hour and from the beginning you stretch out to the setting, you who always stand forth, frightened, who extend flames before you and flames behind you. They are with you and you have fellowship with them. Whatever nature you hold, they are holding back.

--- [33 strange words: Anat, cethaz, cora, simam, nertac, lenas, pertac, Thenas, acu, vuspoc, sco ceth, barcam, haran, telib, Machim, miraf, suef, mumchae, mobaa, darum, Navano, damarcus, fortunatus, curiatus, malfatus, Adraanus, azalicus, nisram, minran, nabur, amarfari, Iafac]---

You are such a number, in which number brings, joined in a certain function and at the same time in a certain order, you are always causing harm by parts of the fire, for it was before me for me to discern, hence it is from you as you are discerning me, looking askance, why giving nature is for seizing. He never removes the beginning because he undertakes it. One thing cannot be the opposite of, or in opposition to, itself. Why are you about to follow this line of thought?

[The following seems to have some problems with computation. The point seems to be that number leads to matter. The explanation also involves letters.]

Through number with what is referred to, and through ten as it always reaches on high, and thus what follows, as much as it ever sees itself. One bears one through itself and at the same time twice five. And ten hundred, thus one hundred incurs a thousand. A thousand bears ten times a thousand which gives a hundred thousand. So it was such a number, when it climbed up in order. So in these names A is forty; A is taken for what carries three so that from it comes three hundred and twenty, of which it takes back a certain ten (twice five), and ten hundred, so that one hundred incurs a thousand, and in whatever line they are multiplied and they see how they are numbered in this quantity. Each of them follows the line of numbers. Therefore when they were turned, through seeing me, so they all could consist in one, so you are not worthy to be one in these. I always remain one name in this, by all their lines when they are missing two two's. There were seven lines which G still has, and G shows you such things made in the figure [a figure like a Z], and following this after three you are given K. For K, such a figure is shown [a figure like a psi]. In the eleventh place after K is located X. X shows you this shown

figure [a figure like a numeral 4]. In the twelfth location is Y which follows X, and thus now for Y is given the form [a curvier X], and the wise progenitor, you always undertake through G, you always undertake the great heavens; through K you learn to bring charity [*karitas*] to mind. While one, you know charity through twelve parts. Through one X you understand songs. Through Z, a certain lord [?] in their parts, and through Y is always shown to you an image [*ymago*], and you know my unmoving form through image. Of these, nothing is without parts, so I was not made lord as if over them. Therefore I am the lord through myself, and I am not threatened by your parts; therefore the image teaches[?] these things.

Therefore, who is he who knows what will be? Who except the one alone? Whoever recognizes me knows me, just as all who see through me into the number that stands to itself [?], and it was, is, and will be, because I always see them, from the twofold connections which my joining makes. This is a certain part in them that is complete under the one. This same thing may be clear through its seven properties. The form seizes vision from all the adjoining things, and when ten are joined into one. From these always a certain city remains by having[?]. The perfect number is had by being joined to me, and thus they are separated from the perfect. Eleven adjoins one and thus they are twice six. Thus it is made to happen from me by me now for twice six to go forth. Through one, all things are included in one. This is because they should see all these things held by law. Everyone ought to know himself and recognize everyone, but by nature they know me, in particular s. The form which is presented is the sending forth to the boundaries. How would he see it, then, except for me? Let them seek law so that thus they might place or withdraw. Why will it give these to them? But because of me alone. For if they recognize me, then through me all will be revealed. I know myself because I alone am always the one father. In the second person I am the person, the son. In the person the holy spirit I consist of one. But father, son, and holy spirit I am one, the only, with equal majesty and glory, everlasting. Thus I am the highest progenitor, I am the high son. Thus I am the highest spirit, the nourishing one. Being the father, I was not created by any father. Being the son, I am not called created, Being the nourishing spirit, I am not called created, and I am not, nor was, nor will be put forth as the progenitor. And I am not, nor was, nor will be a lesser[*breviatus*] son. And I am not a lower holy spirit, nor will I be, nor was I. I am and was the father. I will last through all time. I am and was the son, being in all time. I am and was the nourishing holy spirit and I will continue.

Not lasting for three or even two but for all time. I am one, everlasting, part of one and of two. I am always the one binding everyone into one, those in three, and there are no parts in me, because I am made small[*breviatus*], and my person is not diminishing anyone because I set apart from me, nor do I give so much from me, because thus I could be made smaller. It is not right to add to me by the increase from many others, but when it is bound together they all will be able to increase. Whatever increase they have, through me they can hold it. He grows or grew or will grow, but how is that except for me? And they are not three creatures, because they were not created, and they are not three selves [*auti*] which do not grow but it is always one, who cannot be created, certain of them

cannot grow, and in the same way I stand as the enduring progenitor and I am the enduring son and the enduring nourishing spirit. I am not three beings nor two beings, because I alone am always everlasting, therefore god and father creator. So I am the progenitor god and I am the son creator, and so I am the progenitor god and the creator nourishing spirit, but at the same time these are not three gods, and the progenitor creator, nor are there two gods engendering the creator of the progenitor god, but God alone is one progenitor and creator, and in the same way I the father stand always as lord. I the son am lord and I the nourishing spirit am lord, from the father and from the son, not made or created or generated but I alone am always, all at the same time. From these thus it happens that I can proceed. So I am a certain father, but not three progenitors, I am not three sons but a certain son, and I am not three winds but a certain spirit, so that nothing more is added; it is exactly one in me. There is in me so much tranquility; nothing there can increase. Also, for this trinity nothing can be made to have priority, nor to be raised up more, nor can anything be done in addition, but in me the three persons are equally everlasting; seen, my *dama* goes before all and it is pleasing to me to build up in truths.

I purify[?] the hands before those who have not brought me harm. I place this around him, because light is given to illuminate. And you are my support, you take care not to ever scorn me, and the secrets of my heart I speak to you alone. I seek to put you before my face always. In the waters my voice is with majesty: I am God. I have gone into many waters, my voice is true. My voice is in truth and thus my voice is put forth widely, my voice shatters the mountains and divides everything, and my voice is able to beat down the flames of fire. My voice is sounding an alarm and burning the disinherited. I the disinheritor know how to disinherit. My voice places before me my own servants, and those who have been made worthy my voice can set free, and through my voice they remain in my temple and in my glory which consists of seventy-two parts, the total number contained within it. It retains however many of each of them; thus you know these in twelve, grasping them from their parts, and I place you in my palms. My own breath, which you will retain from me, therefore by law you are bound to return it to me. My strength is always at hand as a refuge for you, and you lead[?] me so that I will sustain you in my vigorous names; you will not send[?] to fall in the hands of enemies, and you stand in a wide space under our feet, and my powers of sight are disquieted with anger. For my soul and my stomach have withdrawn my life because of sorrow, my open weeping, and my strength becomes faint in[?] my years, as I am worn out in the poverty of my vision. I have been made a reproach over all enemies and I fear the strength of my neighbors known to me, whoever was clearly fleeing from me. I am given to be forgotten as if I were overwhelmed in my heart. I have been made like a vessel that is totally ruined. I have heard the sins of many in the going around, for in the excess of my mind I said that I am spread out in the foreground; I know that I remain in the face of your sight. I say support of their double names; you know there are not more in twin elements, matter through matters [?]. They are those of others. These names of mine are most worthy, Algeola. Laegola [note – anagram of *Algeola*] are seven, which are written twice in figures. The end is the middle E, the first of the first name. Hence if E is brought out, which by condemning makes Leo languid, and it will be my whole ineffable name. In the name after

the first the G in the middle is the second boundary. Hence when G is taken out it will not be made into my ineffable name, and my complete name will remain as the name Leo, and I was able to give from these to my other names; the forms from these are the significant signs, the planets. Do not establish the boundaries between existence and non-existence, and whatever is now, all is included under one. Hence this property is material for those. This property endures, glowing, from the first. To them, this property is present to matter; the cold property is first after its name. So when heat increases it recedes from warmth.

[Section 9]

Hereditate patris firmans haeredat ut haeres,
 Ergo modo simili crescens est frigore frigus,
 Ut partem sumit distinguens parte heredis.
 Cum calor augmentat sese puncto mediato,
 Postquam transcendit centrum fumans.
 Ex E sursum fumans fumus scinditur illo.
 Materies fumus velut his data permanet ergo,
 Et cum frigiditas ad centrum crescere novit,
 Centrum transcendens fumans statim fit et illud
 Est A G sursum qui fumus cesus ab illo,
 Tanquam materies his fumus ducitur, ergo
 Istis atque duobus coniunctis Loala.
 Ergo caput per materiam sibi bruma calorque.
 Sumunt plus currens fumus caumatis ergo
 Post medio centro descendens obuius illi
 Est algens fumus; premitur dum materiei
 Fit finis proprie, volvuntur in aera ergo
 Igitur est aether semper calidus madidusque.
 Istis atque duobus coniunctis Loalae.
 Argenti calido per materiam caput ergo.
 Ergo modo simili tellus fit frigida sicca.
 Igitur ex calido calidum procedere novit.
 Ergo caloribus ex binis scit cedere siccum.
 Ergo firigiditas ex argenti dare novit,
 Frigoribus binis madidum processerit, ergo
 Urbs mea summa fuit spatio sic caesa duorum
 Horum nominibus praedictus sanctificatis,
 His binis, huic his fuerat partitus in illis.
 Partibus ambabus, meus ille calix veneratus
 Uno me iuncto medio, sed sic tria fient
 Intus sum subfultus eis illoque vigore.
 Quem largitus eis libito sum tempus in omne. [36r]
 Omne quod est sub eis disiunxi, ne potuisset
 Illorum quisquam versus me frangere quicquam
 Et me protegerent hos versus qui dare bella
 Vellent in quantum donatum posse sit illis.
 Liquirunt fuerant elementa tenentia cum me.
 Culpabiles fuerant horumque tenentia ore.
 Cur? Cum sit quidam semper leo caumate fortis,

Est alius semper se algore suo Leo fortis,
Atque favent illi per materiam dare casu
Versus naturas in eis hi inque de illis,
Quae naturae sunt retinentes proprietates,
Per casum per materiam quod habere valebant.
Hoc calor est et siccum, calor atque madens est,
Estque sequens siccum frigus madidumque.
Huic dictum simplex subiectum non dare novit,
Et non materiam certam demonstrat in illo
Est et materiam quamvis demonstrans in una
Sicut in illa enma ercnufer eroproci ni [reverse of *in corpore defuncre amne*]
Subiectum non dat cum dicitur hoc calidum fit,
Sed quando fertur, hoc corpus fit calidatum.
Est hoc vel corpus algens per materiatur
Vel per casum quicquid habet, vel possit habere.
Hoc est cum calidum fit quoddam materiatur.
Est illud propter quod casu detinet in se,
Atque fit in quodam est hoc in enoitceibus (subiectionibus).
Hoc calor est et siccum calor atque madens est,
Estque sequens frigus siccum frigus madidumque.
Ergo pars summa fit pars suprema in illo.
Illud quod vivificat hoc dum corpus in orbe.
Stat per carmen subiectum numquam dare novit.
Simplicitas quaedam dicta cum dicitur algens [36v]
Est hoc sed quando corpus hoc dicitur algens,
Atque madens est istud siccum, sic fit et algens,
Atque fuit calidum siccum calidum madidumque.
Quod fuit ergo fuit est ergo mortificatus.
Quod suprema fuit pars terris mortificatum.
Hoc est frigiditas ex quo sic quod fuit ergo?
Qualiter esse potest, quod non fit tempus habendum.
Quod sit in hoc dicto dicto sicut fuit isto.
Quod fuit ergo fuit per materiam macedatum.
Ergo meis erit extremis totumque refectum
Lucibus; O quid erit versus me non videat se
Extremis ex quo componam lucibus illos
Lucibus est. O quis qui per me non fit in istis
Est O quis cui non sum opus quacumque dierum,
Nam sum lux sancta dans quod durable constat.
Vobis per me vita datur, dabitur modo semper.
In vita subiecta duo alim atque malum.
Ergo quisque capit meritum sub partibus horum
Hoc est si meritum meritum durable fiet,

E converso tibi semper solvetur in Alum,
 Cumque calor summus et in aethere fit moderatus.
 Iam medio quo dulci possit vivere corpus
 Quodlibet et retinet, habet, et tenet inque loco quo
 Indiget et maius fieri quo possit egestas.
 Hoc totum per me bonitate, mea bonitate.
 Illi quam tribui dixi secreta referrem.
 Verba mei cordis. Ergo sunt aethere bina
 Limina (filii) fit nomen eius, eius quoque nomen
 Atropsiderap [porta paradisi] in se continet hoc elementa
 Bis sex et centum portat triginta duoque
 Est lucerna data vobis sidarap paradisi.
 Gaudentis nomen Atrop porte paradisi.
 P A pater est Ra sit radius divinicque [or Di nuncquam] dei sit. [37r]
 Est radius ceu natus qui motum patre cepit,
 In talem formam pro nato noscere discas.
 De di subtrahitur et sanctum flamen adesse,
 Talis forma datur vobis pro flamine sacro.
 Disque locum monstrat, partes eiusque revelat,
 Proque loco digno tum discas formam adesse.
 Eius sunt portae clare plusquam sullatsric.⁹⁶
 Ali se clarum retinens et pellit in Alum.
 Quilibet atque mei damam spectabit in illa,
 Atque scias duplex, illuc remedium esse
 Laeticiae quoddam semper eiusque saporis
 Est aliud languoris tormentique saporis.
 Eius versus eos huic principium sibi sumit.
 Humana fragilis cum iam subiectio desit,
 Atque locum illum versus scandensque videns adest.
 Ille locus sexaginta partes detinit in se
 Bis sex electe partes loca sunt bona iustis
 Lucibus in primis quibus absunt hic loca sumunt,
 Tertia inque die materia fit terciana.
 Ex aliis est sic tribus in tribus usque dies fit,
 Ultima dimittensque mali (languores) centum in centum,
 Quodque boni superat sunt augmentantia mille.
 Mille dum capiam numeros dans partis eorum
 Illis pars capit altera quadraginta octo
 Est pars illa mali submitens parte sinistra.
 Lucibus in primis, primisque locis loca prima.
 Inquirenda bonis subtractus centum in centum,
 Atque malis venientibus ex mille in mille

96 Nearly the reverse of *cristallus*.

Perdurantibus atque crescentibus inque diebus
 Extremis sunt prae portis tot dissociate.
 Partes ergo necce (necesse) tibi sunt interiores,
 Partes quae discas loca sedes que retinentur.
 Illis cuius sunt formae generis quoque cuius,
 Cuius proprietatis vel quam sunt retinentes. [37v]
 Ex me vel quid amor meus est, ut sit super illos,
 Septuaginta duo loca sunt, sunt interiora
 Atque manent bis sex sedes sunt interiores,
 Quae retinent in se formae sunt et genus illis.
 Tale fit illorum norma, fit limine limen.
 Bis sex in bis sex. In summo dama locata
 Domna tenens dominatrix cum factis opus in se
 Stans et dictis est immobilis – haec opere meo,
 Iustitiae libram tenet in se pondera iusta
 Illis permittens bene qui servire[?] laborant
 Est et dissocians haec partes exteriores.
 Dissociansque legens illos in duplice parte,
 Atque modo duplici miserens quia sensit eisdem.
 Remedia dare in me qui peccata tulere
 Maiori latuens[?]. Dum fit Sol (de) mane[?] Saturni,
 Eiusdem lucis cum praestita quarta sit hora,
 Et sic propicians, qui versus me inermere[?]
 Deliciasque favens et plurima gaudia praestans,
 Cuique bonis magna facta cunctoque repulso
 Cum factis opera et constitua bonorum
 Constituta boni delectantesque favores.

{Sidenote: Illi qui peccant ex corde qui non habent voluntatem dandi et hoc quod vident ab aliis[?] praestari gravamur infert eis et volunt facere falsum iusurasndum et malum est eis quod alii non faciunt et habent voluntatem interficiendi et per eos non sciat quid alios non interficiunt et sic de aliis criminalibus.}

Delectumque mali donat qui suscipit ex se,
 Et bona fit retiniens dans ex se suscipit ex se (esse).
 In se bis sex subiecta tenens sex nulla numerans
 Et per eam dantem non sunt aliae minoratae.
 Est quod cuilibet appropriatum cum mihi servit.
 Ergo loci digno non debet iungere mirum
 Est quia stans dictis immobilis in meo opere
 Cristallina tenens non erit huic porta timenda.
 Dapna licet fuerit, tali claro similata.
 Intus quod non sit discernens exteriores,
 Pondere cum Libra illis relegens[?] loca donans.

Dissociansque legens mala iustis in loca sistens [38r]
 Eligat atque legit loca iustis ex operatis,
 Inque gradu sistit alios summoque videntes.
 Qui sunt versus partem qua consistitur illa
 Fitque legens bene tam cunctos quos pars sibi donat
 Intus sit quamvis esset extra velut illa
 Pro sensus magno fit in illa pro bonitate,
 Est intus foris illos arbitrans loca debent,
 Queque tenere gradus sistens summo duodeno,
 Arbitransque videns intus portam foris atque
 Essent cum tam digni dignaretur eosdem.
 Illa tenere suum dans cuiquam rectificatum.
 Pondus versus me sicut meritis fuit ille.
 Continet haec in se sex partes quae duodena
 Est pars septuaginta duorum iuncta sit illa.
 Sex et erint septem, fit proprietatibus illa
 Praedictus similis bonitati humilitati.
 Haec donansque tenens versus me retribuentes.
 O mihi quid tam carum debet sicut et illa
 Esse an O mea dama manet super omne creatum.
 O cum tam digna fuerit, videt hanc nisi solus.

38

{*Sidenote*: Garans als alis : aequalis propoportioni multis quam aliquis deliberat in animo.}

Hi nihil ergo in hac possunt sibi quid propriare
 Pulcrior in forma quam nulla aliarum,
 Rectum corpus, recta statura, quatuor alis (libus)
 Principiumque decens oculi clari velud aurum.
 Caesaries parte quae circinnata locorum,
 Et mases[inuses?] ruber cum purpurique colore
 Tincta supercilia mentiumque rubedine tinctum,
 Et fit divisa geminis in partibus illa.

{*Sidenote*: Conceptionis aequalium proportionum quas concipit in animo.}

Os pulcrum pulcreque nares auresque decentes,
 Inque caput similem auro tenet illa coronam,
 Iunctam connexam lectis petris preciosis
 Jaspide, Smaragdo, Electro anteriori [38v]
 Iunctis parte ei deservis qui manet unus
 Scribitur ante tribus; pars altera dextra iuncta
 Calcidona, cum topatio simul ac adamante.
 Scribitur insculptum, dominus rectus meus unus,
 Qui fuit, est, et erit directus tempus in omne,
 Et coniunctur isti tris parte sinistra.

Toealec et iacmapi, deiasrac, scilicet isti.
Desursum sculptum. O cur mittens eris istium
Qui fuit, est, et erit perdurans tempus in omne;
Parte sed adversa coniungitur his tribus ista
Dacdic, Anux. Iunga et scriptum desuper illos
Est O quid quod totum non submittitur illi,
Illius ergo manet coniunctum tale sigillum.
Iure meo firmum rectum caput optinet illud
Materiaque loci multus huic propiciatus ero.
Scribitur illa modis tribus, adiunctisque figuris.
Illa tenet spatulas bene iunctus pectus in ante
Et cubitos, humeros et brachia recta reportat;
Proceros rectos digitos, teneras tenet ungues,
In medio tenet haec anulum cuictum smaradicino.
Iusticie pondus quo scribitur atque tenetur.
Ponderis atque nota iusti dans omne tenendum
Alidansque locos relegens loca sunt et in Ali.
Tam bene cum fuerit intus ceu deforis esset,
Ubera pulcra satis corpus ratione modestum
Aure magnae et libra sunt crura parata,
Articulisque pedes iuncti, tale plani bene facti.
Iuncture membra recta sunt omnia facta.
Ergo tam pulcram non hanc servare tenebor.
Ergo quod meritum cum non peccaverit in me.
Ergo te referas ad eam michi te dare posse.

Section 9 Translation

An heir inherits by the inheritance of the father, confirming him as heir. So in the same way coldness grows by coldness, so that it takes the part, distinguishing by the part of the heir. When heat increases itself in the middle point and then, steaming, goes beyond the middle. Steam, steaming upwards from E, is separated from it. Matter like steam thus remains in these, and when coldness can grow beyond the center it is steadily transcending the center and it is A G that is cut off from it, just as matter is led by these, so Loaola[?] when these two are joined. So wintertime and heat take their source through matter, the steam of heat running past the center point, descending where the steam is cold, then it is compressed by matter so that at the end of the property they are turned into air; thus aether is always warm and moist. And these two are joined in Loalae.[?] Thus the source through matter of cold and heat.

So in the same way earth is made cold and dry. Therefore heat can proceed from heat. So from heats, two by two, it can give way to dryness. So cold can give from cold, as moisture proceeds with colds two by two. Therefore my city is the greatest distance separated from the sanctified names of these two, by these pairs; thus it is in these parts.

For both parts this venerable cup of mine is at the middle, but thus they are made three. Inwardly I am supported by these and by that strength. How freely have I given to them in every time. I have separated everything that is under them so that it cannot break anything against me, and they protect me against those who wish to make war in however great a gift it can be to them. The remaining elements are held by me. They were culpable by the tenancy of their mouth. Why? Although one lion is always brave in the heat, another lion is always brave in the cold, and those are favorable to give through matter by chance and according to their natures, which retain their properties, which they can hold through chance and through matter. Heat is dry and it is wet, and also cold is dry and wet. Hence a straightforward word cannot render this subject, and it does not show a certain matter in that. And it does not demonstrate matter in one, and although demonstrating matter in one, as in the dead body stream[?] it does not give into subjection when it is said that it is warm, but when it is brought back, the body is made warm. This body is cold through matter or through the chance [?accident] that it has or can have. This is even when it is warm by some matter. This is so because it holds in itself some chance, and in that it is made in subjection.⁹⁷ This heat exists and is dry heat and becomes wet, and it follows that there is dry cold and wet cold. Therefore the highest part is made supreme in that. That is because he brings to life while the body is in the circular path. He stands through a subjected body and is never able to give.[?] Straightforwardness dictates that when something is said to be cold it is, but when this body is said to be cold and becoming wet and it is dry, thus it is made warm and it can be warm and dry and warm and wet. Because what it was, it was, and is now gone. Because the highest part of the earth is that destruction. This coldness, from what then was it? How could it be, since it was not made having time. What is in this saying, thus it was. What was therefore withered [?

⁹⁷ *enoitceibus* is the reverse of *subiectione*.

macedatum] was through matter. Therefore it will be restored and completed through my last lights; O which will be opposite me, may not see it in the final lights from which I may build them in lights.[?] O, who is not made in these things through me. It is O who is not the work of whom and of whatever days, for I am the holy light giving what endures. Life is given to you through me; it will always be given with a limit.

In the subjected life there are these two – *alum* and *malum*. Therefore whoever seizes merit under their parts, this one, if deserving, is worthy to be made everlasting; that is, he will always be redeemed in *Alum*,⁹⁸ and when we are heat and are made moderate in aether, then in the medium, in which the body can live sweetly, and it will retain, hold, and keep in the place where there is need and where need can be made. All this which I have promised I will carry out through my goodness, the words of my heart. Therefore by the aether there are two beginnings that will be his name, and whatever his name, gate of paradise, contains in itself twelve elements [*atrop sidarap* is the reverse of *porta paradisi*, and it has 12 letters] and conveys one hundred and thirty-two.[The sum of the values of the twelve letters is 132.] The light of paradise is given to you, rejoicing in the name of the gate of paradise. P A is father, Ra is the ray, and Di is of God.⁹⁹ It is the ray or son who seizes motion from the father, in such form for a son that you can discern. He was drawn down from god [*Di*] and the holy spirit [*flamen*] came near, and thus the form was given to you on behalf of the holy spirit. He shows the place to the gods and reveals his parts, and you discern the form coming from near the worthy place. His gates are more clear than crystal [*sullatsric* is nearly the reverse of *cristallus*], and he retains for himself the clarity of *alum* and he drives toward *alum*. Whoever will see my *dama* in this and has an unreliable understanding, here is the remedy, whatever of joy is always of his taste and the other is of the taste of faintness and torment. He takes his beginning against them.

The human condition is weak since subjection has already given way, and it is near that place, opposite, climbing and seeing. That place keeps for itself sixty parts. Twelve parts are very good places for the just. In the first lights when they are absent, they take places, and on the third day matter is made of the third. Thus from the others the day is made three by three[?] until it is day, and in the end sending out weakness[?] one hundred in one hundred, and whatever of the good remain they are augmented a thousandfold. While I will seize a thousand, giving numbers to their parts, the part seizes another forty-eight. This is the part of the evil, putting them on the left side. In the first lights and the first places the first place[?] seeking the drawing down of the good one hundred by one hundred and with the evil coming one thousand by one thousand and growing and enduring in the last days, they are all in separation before the gates. Therefore the parts must be inside you, the parts which you discern, the places, the seats which are retained. To those whose forms are of their kind and whatever of theirs, or of their properties or what they retain, from me or what is my love, that it may be over them, there are seventy-two places, they are interior[?] and they keep twelve seats which are interior, which forms they retain in itself and are of their kind.

⁹⁸ Bodley has *malum* instead of *in alum*.

⁹⁹ ?*divinique dei*, or in Bodley manuscript, *Di nuncquam*.

Thus the measure of them will be made, the boundary by the boundary[?], twice six in twice six. In the highest, the *dama* is located, the lady mistress holding the position with deeds, standing, and by unmovable words – this is by my work. She holds the scales of justice in itself, by the weight of justice[?], welcoming those who work to serve, and she separates the exterior parts, and separating, collecting those things in the double part and having pity on the double mode because it feels the same[?]. To give the remedy in me, who takes up sins, hidden to most[? *maiori latuens?*]

{*Sidenote:* Those who sin in every heart, who have no wish of giving, and that which they see from others seems to them we are very burdened, and they wish to bear false witness, and to them it is evil because others do not do it, and they have the wish of killing, and to them not to kill others is not valid, and so with other crimes.}

While the Sun is made from the morning of Saturn, at the same appearance as the fourth hour, and thus appeasing the one who is defenseless[?] against me, and presenting favorable delights and many joys always by great deeds for the good, and when all are driven away with deeds, works and agreements of the good, the agreements of the good and the delightful favors.

And he gives the sin of the sinner who undertakes from himself, and he retains the good, giving from himself, he undertakes (to be). In twelve subjects, holding six, enumerating none, and through giving, the others are not made less.

It is because whoever is appropriate serves with me. Therefore he ought not to join a miracle to me worthy of a place. It is because standing with immoveable words, by my effort, holding a lens [*? cristallina*] it will not be a gate to be feared. The loss must be clearly represented. Inwardly, not discerning from the outside, with the scale by weight, he gives the places, gathering them again, and he justly separates and gathers into the bad places. He chooses and judges[? *legit*] the places from the working of justice, and, seeing, he causes others to stand on the highest step, those who are opposite the part where it is constituted, and judging well he makes all to whom he gives their part. He makes inward whatever is outside as if he made it for the great of sense[?]for goodness, deciding which places they ought to have inside the gate and by gentle steps arranging them in twelves, considering and seeing inside the gate of the door, and they are each judged with equal judgment[?] He mildly gives whatever is right. The weight against me was as if merited He contains these in six parts of twelve each, seventy-two parts in all. Six, and there will be seven, that one made for the properties, said before [masculine] similar to goodness, humility. Giving these and holding them and repaying them towards me. O ought to be so dear to me, as that one or O my *dama* remains over all creation. O, since it was so worthy, who sees this if not he alone.[?]

{*Sidenote:* Guaranteeing other things to other people [?]; that is in equal proportion more than anyone can think in his mind.}

Therefore these cannot claim to be[?] more beautiful in form than no other, [?] a well-proportioned body, of good height, four wings, and the good beginning of clear eye and

ears, hair all around and the center of the face[?muses] red with a purple tint, painted eyebrows with a touch of redness, twins divided in two parts.

{*Sidenote*: An equal proportion of conception, which is conceived in the mind.}

A beautiful mouth and beautiful nose and good ears, and on the head she holds a crown like gold, with precious stone, jasper, smaragdus, electrum on the front, and joined to that part all the misshapen who remain one. It is written before a third of the people; the second part to the right is chalcedony with topaz and adamantine.

It is written, engraved, my one true lord who was, is, and will be upright for all time, and these three are joined to the left part: Toelac, Iacmapi, Deiasrac, engraved from below. O, why are you sending this one who was, is, and will be lasting through all time? But they are joined in the facing part by these three: Dacdic, Anux, and Iunga. Engraved above those is O because it is not all submitted to them. Therefore such a seal of him remains joined. By my law it may obtain the right source of the material place[?] and I will be greatly appeased. This is written in three ways and with adjoining figures.

This holds well the shoulders and the breast joined in front, and the forearms, elbows and upper arms, the long fingers, the soft nails, and in the middle it holds the ring colored like emerald, weighing of justice where it is written and held. And the sign of weight and justice giving all the holding and ___[alidans] regathering the places and they are in ___[ali].

So well when it is inside or outside, beautiful breasts, the modest body, by great gold and the scales. the lower legs are prepared and the feet are joined, with their joints, and so they are made well and level [?smooth]. By the joining, the members are made animate. Therefore I shall not be held to protect such beauty. Therefore what merit, although he has not sinned against me. Therefore you refer to her to be able to give yourself to me.

[39r]

[Section 10]

Hic titulus de virtutibus verbo sub eodem

Supremoque gradu subtus qui de duodeno
Partibus, quo stat opera, stat habet loca domna,
Iusticiaeque tenet in se codicem bene iustum.
Illos exterius cernit qui iure quiescunt.
Scribit opus factum quae sunt subiecta duorum.
Libro post primumque malique boni mala signa
Est ut domna legens iustos cum pondere dama
Subiectoque legens est illi scribere debet,
Cum bonitate malum, tenet haec alium mala scribit,
Et potius similique modo semper bona signat.
Quo fit subiecta haec Domne scribere Dame.
Cum factis opera, haec tempora et loca scribit.
Omnia sicque simul quae subponuntur eisdem,
Atque boni metas scripto tenet occupat harum
Partes atque loco locat has quo stare tenentur,
Atque suo libro divina parte refirmat
Exterius locat undecima quos parte locorum
Primus materiam cepit huic cum cepit abesse
Subiectoque locum versus mortalis eundem,
Unde locum cepit Cauzep in tertia luce,
De tribus inque tribus scandens cum materiei,
Quid fuerit scandens postrema luce tenendo.

{Sidenote: Cauzep: hoc quod accidentaliter vel per materiam cepit formam et illa est in declinatione quando ipsa desiit adesse et hoc est cum per se non possit subsistione et in alio loco incipit adesse.}

Omne malum mittens dimittens centum in centum
Eius languoremque dolorem tristitiamque,
Inque bonis crescens in laetitiis quoque mille,
Mille tenet numero, quo semper dulce saporem
Firmat in his iustam mensuram quaeque bonorum
Facta tenet retinet, illorum scripta figuris,
Atque notis mala designat cum partibus horum.
Mentem opus per eum factum subiecta duorum, [39v]
Atque modo simili notat haec subtracta duorum.
Metas atque locos cum soluit iure tenentur,
Ut michi postrema possit hoc luce referre.
Hec operatur multos discans illius artis,

Submitti tantum quantum submittitur Alo.
Atque malo potius quod et astat sub operatis,
Nam datur officium operandi, scripta tenendi,
Materiamque locis illius confirmat adesse.
Istud iure mei ex libro tollitur uno
Mancipiumque meum ne quo sit ius breuiatum.
Omnes iusti libro destribuntur eodem
Ex illis iustis huic materies queit esse.
Principium scripti macudda [adducam] sum via semper.
Ergo per hanc ibit, quis si non cascet (calcet) caudem,
Huicque loco cum sit opere bene constitit ergo
Est illuc mundi sum lux veniensque recedens,
Quodque potest fieri ius dicto clauditur isto.
Ergo quis est cui non sit opus mihi velle reverti
Ut bene quis redeat, opus ergo pertinet esse
Scribitur omnipotens durans sum tempus in omnie
Atque manens quo ius illi concluditur esse.
Hec per opus prorsus directum dampna reducit.
Ergo quis est operi qui non submittitur esse?
Cum cepit quae iure meis operabitur ergo
Hec operans, hec ergo legens ut ius (vis) teneatur.
Collocat haec eadem illis loca qui loca sumunt.
Esse mali scripto ligat et notat haec bonitates,
Atque sub aspectus qui ponebantur in illis
Adsim tantum dum veniens in fine locorum,
Ut libra librem per opus quod promeritus sit.
Quilibet A A quid bene tam splendiscit ut illa,
Corpus habet mundum purum plus purificatum
Aurum quam purum totum menbrum bene factum
Iuncta loco proprio bene facta locata, [40r]
Iunctam cum triplici nexu capit illa coronam,
Atque modo triplici tribus est descripta figuris,
Divinique mei libri scriptum tenet illa,
Atque modis lapidum bis sex innectitur illud,
Atque trium nexu, iuncto per bis duo sint huic.
Bis duo. Sunt oculi varii falconis amati
Essent ceu pennas missas qui misit in annum,
Atque pili capitis clari glaucedine tincti (coloris subrubei)
Aures et muses aliae partes faciei.
Iunguntur rubeo, labia[?] clara tenuata,
Partes illius iuncte, moderamine sculptae.
Magno collum clarum, fuit humerique decentis
Et spatulae plane pectus costequae decentis,

Ipocondria partes horum Libra reformat.
 Ubera sunt dura costae planae latus alba,
 Omne lacertorum sunt corda decentia, recti
 Sunt digiti, albaeque manus, caudae teneratae
 Sunt ungues, anulum medio digito tenet illa
 Scriptum, non est quis qui peccatum geminavit
 Versus me, post confessus, cui non misereri
 Propono, quo conveniens bene iuncta statura (statera).
 Intus iusta locat alios et firmat eosdem,
 Utque videret iuncturas, ceu deforis esset.
 Est hoc per me digno (?dignitate) quod conmittitur illi.
 Totum, quas ergo teneat servare decenter
 Obsequium praestant opera nam tempus in omne.
 Ergo quo nisi per me servabuntur eodem
 Illarum cur servitium michi ergo placens est.

Sistitur inque gradu decimo Iusticia domna
 Ex bis sex uno, dixi, secreta referrem
 Verba mei cordis haec assimilata diei, [40v]
 Postremaeque mei pro certo sectio fiet,
 Partibus inque duabus dat quod quilibet egit
 Promeritum stat firma loco nec mobilis extat,
 Omne videns iustum loca cernens, tempora spectans.
 Omnia quae poterunt fieri subiecta suorum,
 Quae fuerant, et sunt et erint, et ad esse valebunt,
 Et stat in hac retinet duplexque remissio semper,
 Mucronemque manu tenet et quandoque revolvit,
 Scindentem partem alia temptatque sinistra,
 Illum quo dictum iuris describitur esse
 Est iustus iudex, iustus dominus, qui durat in omne.
 Tempus non est alteritas quae possit adesse.
 In se scriptum tale manet quod scribitur encle.

{*Sidenote*: Encle est illa pars gladii per quam continetur excepto pomello eiusdem et
 excepta illa virga quae ex transverso ducitur.}

In magno quanto quod sit de Iaspide magna
 Ex magna longa iuncta quanta ratione.
 Calcidona nodus libra libratur eadem
 Incipiens capit orbis ens devoluitur uno
 Scribitur in virga, quaedam describitur unus.

{*Sidenote*: Ens: rotunditas in quarumque re sit et maximae dicitur ad rotunditatem
 mundi qui ex omni parte est rotundus et ab uno domino est compositus.}

Virga fit et per eam cuncti transire tenentur.

Pura fit haec eadem, purissima facta coloris,
Crisis sanctus solus sanctificatur in orbe,
Scribitur in telo(cele) modio, pars dextra sumit.
Altera pars, fuerant multi me spernere prompti [?prompti]
Continet interius alim signatque locorum.
Parte secat gemina, secat Alum scindit malum,
Omni datque notam propriorum iusta locorum.
Divisui[?] sulcando locos legit illa suorum,
Parte locat decima qui versus me mermere,
Inque locis propriis habeant quod promeruere[?]
Summa parte sui firmam tenet illa coronam.
Portento magno iunctam quae stabilis exstat.
Crisi plus pura gemineque tenent preciose. [41r]
Partem praemissam iunctae describitur illis
Non deus est alius, si non dominus meus unus.
Sunt omnes glorie quae connectuntur in uno,
Quas polus et quas terra tenet, quas infera regna,
Persona manet unus, quo librabitur omnis
Parte fit adversa preciosis iuncta lapillis
Tot quot connectunt in se bis sex generata: (genera),
Atque modos bis sex tot dignitatibus atque
Exultate, gaudete suprema tenet pars.
Podia[?] mercedes, sustentamenta futura
Inque locis metis et partibus haec superabunt
Caelorum, cur tot e terris igitur estis.
In me cunctis ergo mei stetit ergo necesse.
Igitur E subiecti fictis (fictens) mihi cuncti.
A A A cantum semper michi cara sit ista.
Cur? Cum totius fuerit, Iusticia iuris.
Omnia nanque libens mihi conservat mea iura
Quolibet atque modo tenet haec ius propriatum.
Omnibus illa libens semper sua iura ministrat.
Huic fuit, est, et erit semper Iusticia iusta
Et quia iustificat, Iusticia dicitur esse
Nam domino iure tollus[?tellus] fit lata repleta[?].
In sese fiet tua iustificatio iusto
Iusticia domini plena est terra.
Iustificationes tuae in omni tempore.
Ego ego quis tam pulcrum vidit ut ista.
Nexuris corpus fit iuncta decentibus illa,
Subtili nexu multo sunt brachia nexa
Atque manus iunctae, quas magna decentia iungit
Quaeque decentia fit cunctos altissima iungit

Articulos. Summa cum pulcritudine nectis
Illa latus [?sunt] Ypocondria subtilitate.
Magna coniuncta. Sic formosissima iungit. [41v]
Forma renes crura iungitque decentia magna,
Et tornatura nexae patinae genuorum,
Suntque pedes iuncti conexuraque decenti.
Sculptura magna sunt articuli bene firmi,
Cautelaque sedent oculi clari bene magna,
Astants et clari cum pulcritudine magna.
Palpebrae rectae cum magna subtilitate,
Scireque cum magno fit caelaris bene iuncta
Suntque magis clari cum pulcritudine magna.
Auro libertate sunt aures bene iunctae,
Et bene coniunctum mentum, dentes quoque clari,
Os pulcrum semper magna dulcedine plenum.
Totum componit et magna decentia tantam,
Totaque subtile consistens iungitur arte.
Ergo quae fuerit, haec si non sit michi cara.
Ergo mei fiet cum sic splendescit in orbe.
Ergo sunt pauci qui tantam noscere possunt.

[Section 10 Translation]

This section is about the virtues, under the same word

And on the lowest step, those of the twelve who stand in groups, where the works stand, the mistress of justice has places and well holds to herself the just book. She discerns those outside who are at peace in the law. She writes down the deeds which are divided in two.

In the book, after the first, are the bad signs of good and evil so that the lady teaches the just by weight and tells her where to record each deed, the evil with goodness, she holds them and writes the other bad things and moreover, in the same way, always notes good things. By *dama* she divides these things to write them down. When these things are done, she writes the times and places, and thus everything is categorized and she holds in writing the limits[?marks] of the good; she occupies their parts, and places them in the place where they are held to stand, and in her book she strengthens the divine part. The one outside places the eleven in the part where it first took on matter, hence where it began to be absent, and the same place where it was subjected to death[?], from which Cauzep took place on the third day, ascending from three into three[?] with matter, which was ascending, by remaining in the final light.

{Sidenote: Cauzep: that which takes form accidentally or through matter, and it is in decline when it ceases to be present, and this is when it cannot continue and begins to be present in another place.}

Sending out all evil, dismissing it one hundred by one hundred, and their languor, dolor and sadness, and for the good increasing to the good in joy by the thousand, the thousand holds in number by which she always strengthens the sweetness for them in just measure. She holds and retains all the deeds of the good, writing them in figures, and she indicates with notes the bad things with their parts. Through this mind the work is divided into two, and in the same way she notes these things drawn down[?subtracted] of two.[?] When she breaks up the boundaries and places, they are held by law, so that in the last light this can be referred to me.

She works, distinguishing many things by her art, to be submitted as much as they are submitted to *Alum* and moreso to evil; and it takes place with effort, for the office of working is given and of holding things written, and she confirms that matter is present in their places. This is taken from one book by my law and not my legal purchase by which the law is diminished. All the just are assigned to the same book, and thus from the just, matter is able to be. The beginning of the writing: I will lead; I am always the way. Therefore on account of her he will go, he who otherwise would step on[?] his tail, and thus when he is in that place, he consists in good work; therefore it is to that end I am the light of the world, coming and going, and whatever can be made, the law is included in that word. So who is it whose work is not made by me to wish to be returned to me, so that whoever might well revert, therefore the work tends to be[?]. It is written, I am omnipotent, lasting through all time and holding however the law is determined to be.

These, through distributed work, reduced losses. Therefore who is it who has not been submitted to work? When he undertook what would be done by my law, therefore doing these things, thus saying that the law [Or force] would be held. He assigned the same places to those who took their places. He binds in writing what is evil[?]and notes the goodnesses, and at a glance who are placed in these. Let me be present so much while coming to the end of the places, as the scale [is to] the book through the work which was merited.

Anyone from A, which shines as well as she does has a pure innocent body, more pure than gold which is entirely pure, a well-made member.[?] The well-made places are joined in the proper place; it seizes the crown joined with a triple connection, and is described in three figures by a triple mode, and there it is connected in the modes of twelve stones and by a connection of three, thus there are joined through four. Four. These are the eyes of the beloved multi-colored falcon. Or they are the lost feathers who sent in a year, and the bright hairs of the head with a sparkling tint (of a reddish color), the ears and the center of the face [?muses], the other parts of the face. The bright slender lips are joined to red, and the parts adjacent, carved with care. The very bright neck and nice elbows, the shoulders, breast and sides are seemly, the abdomen – Libra forms their parts. The breasts are hard and the white side of the smooth rib; every chord of the upper arms are comeliness, the fingers are well-formed, the white hands, the nails are slender tails; on her middle finger she wears a ring with the writing, “There is no one who doubles sin against me, whom after confessing I would not have mercy on.” I put forward where the scales meet in a good joining. She gives the just inside places and strengthens them, so that she would see the joinings or be outside. Through me this is such that it is entrusted to that one. Everything which I am held to serve decently, the works show obedience in all time. So by whom are they served if not by me? So their servitude is pleasing to me.

Mistress Justice is established on the twelfth step; from one of the twelve I said I would refer the mystery, the words of my heart, when I am made like God, and a section of the last may be made for certain for my parts and she divides into two groups whatever anyone has done. She stands merited, in the place and is not moveable; seeing all the just, discerning the places, watching the times. All things that can be made are subject to them, things which were, are, and will be, and which can be, and it stands in this, the twofold remission always retains, and she holds a sword in hand, and when it revolves, the left wing tests the cutting part, that word of law by which it is described to be. He is the just judge, the just lord who endures in all things. The time is not otherness which can be present.[?] In this way it holds on itself written what is written on *encle*.

{*Sidenote*: Encle is that part of a sword through which it is contained except for its pommel and except the rod that goes across.}

In a great quantity which is from great Jasper from the very long joining by such reason, a knot of Chalcedony is weighed in the same scale. The *ens* of the orbit, beginning, is rolled down by one, it is written on the rod, one of certain things is described.

{*Ens*: the roundness in anything, and especially it is said of the roundness of the world, which is round in every direction and is made by the one lord.}

The rod is made and through it everyone is held to go across. The same is made pure, most pure made of color. Judgment[*Crisis*] alone is made holy in its orbit. It is written in a final [Or heavenly] mode, the part on the right takes up. The other part, many were eager to despise me. It contains inwardly — [*alim*] and the signs of the places. She cuts in two, cuts *Alum*, tears evil, and rightly gives to all the mark of their own places. By marking the division, she tells their places. In part she places the tenth who murmured against me, and in their appropriate places they have what they deserved. In the highest part she holds the firm crown. By a great sign it is joined so that it is stable. Judgments more pure and doubly rich they hold. On the front these joinings are described: there is no other god besides my God. All the glories are connected in one, the glories which heaven and earth hold, the kingdoms below. One person remains by whom everyone is weighed in the balance, in one part made with precious stone, all joined in itself with twelve created things, and there are twelve modes in the dignities. Exult, rejoice, the highest part holds. The seats of mercy will be upholding and in the places, the boundaries and the parts, these things of heaven will abound. Why then are you from all countries? In me all things are joined, and so must stand to me. Therefore E makes all subject to me. The song A A A is always dear to me. Why? Because the justice of all is the justice of the law. For my law willingly conserves everything for me, wherever and in whatever mode; the law holds these things properly. Their law always willingly aids them all. Thus it was, is and will be, justice is always just and because it justifies it is called Justice, for it is made a full wide stream in the law for the lord. Its justification is made in itself; the earth is full of the justice of the lord, your justifications in all time. Who has seen such beauty as this? For those decent ones about to join, the body is made for that joining; by a very subtle connection the arms are joined, and the hands are joined, which he joined with great appropriateness, and what rightness is made highest, it joins the fingers. With great beauty you join the side to the abdomen in simplicity. So by a great joining, most beautifully, it joins. The lower leg forms the kidneys and joined in great appropriateness and rounded off at the joined kneecaps of the knees. The feet are joined and connected appropriately. With a great fashioning the toes are made strong, and with great caution the bright eyes sit very well, present and bright with great beauty. The eyelids are well formed with great subtilty and knowledge, made with great adorned joining; they are very bright with great beauty. The ears are well made in bright[*auro*] freedom and the chin is well formed, the teeth bright, the beautiful mouth always full of sweetness. It is all formed with such great appropriateness and joined with all the subtle art that exists. Therefore what is it that is dear to me if not this? Therefore it is made for me thus shining in its orbit. Therefore there are few who could know such.

[Section 11]

Inque gradu nono fit sedibus ex duodenis,
 Statque sedet sursum mea nunc laetitia domna,
 Gaudens cum magna resplendens hylaritate.
 In pulcra forma sua sedes suscipit illam;
 Tempora servat et loca continet in sapiente.
 Exterius loca summa conspicit in bonitate,
 Praestans et reddens loca quae iustitia donat,
 Quae meruerunt et quare nunc paenitet omnes.
 Divitiis propriis est gaudens quilibet horum
 Et sua dans loca tantum quantum fit bonitate.
 Versus eam partem versus quam corpore recta
 Haec discernit eos ex humilitate benigna.
 Tres libres prae se conservat sanctificatos
 Quorum quodam scribitur haec sentia digna. [42r]
 Gloria sit in uno deo qui semper permanet unus.
 Cum melo dulci gaudens haec nomina cantat,
 Inque gradu nono versus quem tenditur illa
 Gloria, Elyon, Panthir, Otheon, Proli, Kyryou,
 Ymas, Thetragramaton, Homo, Usyon,
 Doxa, Sathon, Graton, Pertere, Neumate,
 Pereon, Sother, Athanaton.¹⁰⁰
 Nobis clementer ianuam vitae manifesta,
 Exteriusque locis novis[?nonis] laeti manifestant.
 Gloria sit in uno deo, qui semper permanet unus.
 Vitae nobis clementer ianuam aperi.
 In libroque trium post primus scribitur[?] istud,
 Nullus erat donans nisi quidam suscipiens hic,
 Nec fuit haud est non fuit huic qui nosceret unquam,
 Et si non fit eo fit nulla remissio cuiquam.
 Nulla quies cuiquam, si non consistat eodem,
 Hique locos retinent cum proprietatibus horum,
 Ad supradicti numeri metas venientes,
 Qui numeros retinent, qui iure tenentur adesse.
 Tertia inque die materia fit tertiana,
 Ex post ulterius in se qui discere noscunt.
 E cur nos fuimus, cur non et abesse valemus
 Est dolor in nobis, in nobis taedia, fletus,
 Languores fastidia, taedia, tristiaeque,

100 Punctuated as 18 names, because both manuscripts seemed to do that.

Omne tenent nostri corpus simul omnia membra,
Inque loco qui sunt, qui nollent posse deesse
Illorum dicta; illorum dicta videntur.
Illis atque remedia dicta videntur adesse,
Ut languens multo gemitu languore repletus,
Cum gemit et si non valeat, tamen ille refringit.
In libro trino, quae praedicuntur habentur,
Omnia videns iustum loca cernens, tempora spectans,
Cantandi triplex genus obtinet illa ministra. [42v]
Iusti sunt cantus et sunt (in) contraria versi.
Ista refert mihi cantando firmans mea iura
Et puer o summo revocaberis: ibis enim tu
Ante meam faciem, cum sim Dominus dominorum,
Atque meae stratae recte sternentur adesse,
Quique viis mortis tenebris accendere possis illuminabis.
Omnes illos mortis in umbra quique quiescent: erunt
Inque meis pedibus discernes quae via pacis,
Namque meo vultu cunctos populos reparabis.
Haec in me cantat sanctique mei sotiati,
In me quae cantat et cantat parte meorum.
Haec in me cantat, firmamentoque meorum
Virtutum decantat adhuc virtute meique.
Ex me decantat geminatur ceu mea virtus,
Inque sonis praxi me non cessat resonare.

{*Sidenote*: secundum multiplicationem magnitudinis inde.}

In cantu duxit me cantat docta sonare.
In me cantat adhuc cantuque sono quoque prixi.
In me cantat in orac[*caro* backwards] illius quoque voca.
In me cantat adhuc in onnoc[*conno* backwards] huius simul ecco.
Haec eadem cantat in me in corde alzinde.
In me cantat in sillap[*pallis* backwards], bene corda sonando.
Omnia me laudat cantando cantica dando.
Me cantat cunctisque modis data organa tangit.
Igitur igitur igitur est, quae tam mihi iusta.
In me nam congaudet tanto tempus in omne
Et semper de me prudensque libens bona dixit.
Haec non tarda fuit, ad honorem meque videndo.
Igitur haec bene cognosci de iure tenetur.
Pulcrrior est et H. Virtus cunctis alienis.
Illius atque decet formam describere docte.
Cor discernit eam [?] decernens omnia membra,
Quamvis cunctarum virtutem detinet in se,

Ut dicatur multis impossibilis illa
 Lingua, detineor ex ista dicere tantum [43r]
 Utque videtur ea fore sistunt michi bis sex.

{*Sidenote*: [on 42v] Fore colores qui incipunt esse et post sunt non sunt alterabilis retinentes sua loca et dantes loca per materiam, crescentes sunt et retinentes loca, locum tenentes et augmentantes usque in xii alterationibus quamvis non sit color quicumque sit quem non determinet ita adesse.}

Clarius huic corpus eius quam flos fuit albus,
 Et plusquam super ullus sit rubicundior illa
 Inde suum corpus facit et splendentia magna,
 Totaque talibus illa coloribus extat habenda.
 Candida mente capi debet bis sex faciebus.
 Peiorem nullus poterit damnare colorem,
 Atque sub his noscas sub candores speciebus.
 Bis sex ad rubem post flectit et illa colorem
 Nec sunt culpandi quo formas iure reformant
 Omnique[?Omnibus] inque locis ut cernantur magis apti; pulciores,
 Omnia membra tenent, illis propriis faciebus.
 Visibus est pulcris totum corpus bene iunctum.
 Pauci sunt illi qui tantam tempuere[?temere] curent,
 Atque suos omnes distinguit meta colores.
 Floribus innexam semper tulit illa coronam.
 His[?hui] estis quotquot omnis estis meliores
 Et tornaturis bis sex signata fit illa,
 Atque modis bis sex circum gemmis preciosis.
 Prima parte sui constant sex nomina sculpta
 Istaque parte sui consistunt nomina prima
 Fert maius lumen quam ducde quodlibet horum
 Agyos, Emanuel, Soter, Sochey[?Sothey], Trinitas, Messyas
 Nomina scribuntur haec sex in parte secunda.

{*Sidenote*: Ducde res clarior omni alia et ex quo est incipit clarificare ad comparisonem. Solis a postrema hora noctis usque ad quarta diei et quod istud habeat tale incrementum usque ad xii et quolibet momento de quinque in quinque aumat.}

Fert maius lumen quam ducde quodlibet horum
 Athanotos, Ysus, Otheon, Graton, Adonay, Pantan.
 Parteque trina dicentur nomina scripta
 Fert maius lumen quam ducde quodlibet horum
 Veritas, Ego sum, Sapientia, Paraclitus, Finis, Virtus,
 Parteque quarta bis tria nomina scripta leguntur
 Fert maius lumen quam ducde quodlibet horum
 Mediator, Usyon, Kyryos, Homo, Qui sum, Eloy.
 Parteque quinta bis tria nomina scripta leguntur [43v]

Fert maius lumen quam ducde quodlibet horum
Alfa, Lux et Ho, Principium, Salvator, Pprimogenitus.
Parteque sexta bis tria nomina scripta leguntur
Fert maius lumen quam ducde quodlibet horum
Petra, Ouis, Angelus, Agnus, Lapis, Sponsus;
Istaque nomina ter tria septima pars tenet in se.
Fert maius lumen quam ducde quodlibet horum
Ariens, Hos, Serpens, Vorotius, Vitulus, Leo.
Octavam partem huius sex nomina sumunt.
Fert maius lumen quam ducde quodlibet horum
Ymaguo, Sanctus, Gloria, Spiritus, Verbum, Solus.
Parteque nona ter tria nomina scripta leguntur
Fert maius lumen quam ducde quodlibet horum
Misericors, Bon, Karitas, On, Omnipotens, Redemptor.
Parteque sunt[?] decima haec bis tris nomina scripta
Fert maius lumen quam ducde quodlibet horum
Divinitas, Christus, Venturus, Iustorum, Humanitatis, Unitas.
Undecima parte sunt nomina bis tria scripta
Fert maius lumen quam ducde quodlibet horum
Grisima, Grisbon, Grismatay, Grisdecon, Griszon, Griszezoon.
Atque duodecimam partem haec nomina sumunt
Fert maius lumen quam ducde quodlibet horum
Ocnocimos, Soll, Pancryon, Agatabay, Saday, Alga.
Fert maius lumen quam ducde quodlibet horum
Clara fit haec vultum facturas eius honestas.
Corpus habet pulcrum partes huius simul omnes.
Clara staturam cunctas illius quoque formas.
Illi quod pulcrum fiet discas nihil absit.
Ergo meis nam nominibus signata refulget.
Ergo mihi servanda manet sicut mea constat.
Ergo die nulla queit abiectior esse. [44r]

Elige bis loca sex octavum sumere discas.
Domna sedet deitas praesenti dignior apto
Unde recordatus dixi secreta referrem.
Verba mei cordis, sapias huic quale sit ullum,
Quod non stare queat nisi sit sibi stare per horam,
Si non praestetur firme substantia firma,
Nam crescens est hora sibi, dum punctus[?] habundet,
Qui medius constat post declinat capit illud.
Quantum dum capiat sibi principium fore quoddam
Invenitet quia (quod) sustineat Autum capit illud
Ceum tenet omne genus cum proprietas sit et illa,

Huic opus est cum sit genesis quod sit loca quaerens.
Quaerens ut teneat aliud quodcunque necesse.
Est unus summus (deus per substantiam) et ebon, qui magnus habetur.
Est qui quale suis et Zetze maxima semper.

{*Sidenote*: Zetze sunt partes et una illarum et est alia propinquior illa quae propinquior est non est aliam dimittens et in se retinet has duas proprietates et tenet quantum aliis propinquat et hic ponitur pro approximatione.}

Hic loca iusta tenet semper, quae sunt loca tuta.
Stant alii septi quare, sed quis sine matre,
Quis se non habeat in se matrem sibi iunctam,
Et se temptat in hoc non invenit hac ratione.
Non est me dignus, quod eum sit quaerere possit.
Inveniet rectis lineis, his semper eundem
Est nullus qui non habeat matrem nisi solus
Qui pater est et mater, qui concluditur et non
Clausus, clausus non clausus cunctis fit adess.
Maceda, sumus ut nos discernamus eundem,
Ut vissus omnes possumus iure replere.
Per matrem discas huius descendere cunctos
Aluo nam deus est, unus deitas, pater unus.
Ille pater nobis est qui genetrix simul ille.
Nam cum me dominus sumpsit, spretere parentes.
Audi di dicit genitor deus est bene quidam [or quidam].
Arbitrioque meo deitas semper mea mater.
Si non nostra parens esset procedere fructus. [44v]
A nobis nullus potuisset est deitas est.
Audi sicut di dicit pater et genetrix est,
Quaque die nobis sumus ex illa capientes
Vitam. Nos capiens vitam; nobis dat adesse,
Inque die quadam nos presentes dabit esse,
Inque modo stat Reginae nec dicens formas
Illius valeo, quia si facie patris Addam,
Admittans illam facies erit ergo parentis.
Ergo sed intendas quam dicere non quiescit ullus,
Quaque die, maneo in ea in me manet ergo.
Quicquam nullus habet in ea, quod habet nisi per me,
Exque sua forma species hic subiacet esse.

[Section 11 Translation]

It is established on the ninth step from among the twelve seats and she stands and now is seated high up, my Lady Gladness, shining and rejoicing with great cheerfulness. In a beautiful form her seat supports her; she keeps the times and contains the places with wisdom. Outwardly she looks upon the highest places in goodness, standing before and returning the places which justice gives, which they have deserved and by which means it now causes all to repent. Each of them rejoices in his own riches, and she gives the places however much is good. Against this part, against which, by means of the right body, she discerns them through her benign humility. She holds the three holy books before her in which these worthy opinions are written. Glory be to the one God who always remains one, with sweet rejoicing she sings the names, and on the ninth step against which she is presented: Gloria, Elyon, Panthir, Otheon, Proli, Kyryou, Ymas, Tetragrammaton, Homo, Uson, Doxa, Sathon, Graton, Pertere, Neumate, Pereon, Sother, Athanaton. [There appear to be 18 names, but it is possible that Proli Kyryou is one name, Lord of Battle, and also possible that Homo Uson is one name, of the same substance. So the list might be 16 or 17 names instead of 18.] She gently shows us the keeper of life, and from without, the joyful make it manifest in the new places. Glory be to the one God who always remains one. He is revealed as the one mercifully caring for our life. In the third book after the first it is written: no one was giving except the one undertaking, and it was not not thus ever could and except for that one, there could not be any remission. You could do nothing at all if it did not consist in the same, and they retain their places with their properties, coming to the boundaries of the number named above, who hold the numbers, who are held by law to be present. And on the third day matter of the third was made; from beyond the outside who can discern in itself?

Why did we exist and why could we be not absent? There is sadness in us, and disgust and sorrow, apathy, contempt, and sadness. They hold all of our bodies and all our members, and in the place where they are, their words are unwilling to be able to be away. They seem to be their words, and helpful words seem to them to be present, so that languishing with great sighing he (the person) is full of languor. When he groans if he is not strong, then it destroys [?destroys him].

In the third book, which was mentioned before, the threefold family, seeing what is just, discerning all the places, watching the times, conquers by the aid of singing. The just are songs[?cantus] and are turned in opposition. She refers to me by singing, confirming my law, and you, boy, will be called from on high, for you will go before my face, since I am the lord of lords, and my highways are rightly cast down to be near, and in the shadows of death you will be able to illuminate so that you will illuminate all those who rest in the shadow of death, and in my feet you will discern the way of peace, for you will renew all people before my face.

She sings in me, and so do my saints and associates, who sing in me and they sing in part of mine. She sings in me and in the strengthening of my virtues; they keep on singing,

and by my strength, from me they keep on singing, and it is doubled or my strength, and in the sounds I have made it does not cease to resound.

{*Sidenote*: Thus according to the multiplication of magnitude }

She has led me in song, she sings with a well-taught sound. In me she sings and whatever I have done[?prixi] in the sound of song. In me she sings in the flesh [*caro*] wherever her voice. She sings in me until now in the corner [*cono*] like an echo [?ecco]. She sings the same things in me in the __[*alzinde*] heart. She sings in me in long robes [*pallis*] in the well-sounding heart. She praises everything in me by singing and giving song. She sings in me in all modes and touches the given instruments. Therefore, therefore, therefore she is the one who is so just to me. For she rejoices in me so much in all time, and she prudently and willingly always says good things about me. She has not been slow to honor and see me. Therefore she is held by law to be well recognized. And very beautiful is H [?hilaritas]. The strength of all others is hers, and it is right to describe her form skillfully. For she discerns the heart, discerning all the members, although she retains in herself the strength of all, as it is said in many impossibilities by the tongue. I am detained from saying this much so that in the future it will be seen to consist in twelve.

{*Sidenote*: The colors (or appearances) which began to be and afterwards cannot be changed, retain their places and give places through matter. They grow and retain their places, holding and augmenting the place up to twelve alterations by definitions, whatever is not the color, whoever it is whom he has not detained [?], thus it is present.}

Hence the body was more brightly white than a flower and more red than any other, and thus he made the body with great splendor and that all abundance be found in such colors (or appearances or outer forms).

With a clear mind it ought to be seized in twelve aspects. No one can condemn an inferior color, and under these you may discern under our openness (or whiteness) twelve change to red and they are not to be blamed by which law they change their forms, and in every place that they may be perceived as more appropriate, i.e. more beautiful. And they hold all the members in their own aspects. The well-joined entire body is beautiful to the sight. There are scarcely a few who would take such pains and she distinguishes all their colors by a boundary. This one always bears a crown woven with flowers. All of these, however many there are, are very good, and the twelve signs are made to be turned on a lathe, and in twelve ways decorated all around with precious stones.

In the first part six names appear and in this part the first names occur. Each of them brings the light greater than __[*ducde*]: Agyos, Emanuel, Soter, Sochey, Trinitas, Messyas. In the second part these six names are written.

{*Sidenote*: Ducde is the thing brighter than all others and from which it begins to clarify for a comparison. From the last hour of the night of the sun up to the fourth hour of the day and because it has such increase up to twelve and in each moment it increases from five into five. }

*¹⁰¹ Athanatos, Ysus, Otheon, Graton, Adonay, Panton.

And in the third part are said the written names, *, Veritas, Ego sum, Sapientia, Paraclitus, Finis, Virtus.

And in the fourth part are spoken the six written names, *, Mediator, Uson, Kyryos, Homo, Qui sum, Eloy.

And in the fifth part are spoken the six written names, *, Alfa, Lux, et Ho, Principium, Salvator, Primogenitus.

And in the sixth part are spoken the six written names, *, Petra, Ouis, Angelus, Novus, Lapis, Sponsus.

And the seventh part has in itself these nine [three threes – or possibly six] names, *, Ariens, Hos, Serpens, Vorotius, Vitulus, Leo.

The six names take up the eighth part, *, Ymaguo, Sanctus, Gloria, Spiritus, Verbum, Solus.

In the ninth, nine [or six] written names are spoken, *, Misericors, Bon, Karitas, On, Omnipotens, Redemptor.

In the tenth part these six names are written, *, Divinitas, Christus, Venturus, Iustorum, Humanitas, Unitas.

In the eleventh part, six names are written, *, Grisma, Grisbon, Grismatay, Grisdecon, Griszon, Griszozon.

And these names take up the twelfth part, *, Ocnocimus, Soll, Pancryon, Agabay, Saday, Alga.

*, The adornment is made bright, those about to accomplish the appearance [? *vultum facturas*]. He has a beautiful body whose parts are like all parts, bright height, the forms joined. You will discern that it is made beautiful if nothing is missing. Therefore the signs shine in my names. Therefore by my preserving it remains as though in accord with mine. Therefore on no day can it be cast down.

Choose twelve places and you will learn to take the eighth. The very worthy Lady Deity is seated with appropriate presence. Thus having recalled the secrets to mind I have spoken, so that I might repeat the words of my heart, and thus you may be wise to know of what sort anything is, which cannot stand except that it stand for an hour, if firm substance had not been firmly present. For the hour is coming when trouble will overflow; who stands in the middle after he bends[? *declinat*] takes it. As much as he might take his beginning to be a certain thing, he discovers that if he sustains ____ [*Autum*] he takes it or he holds every sort, if it is correctness. Thus it is his work when there is a horoscope [*genesis*] because he is seeking the places. He is seeking to have whatever is necessary.

¹⁰¹The sentence *Fert maius lumen* ... = “Each brings a light greater than ducde” occurs before each list. I will indicate it by an asterisk.

It is the highest etebon (in essence, God), who is held to be great; he is the one such as to them and always greatly ___[Zetze].

{*Sidenote*: Zetze are the parts and any one of them, and it is closer to one than to the other and retains in itself both properties and holds as much as it approaches the other, and thus it is placed as an approach.}

This always holds the just places, which are the guarded places. The seven others stand, therefore, but who is without a mother? Whoever does not have a mother joined to himself, and tests himself in that he has not found this out by this reason. He is not worthy of me because he cannot seek what it is. He may find by he who is father and mother, who is included and not closed; the closed is made not closed to be present to all. ___ [*macceda*, possibly *accedam* = I will approach] We are so that we discern the same thing, so that we can fulfill all commands [*iussus*, but could be *vissus*] with the law. Through the mother you perceive that all depart from the womb, for God is one deity, one father. The one who is like a mother [*genetrix*] is a father to us. For when my parents spurned me, the lord took me up. I have heard it said that the creator God is a good guide [*bene guidam*, but could be *bene quidam*] and by my will deity is always my mother. If she were not our parent, no one could come from us fruitfully. It is deity. Thus I have heard it said that he is father and mother, on whatever day we take life from her. We are taking life; he gives it to us to be present, and on a certain day he will give it to us to be present, and in that way she stands in the manner of a queen, not saying his forms; I am strong because if I increase[taking addam as a verb form] in the face of the father, admitting her, therefore he will be the face of the parent. So you must attend to what no one is able to say, and on that day, I remain in her and so I remain in myself. No one at all holds in her, unless he holds through me, and from his form he throws down the effect to exist.

[Section 12]

Septenumque gradum karitas sibi domna reformat
 Sedem, dulcis a memore secreta referre,
 Verba mei cordis, quod si non discere possis,
 Et si sermo meus tibi non fieret manifestus,
 Audivi, tibi quod si tu peccata tulisses.
 Esset peccatum, si sermo meus tibi nulla.
 Audiretur luce versus quem scelus ullum
 Iungiter tu possis, sed pro tali tibi pandam,
 Quod tu non velis audax me linquere domnum,
 Sed sit et hoc fuerit, locus in quo stare valerem.
 Cunctorum genitor, michi dum bene cernitur illud,
 Postea sum genitor; nobis et mater adesse,
 Omne malum mihi, quo soli deferre necesse.
 Convenit huic ideo quia me sprenere dolorem
 Ferre, mei muri maior pars aspicit in te.
 Pulcher frater, nam de te mihi iungere quaero
 Conpatrem, secreta mei tibi dicere cordis.
 Huic habui talem morior, quod pene dolorem.
 Huic in tormento scitius quis ire, fuit res
 Et sine delicto, fuit in rebus quia res res.

{*Sidenote:* Ego ipse, quia nullus potest peccare contra me nisi desperet quod si me advocet, quod eius non miserior, quia multi fuerunt, qui veniam non petebant.}

In se nullum cum non novit habere saporem [45r]
 Immunis sensus, huic ceperat illa moneri
 Convenit esse modo tali michi convenit ut sim
 Et pater et mater, fratres cunctos faciam vos.
 Cur? Capias mente tu quod tibi dicere quaero,
 Ut mihi convertas istam dominam tibi tradam,
 Ut per eam rectas ales in me tibi sumas,
 Inque via recta te ponet, sicque choortem
 Possis habere meam quia iusta fit atque decens est.
 Vos omnes alios michi haec renovare laborat,
 Et vobis non est talis sua forma ferenda,
 Cum nullus vobis describere possit eandem.
 Credere sed poteris, quod ego soli tibi dicam,
 Quod scio tu poteris bene credere, per loca cuncta,
 Illa decens ergo cuncti servire retenti.
 Igitur ens in ea sum sic in me manet illa.
 Nullus in hac ergo nisi per me quicquam habebit.

Inque gradu sexto bis sex ex sedibus amplis,
Fidelitas summum retinet sibi domna locorum,
Ut sit proprietas et formam possit habere.
Cuiscumque boni quamvis scitius dedit illi
Augmentum magni cum iam forma sit in se.
Est ex quo sine forma qua ratione manebit?
Vel quicquid fuerit nobis demonstrat adesse,
Augmentum vel non habeat, vel tendat in Illum[?]
Nam si pars fuerit et sit quod manserit illa.
Qualiter est quod non natham queit illa tenere?
Nam pars per partem semper disponit adesse,
Pro tali, quod de sese sua nata sciatur,
Et digno quamvis assumserit haec sibi partem
Proprietate sua subiectum format adesse,
Atque loco se subiectum conformat in iste,
Et monstrat metasque locos et tempora quorum. [45v]
Partes est quoquoque loco vel partibus horum
Et clarum nomen illud, quo nil manet illis,
Qui mihi non merito non iustum ferre volebant.
Qui leget interius et gaudens hilaris esto
Semper, ei nullum dapnum queit esse nocivum.
Est ex illa ban dominus Rex perpetuatus,
Qui manet et cuius vi virtus panditur omnis
Nec quis eo poterit, quod perpetrare malorum,
Sed tantum qui versus eum mala conferet unquam
Infera paena virum semper torquebit eundem.
Tormentum fiet dolor atque senescet eidem.
Cum linquet dominum, dominum sibi iam propriatum,
Hoc bene scis quod de me divo credere debes,
Atque deum quendam tu debes semper amare.
Hoc me sis cantus auditu dicere nostris.
Is qui posse tenet super omne quod edidit ipse.
Istorum nullus poterit quis ponere viris.
Omne quod est etenim soli submittitur illi
Atque latus iuxta totum disponere curat.
Cum leget ille bonos, iustos leget ille patenter.
Dividet ille malos et sequestrabit eosdem,
Dicere cur teneor quod erit tibi dicere soli
Ad partes illas scitius quam flectere possis,
In quibus in quibus Alum dividetur malum,
Inque doloribus atque malum clamoribus amplis.
Illud idem magnis arturis fletibus altis,

Unde teget bene te versus quam flectere cures.
Pulcra modis cunctis, quam nullus scribere possit.
Ergo michi iustam memorem, nam quodlibet esse
Nosco suum, servat vos ergo doloribus amplis.
Penis arsuris. Iustamque tenebitis ergo
Omnes vos alios nam nostris visibus addet. [46r]

Atque gradu quinto bis sex sedilibus amplis.
Humilitas stat ibi quae domna quiescet adesse,
Humiles et sancta, bona cum bonitatibus ampla,
Reginae pulcrae faciem tenet illa decentem.
Non erit in mundo qui consimiletur eidem,
Illi nec similis doctus tamen excipe quoddam,
Cuius nomen adhuc non curo dicere dignum,
Nam bene si vellem tibi scribere digna necesse,
Ut fuerit substantia, quae primum retinens est
Subiectum dum tempus ea festinet adesse,
Ut possit mater et filia possit adesse.
Te post illud tempus fiet adesse necesse
Subiecto credens proprio cur oratione?
Illius cuncti venie recte venietis.
Si bene credere vultum vos velletis in illo,
Cernere posse mei fiet, fiet quia magne
Humilitatis magni sensus et bonitatis.
Magne magnae virtutis, splendoris et ampli
Dulcis, castus erit, erit et magnae bonitatis,
Nec dolus ullus erit nec fraus astitit in illo.
Unde sit ista sibi semper sua dulcis amica
Et quae mater erit illi? Est filia, fiet
Filius est et erit illius sic pater illi.
Hoc tu ne timeas audacter cui memorare
Ex his namque petent multi, qui non adhibebunt
Quod sit iusta fides, sed tu tu noscere possis
Sic defunctis illis quos tu surgere cernes,
Quosque loqui faciet mutis, caecis quidbus addet
Lumina peccatis multis quae tollet iniquis
Contractis, quibus hic nervorum vincula soluet.
Isti nil deerit vere dominabitur omni.
Isti nil deerit vere dominus tuus extet,
Nam si te prius accendas tu sicque fuisses
Carnalis nec scires quis dominus tuus esset [46v]
Vel si tu dominus fortis teneris adesse.
Tu sapias bene tu quia deberes dubitare

Nec scieres cum quo tibi competeret tuus actus
Esset quis dominus nec scires quo tibi dulce
Esset magnum nam tellure dabo tibi minus
Quae multum tibi pulcra videbitur esse potenti,
Sed locus iste quo te compono videte,
Quod tu sis cantus, deflectas in latus istud,
Nanque ridere voles si tu bene, sic quoque rectam
Elegisse tuam sedem poteris, nihil esset.
Quod tu non habeas, nec erit, quod non habeas hic.
Huic hic nunquam erit quod erit tibi velle necesse.
Hec quam domna tibi cantam describere curo.
Tu sapias multum quod et haec michi durat amica.
Obsequium nam fascete michi praestat honestum,
Atque meum corpus decorare petit, quia sese
Submitti, quia si non tam decorata fuisset,
Qualiter hoc fieret aliis quod comoda ferret?
Tot pro forma quae semper deducitur in se
Haec eadem mecum de nocte dieque moratur,
Ex illa dominus me tempore separe nullo,
Nec (hec) faciam dum forma decens formabit eandem.
Illam neque volam me tempore dissocians.
Haec quantum durare volet michi servitialis
Omnibus ergo modis est multum pulcra decensque,
Ex quo fit bona quod mihi sic narratur amica.
Ergo necesse tibi quod ei servire paretis
Ut vestro lateri semper teneatur adesse.
Ergo qui poterit illam decernere vultu
Nullus ei sensus deerit, quem curet habere.

Atque gradu quarto bis sex sedilibus amplis.
Domna stat hic bonitas magnumque bonum tenet in se, [47r]
Exemplumque bonum capiet qui in se retinebit,
Obsequiumque bonum nullus praestabit eidem
Quem mihi non ducet, vite vereque reducet
Ad libitum proprium totum, cui cui me dare gratum.
Noveris obsequium, si quoquam fiet egestas
Absque mora quavis hora toletur eadem.
Is tibi quo per me fuerat iam mentio facta
Quem tibi pro domino semper retinere teneris.
Quartus erit magno qui sit venturus in orbe
Et qui quartus erit, veniens erit ille secundus
Atque suum nomen, si non fieret manifestum.
Hoc si non et adhuc melius cognoscere scires

Dicere quid vult hoc, et in hoc si tu dubitasses
Est opus exponentem primo quod tibi sumas,
Per quem doctrinae tibi non iungatur egestas.
Est ius quod dominus dominus sit quod reliquorum.
Mens sit in hoc quod eum teneant hi pro dominante
Est dictus dominus, reddens quasi cuilibet illud
Tantum quantum iure suo deserviet illi.
Unus ego sum mundus iunctus fiet et alter
Alter Adam fiet, post hunc erit ille secundus.
Linguere me voluit Adam non esset egestas.
Quamvis ei, sed cum reliqui liquere patenter
Me tunc non potuit, quod non sequeretur eosdem,
Esse, secundus ei fiet, qui continet omne.
Idem primus erit, erit alter tertius atque
Is tenet et tenuit metas retinebit et omnes.
Est ut scire meum fit tertius atque secundus.
Qui totum debet retinere queet bene tale
Nomen habere sibi salvantem Ihesum adesse.
In Bethелеem Ihesum qui debet adesse.
Haec ars facta fuit pro tali noscere partes
Ut scires metas, loca, maxima, sic quoque fines,
Et metis illis totum quod clauditur illud, [47v]
Pro quo totus erit mundus descriptus in amplum.
Ars inventa fuit pro tali quod fit eadem?
Mundus diffusus nobis divissus in Alim
Et pro tali quod mundo dominum nosceretis
Unum rectum quando vobis ille veniret
Scires praeteritum, scires tu noscere praesens,
Et quod tu totum cum scriptis ipse videres,
Atque futurum quod dominum tu noscere possis,
Atque simul totum quo donaretur egestas,
Arte tua sciret de mundo quae mea pars sit,
Ut scires scripto nec de me dicta valeres.
Perdere A B C D, alfabetum tibi fiet
Pro tali mundum diffusum quod tibi pandat,
Omneque quod fiet istam divertit ad artem,
Artem quicquid sit divertit versus eandem,
Deque locis nostris scriptum celestibus illa,
De mundo quamvis fuerit terrestris et ipse
Infernalibus atque loci simul illa magistra
Qualiter observes te tormentis et eorum
Inveniesque loco, tibi si iungatur egestas
Isto quam magna composta fuit prius annis

Centum mille, suas haec in se detinet ales
Omnes, nullus habet mensuram quam nisi curet.
Istam, dive modo quali potero retinere
Illam, cum non sistat eo sapientia quaedam
Ex qua nulla viro magno perfectio detur,
Curque suum caput agnoscat, sciat illud habere
Qui caput amittit, membrum bene perdidit omne
In tali dicto non est contentio quaedam,
E tu multa tibi, tibi maxima dapna temeres
Si tu noscires, quae constant hec mea scripta,
Invenies illic quicquid queit esse necesse.
Ipse voluntates cunctas implebis et illas
Pro tali fatio tibi nunc cognoscere, quidam [48r]
Namque tuus dominus debet consurgere durans
Illa qui debet tellure potens operari.

{*Sidenote*: faciet te resurgere et ipse resurget: in Betheleem et in inferis in quibus continentur duae nativitates.}

Hic tenet et tenuit in se semper retinebit
Quod bonitas fuerit, tibi non ridicula pandam.
Prorsus pulcra manet, dolus ullus non capit in se.
Ergo sanctus erit, qui sic retinebit eandem.
Ergo Ihesus eam retinebit, qui quia magno
Plenus erit sensu, sed quis eam volet ergo tenere
Qui iungetur ei quod et is praestabit eandem.

[Section 12 Translation]

The Lady Charity takes her seat on the seventh step, she who is sweet to refer secrets from memory, the words of my heart, which if you cannot understand, and if my words have not been made clear to you, I have heard it is because you have committed sins. It would be sinful if my words were nothing to you. It has been heard in the light concerning whatever crime you can enter into, but on that account I will unfold to you that you, bold one, may not wish to go away from the lord, but it is and thus it has been, the place in which I was able to stand. The creator of all, when this was made clear to me, then I am the creator, and the mother is near to us. All evil happens to me, in whom alone it is necessary to remove, hence therefore to bear sorrow to reject me. The greater part of my wall[?] gazes at you, beautiful brother, for I seek to join a dear friend from you to me, to tell you the secrets of my heart.

Hence I had to die this way because of sharp[?pene] sorrow. Hence you, rather knowing one, are able to go in torment; also the thing was without delight, it was in things because thing are things.

{Sidenote: I myself, because no one can sin against me unless he despair, that if he were to call upon me, that I would not have pity, because there were many who did not ask me to come.}

Since no one can have in himself wisdom devoid of sense, hence he should seize these things to be warned. It happens to be in such a way that it happens to me that I am both father and mother; I will make you all brothers. Why? Bear in mind what I am trying to tell you, that you must turn quickly to me to give this lady to you, so that through her you may take to yourself good wings[?], and I will place you on the right path, and thus you will be able to have my beginning[?choortem] because that would be just and fitting. She labors to restore all you others to me, and thus you must not bear this form since no one can describe her to you. You will be able to believe what I alone will speak to you, because I well know that you can believe, through all places; therefore she is fitting to serve for all the saved. So I am in her as she remains in me. Thus no one is in her unless he has something through me.

On the sixth step of twelve of the wide seats, Lady Fidelity holds to herself the highest of places, as is proper and so that she can have a form, and she cleverly gives to anyone any increase of good since the form is already in her. How without form, by what reason, would she remain? Or whatever would it be that she would show us to be near, or what increase would she not have or would she stretch out her abdomen? For if the part was and is, what would she remain? How is it that she could not hold ___ [natham]? For a part always arranges through a part to be near, and therefore, because her daughter is known from herself, and however she has taken up to herself the part, she forms the subject by her tendency to be near, and she conforms the subject in this place, and shows the boundaries, places and times of them. The parts are [is] in whatever place you please or in their parts, and this famous name, by which nothing remains in them, who without merit do not

wish to bring the just to me? Who reads this within and rejoices will always be glad and there can be no new loss. It is from her that the Lord King is continued, he who remains and whose power of all strength is revealed, and no one of the evil ones can accomplish anything, but as much as they might bring evil against him he will always torment them with infernal punishment. The torment will become sorrow and he will grow old in it, if he goes away from the lord, his own lord. You well know what you ought to believe about God from me, and you ought always to love a certain God. You ought to be a song for me to hear to speak to us. He who is able holds over everything that he has produced. None of them can put this forth to men. For truly everything that is, is entrusted to him alone and he takes care to arrange it all equally.[?] Since he chooses the good people, clearly he chooses the just. He separates the evil ones and sets them aside, to say why I am being held, which will be said to you alone, more clever than you can turn toward those parts, in which *alum* is separated from evil, and the evil is in sorrow and great complaint, that greatly contracted high weeping from which he protects you well, against what you take care to change. She is beautiful in all ways, more beautiful than anyone could describe. Therefore it is a just memory for me, for whatever I can be to her, she thus preserves you from great sorrows, when the stores of food will be burnt[?asuris] and still you will hold to the just, for she adds all you others to our sight.

And on the fifth step of the twelve wide seats stands Humility, a lady who stands quietly by, humble and holy, good with great goodness; she has the fine face of a beautiful queen. There will be in the world none comparable to her, nor one so learned except for a certain one whose worthy name I do not care to speak, for if I were wishing to write to you it is necessary for it to be a worthy one; she retains the first subject while time hastens to come near as a mother and a daughter could come near. After that time it would become necessary for you to be near; why believing in its own subjected prayer? May you come rightly to the grace of all.

If you were wishing to believe well the appearance in him, it would be made possible for me to discern, it would happen because of the very great sense of humility and goodness. Very great in virtue, splendor and very sweet, she will be pure and of great goodness, nor will there be any sorrow or deceit in him. Thus she will always be his sweet lady and who will be a mother to him? She is a daughter, he is made a son, and thus he will be his father. You who remember these things should be bold and not fear, for many seek who do not make use of what is a just faith, but you, you can know so that by means of the dead ones whom you perceive to arise and those who were mute but were made to speak or blind, because of many sins, to whom was given light, which took up the compressed sins and through whom the fetters of their sinews were released. Nothing would be missing if all were truly dominated by that one. Nothing would be missing if your lord would stand forth, for if you arouse yourself and thus you were carnal, you would not know who your lord should be, or if you hold bravely that the lord is near. You well know that you ought to consider, and you do not know how to make your actions suitable to yourself as to who the lord is, nor do you know where the great sweetness is for you, for I will give you the lesser earth which will seem to you to be very beautiful, but see

the place I arrange for you, that you may be a song. May you turn to this side, and because you wish to laugh if you do well, thus wherever you choose your seat it would be nothing. Because you may not have, nor will it be, because you may not have now; hence this will never be what it is necessary for you to want. I take care to describe to you the song which the lady [gives?] to you. You will really understand that this lady will remain in me. For it is fitting that you bind honorable obedience to me, and she seeks to ornament my body because I have submitted myself, because if it had not been so ornamented, how could this happen that it may bring ease to others? Everything for the form, which is always led out in her, these same things remain with me by day and night, and at no time will the lord separate me from her, nor would I do this while the form is forming itself. And I am not willing to dissociate myself in time. I wish to endure as a servant, therefore in all ways it is very beautiful and right, from which good comes, that thus this lady is described to me. Therefore it is necessary that you prepare to serve her so that she may be held always present at your side.

Therefore for those who discern her in person, no sense will be lacking in them whom she takes care to hold.

And on the fourth step in the twelve ample seats the Lady Goodness stands here and holds in herself great good, and he takes a good example who retains in himself, and no one will outdo him in good obedience. Whom she would lead to me, she would lead by life and truth to his own, so that I might give grace. You will have understood obedience if, wherever want occurs, it is relieved without delay in the same hour. This reminder is given to you because you already have been through me, which you will always hold to retain for the lord. The fourth is very much the one who is coming into the world and whoever is fourth he will be coming second, and his name, if it has not been made manifest. If not and you are able to recognize better to say what he wishes, and in this if you consider it is the work which you first take to yourself of setting forth, through which poverty of teaching is not joined to you. It is the law that the lord is the lord because of the ones remaining. Let your mind be in this, that they may consider him as the lord. He is said to be the lord, returning as if anyone might serve them by their law.

I am one; the whole world is made and a second Adam is made; after him he will be next. Adam wished to leave me that there would be no poverty whatever in him, but when they were left behind he clearly could not then leave me because he did not follow them to be; the one who contains everything was made to be next. He will be first and second and third; he holds and has held the boundaries and retains everyone. This is so that the third and second might know mine. Who ought to retain everything can well have this name to be near Jesus the Savior, who ought to be near Jesus in Bethlehem. This art was made for you to know the parts so that you might know the boundaries, places, and limits wherever the ends, all that is enclosed within these boundaries, for thus the entire world will be described in full. An art discovered for such, what would it be? The diffuse world is divided for us in *Alim* and thus you may know the one true lord in the world, when he comes to you. You know the past, you can know the present and all that you yourself see in writing, and you can know what the lord will be, and at the same time where poverty will be given.

By your art you will know about the world and what my part is, so that you will know by written words not by spoken words. It will happen to you that you will lose the ABCD alphabet, for the diffuse world which it will open up to you and everything which is made it turns to this art; whatever art there is, it turns against itself and it is written about our celestial places, about the world, however it will be in the terrestrial and lower places and at the same time this instructress, how you guard yourself from torments and enter in their place, if poverty is joined to you. In this however much it was made great a hundred thousand years before, all these birds [*?ales*] he detains in himself; no one has this measure, unless he works at it, how in the manner of a god I can retain it, since a certain wisdom does not establish him, and the perfection of that wisdom is not given to a great man, and why he may recognize his own head, that he may know to have it. Who loses his head loses every member, there is no debate about this, and __[E] if you hold much to yourself you will greatly fear loss. If you know what my writings contain you will find there whatever can be needed. You yourself will fulfill all your wishes and those which I will now make known to you, for your enduring lord will rise; those things can be worked on earth.

{*Sidenote*: He was made to raise you and he himself rose; in Bethlehem and the lower world, so that there were two nativities.}

Here he holds and has held and will hold always in himself what is good. I will disclose to you something not contemptible. She remains beautiful; no trap can catch him and therefore he will be holy, who thus keeps her. Therefore Jesus will retain her. He who is full of understanding, but who wishes to keep her, who is joined to her, and excels in her.

[Section 13]

Inque gradu trius bis sex sedilibus amplis
 Iusta stat in sursum pulcro sapientia gestu,
 Et multum pulcram tenet in se gestationem,
 Atque scientia durans tota tenetur in illa.
 Illi non aliqua fit contradictio quaedam
 Et delentibus ex libris componitur illa
 Retrogradu passu divertit et illa nocentis
 Obicit inustis illorum opponit iniquo.
 Hac non comprehendunt ulla ratione saporem,
 Atque die nulla me terrebuntur in ullo.
 Haec vicinia quibus fuerit vel quis sit amica.
 In me non fundabunt, qui servire parati.
 Non fuerint qua sit ratione feram quia sic sum.
 In limo confixus sum quis et eminent altus
 Et substantia non est si no detinet Alim.
 In me, celsa maris tempestas terruit arces.
 Veni sudari clamando voceque rauca.

{*Sidenote*: Secundum claritatem vocum an/gelicarum et secundum ecco et/ sonum
 illarum rauce sunt/ humanae voces et vox su/orum evangeliorum contra/dicit.}

Cur facti fuerant birri qui deficiebant.
 Cur fuerant iuncta mea lumina cum deficerent haec?
 Quare meum dominum clamavi voce patenti
 Et fuerant geminati collatione capillos
 Inque mei capitis, qui gratis persequabantur.
 Me nec ego mundum tunc apretiabar. [48v]
 Illum qui fuerat summus quod linquere vellem
 In terra nam natus homo missos super omnes
 Regnat adhuc, magnus res omnes ille videbit
 Omnia tempora fient huic praesentia semper.
 Cur? Quia maxima lux fulgens circundat eundem.
 Humilis et dulcis magneque simul bonitatis.
 Omnibus et reddet alum quod fiet malum.
 Pro vero sapias quod erit michi filius iste.
 Intendas ex hoc tu nulla pericula dicto.
 Ille tuus genitor tibi fiet, quod memorare
 Audacter poteris, mater, pater ille manebit.
 Ex magno te tormento dissolvit et idem
 Solvet ab inferno penisque suis quoque ducet
 Si te servares has paenas non dubitares,

Quod quia non facies paenas venietis in istas.
Tu sapias quod et haec multum michi cara cohaeret
Illa nam tenes quod sit michi facta magistra,
Nam mala plurima devincit sapientia magna.
Haec tam maxima nunc contingit in alta polorum.
Omne quod est solvit et ea dissolvitur omne,
Quodque suum fuerit sapiens partita fit omni,
Quemque decorat ea se quisque sciat decorare.
Cur? Partesque meas cunctas servare decenter.
Omnibus illa modis ergo fit pulcra decensque,
Quod bene conducit michi quod fasceta ministrat.
Ergo cernere vos multum debetis eandem.
Illam posse tuo debes retinere potenter,
Ergo vos omnes hoc qui totum facietis
Omnibus haec vobis demonstrabit loca recta.

Inque gradu primo post primum sedibus amplis
Hic concordia domna stat atque quiescit adesse. [49r]
Est pulcherrima cunctis illa suis faciebus
Et cum concordet fit divisionibus amplis.
Alum discernit eadem discernit Malum.
Officium tale nullum qui curat iniquum,
Istud nam bene quod si poterit famulari.
Obediens illi fiet dominus suus ille
Est concordia gaudens, ceu lasciva puella,
Etatis talis quam fert sibi pulcra puella.
Vultum Reginae pulcrae quae continet in se
Proque sua facia multum mirabilis illa.
Non est qui doctos sermones audiat huius.
Inter se si desiderent, hi faedus amoris.
Pace diu firmata concordabit eosdem
Illas corde ligat concordans ordine recto
Cum sermone suo pulcro coniunxit illos
Laudes innumeras domino committit in hora,
Sed sit iusta salus de iustis sit dominanti.
Introductis huius sitque valentia summa.
Audiuntque meus illos dominus propriatus
Atque suis fuerat sua iam protectio facta,
Nam meus hic dominus iudicia iusta suorum
Diligit atque suos sanctos non mittit labira
Eterna vita semper dimittit eosdem.
Magnis tormentis deus item proteget illos.
Iniustus pugnabit, semen deperit huius.

Hereditabunt sed tellurem bene iusti.
Hereditabunt seculis illi super illam
Ex seculis sed ei qui iusti pervenient hic.
Pluribus exstabunt cum durent divitiis hi
Esse suum fiet illis durabile semper.
Nulla viros tales unquam torquebit egestas.
Invenient illic fiet quodcumque necesse.
Illis nil deerit cum durent tempus in omne. [49v]
Quod non inveniant, fecundus fit locus ille.
Etatis semper unius sic bonitatis,
Tempus erit nullum quod eis variabile fiet.
Omnia tempora fient illis perpetuata.
Sunt loca iam clarissima versus que loca ducit
Et partes coniungit eis haec dulce saporem
Ac observat eos amplis faetoribus illa.
Hec dulcore suo manet humilitatis et amplae
Clara fit et diffuse pulcritudinis illa.
Ergo modo libitoque meo bene fatur et illa,
Hac ratione mea subsistens durat amica.
Vult multis servire meis mortalibus ergo
Nam se demissam michi se comittit honore.
Ergo deus tantam potero cui tradere dignam
Cum tam dignam semper tantum novero dulcem.

De igneis spiritibus

Inque gradu primus bis sex sedilibus [?] amplis
Hocque gradu quodam est sedem adesse se ipsam.
Divisaque locis variis bis sex et eadem
Divisis illis bis sex variis et septuaginta.
Bis uno sumptoque locis his septuaginta,
Bis uno sumptis[?sumptis] illis et septuaginta,
Bis uno divisis ex bis sex in bis sex.
Quodlibet illorum et duo tollat septuaginta.
Quodlibet illorum per se teneat sibi mille
Et centum mille, teneat sic quodlibet horum,
Mille, cumque sit hoc memoro secreta referre.
Verba mei cordis, Aucdam te scire volo sic,
Atque figura tibi talis monstrabitur illo
Omnes hos numeros discas virtutibus illos,
Sic scandentem bis sex quandam quaeque sequatur.
In bis sex geminando quandam dama locata.
In reliquis dum sit est cum quod non loca bis sex. [50r]
Includunt in se bis sex haec solutiones.

Est opus interiores subtollantur ab illis,
 Quae sunt exterius metae, quia quaelibet harum
 Est pars ex bis sex, haec res tempus petit unum,
 Dispositis metam mediatis inter utramque.
 Divisis mediis intus opereque repleto.
 Bis septum remanent, metae tibi vel tredecim sic,
 Atque duorum tu lege cantus quodlibet horum.
 In trino decimo me discas desuper ista.
 Bis sex, cur? Quia me numerus non claudit honorus,
 Excedens numeros res concessi numerari.
 Sicque volam partes illas sit et altera quaedam
 Interius quod habundans sit perfectio facta.
 Est opus ut bis septem discas et tredecim tu,
 Interius metas ex quo caput accipiat sic?
 Materiam sibi principium sic principiorum.
 Iustum quod fuerit, iustum det cuilibet illud.
 Subterius maceda vacuum debebit adesse.
 Humano generi consistit sedium harum
 Partibus, adelectantia domna quod adsit ibidem,
 Atque modo cuncto loca splendida continet in se
 Inque modis multis hac nosco non magis aptam.
 Magna fit haec eadem multis magnis faciebus,
 Nec vos vidistis magis aptam tempore quodam.
 Omnia larga tenet haec in se sic elementa,
 Sicque momenta tenet cum signis tempora ventos
 Motus illorum semper haec continet in se
 Omnibus illa facit sibi deservire paratis,
 Illi cum libitum fuerit bene pacificatum.
 Sustinet atque modis in multis haec viridiores,
 Inque modi variis flores tenet haec variatas
 Prata viridia sic facit illa reponere semper,
 Atque gelu soluit, mea splendet amica decenter. [50v]
 Haec mihi cum faveat haec omnia ferre libenter,
 Tuque scias per se quod nil tenet illa potenter.

hic incipit de igneis spiritibus

Illud sed solum quod ei michi ferre placebit
 Parte sua per me semper sibi detinet unum,
 Et quod ei donat has arces partibus illis
 Talia mirabilia qua ponit ratione,
 Quod tenebris nigris haec lumen separat omnem.
 Sic facient de quadragesima carnibus uti.
 Ignorant illi Veneris cognoscere lucem,

Atque per hos linquent, nos te qui sunt tediosi.
Virtutes nostrae cunctae dapnare parabunt,
Quod defendit eos scuto quod protegit illos.
Urbs mea quae retinet geminatas illa figuras
Bis, illorum norma quarum non capit ulla,
Ergo non sunt hi ex illa parte decenti (detenti)
In qua fundata quondam stetit urbs mea forma.
Ergo vos illis nulla ratione ligati.
Ex illa quoquam si vos procedere vultis,
Ergo locus vester illo capit interiorium,
Inque loco magis inis[?] qui fundatur in intus.
Isti nil facient ibi, cur? Tu linquere temptes
Esse suum totum, cum quid eis tibi iunctum.
Iadon, Amet, Filon, Made, Athat, Ulat,
Cilat, Emam, Sala, Nagdena, Ageheiz,
Galgai, Caia, Iafac, Iaadia, Thethmalia,
Taia, Pecchocalla, Malathia, Lalia, Docthna,
Giac, Agia, Telama, Cethama, Cameia,
Galgala, Malathia, Cathli, Catthliano, Zpizath [Zopizath, Zopisath]
Exathatha, Galziel, Athath, Ellas, Altimiel,
Dactalon, alii vos estis quot numerus fert.
In numero tali, quem normula dicta docebat,
Primus plus sex extremis plus sex geminatis
In primam normam, quid quale reformat utrumque, [51r]
Nominis (Hominis) atque mei fuerant in parte maligni,
Dapnantes hoc Adonay, nunc dicitur amplum.
Ergo meam partem isti liquere patenter
Annis; cur ergo non sunt in motibus ullis
Terque decem nisi quantum dividians dedit hora.
Obveniunt aliis quidam lenti nimis ergo.
Dapnantes alios alii dapnare parati.

[Section 13 Translation]

And on the third step among the twelve wide thrones stands the Just one in an attitude of beautiful wisdom, and she holds in herself the carrying of great beauty, and all lasting knowledge is held in her. No contradiction occurs in her and she is composed from smooth[?] books. By stepping back she turns aside things of harm, she obstructs the unjust, she opposes their inequities. They do not comprehend wisdom in any way, and on no day will they be frightened by me in anything. To whom will she be near or of whom is she a friend? Those who are not ready to serve have not been established in me, and the reason I may give, for thus I am. I am stuck in mud and whoever is tall stands out, and there is no substance if it does not have *Alim*. In me, the proud storm of the sea frightens the strongholds. I have come because of the crying in a handkerchief and the hoarse voice.

{*Sidenote*: After the clarity of angelic voices and the echo, human voices sound hoarse, and the voice of their evangelists speak in opposition.}

Why had birruses (cloaks) been made which were deficient? Why had my lights been joined when these were deficient? How I have cried to my lord with an open voice and those who gladly hunted me were joined in a coming together, and into the hair of my head, and I have not worshipped this world. That which had been the highest which I wished to leave on earth, for the person born [?Son of Man] reigns over all those sent, up to this time. The great one will see all things; thus all times will be in his presence. Why? Because the great shining light surrounds him, humble and sweet and at the same time very good, and he returns to all the *alum* which was made bad. Indeed you know that he will be a son to me. From this you will encounter no danger, by command. He will become your parent, which you can boldly remember; he will remain mother and father. He frees you from great torment and also from the inferno and his punishments wherever he leads. Do not consider if you would keep these punishments, because you will not come into these punishments. You know that this dear one (Justice) is very much in harmony with me, for you hold that she is made a teacher for me, for great wisdom overcomes many evils. So great that it now touches the heights of the heavens. He has unfettered everything that is and has released everything, and whatever of his will have been wisdom will be shared for everyone, and the one whom she honors will be able to honor himself. Why? To fittingly save all my parts. So in all ways she is made beautiful and fitting, because she well conducts to me what eloquence she governs. Therefore you should very much discern her. You ought to be able to powerfully retain her to yourself: so all of you who will do this, she will show all of you the right places.

On the first step after the first on the ample seats, here stands Lady Concordia and is close by. She is the most beautiful of all the appearances and when there is agreement it is made in generous divisions. She discerns *Alum* and evil. It is not her office to make an enemy, for if that would serve, her lord would be obedient to it. Concordia rejoices, a joyful girl, of such an age as a beautiful girl has, who holds in herself the face of a beautiful queen, for her appearance is very marvelous. No one will hear her learned discourses. If they desire within themselves, they keep a treaty of love. She will harmonize them in peace

for a long time; she binds them agreeing in right order. With her beautiful speech she has joined innumerable praises to the lord in an hour, but that she may be just to the saved, she is dominated by the just, and her great strength is for the ones led in, and my lord hears them and is made a protection for them, for my lord seeks just judgments and he does not send his saints to sink[?labira]; he always sends them eternal life. Likewise God protects them from great torments. The unjust will attack and disperse his seed, but the just will inherit the earth. They will inherit in the ages above the earth from the ages, but the just will triumph. They will excel in many riches when they last; he will make his own to be everlasting. No poverty will harm such men. They will find whatever is needed. Nothing will be lacking for them when they endure for all time. Whatever they cannot find, the place will become abundant. Thus the time of one goodness will not vary for them. All times will be perpetual for them. The best places are the ones to which she leads and she will join to their parts a sweet taste and protect them from bad smells. She will remain in this sweetness of theirs and will become famous far and wide for her beauty. Thus in whatever way it may be said, for this reason she remains my mistress. So she wishes to be a servant to my many mortals, for she presents the lowly to me with honor. So I, God, will be able to give such honor to her, since I will have known such sweetness. [?]

About the fiery spirits

On the first step among the twelve wide thrones, and on this step is where the throne is near to itself.[?] And this is divided in twelve places, the twelve divisions, and seventy-two places are taken up and seventy-two divisions from twelve into twelve. And whichever of them takes the seventy-two, and whichever of them holds a thousand to himself. And they may have a hundred thousand; thus they may hold a thousand of them, and when I speak to relate the secret words of my heart, I wish you to know *Aucdam*[?], and thus a figure will be shown to you so that you may discern all the numbers by the virtues, thus a certain twelve rising and whatever may follow. In twelve doubling, the *dama* is located. While it is In the remaining, since there are not twelve places. They include the twelve weakenings [?solutiones]. It is a necessity that the interiors be lifted up from these, which are the boundaries of the exterior, because whatever is part of them from the twelve, this thing seeks one time, since the middles are placed within the boundaries on either side. The middle divisions are within by a completed work. There remain fourteen boundaries or thirteen, and of two choose the songs of each of them. In thirteen you perceive me from above. Why twelve? Because an honorable number does not enclose me; I have granted that things be numbered with an exceeding number, and thus I wish that it be these parts and certain others, interior, so that there be an abundant perfection. Is it necessary that you perceive the fourteen and thirteen boundaries from which the interior takes its source? Thus matter is the beginning of the beginnings. Whatever is just, may the just give it. I will approach [?maceda is the reverse of *accedam*] from below; the empty space ought to be near. It consists of the seats for the human race in parts[?] to the lady choosing which is in each, and in every way the place is splendid in itself and in many ways I know it is not very fitting. It is made great by many great appearances, nor have you at any time seen any

more fitting. So she holds in itself all the long elements, and thus she holds the motions with constellations, the seasons, the winds; their motion always contains these things; she does this for all the ones ready to be of service, when each of them is well pacified. In many ways she sustains the greenery and in various ways she holds the various flowers, and thus she makes the green meadows to be renewed, and she melts the ice; my lady shines brightly. She is inclined to bring everything to me freely and you know that she holds nothing by force.

Here begins about the fiery spirits.

But only this which she is pleased to bring me from her part will always remain for her one through me, and because she gives fortresses to these parts by such a wonderful power, because she separates every light from the black shadows. Thus they will make use of the forty days fast from flesh. Those of Venus are unable to recognize the light, and, through those who are tiresome to you, they leave us behind. All our strengths will be ready to cause injury, because she defends them with the shield by which she protects them. My city retains two figures doubled; no rule of theirs holds them. Therefore they are not from the proper part in which my city has stood firm. So you are not bound by any reason. So if you wish to go anywhere, your place holds the interior and you go in so great a place which was founded in the interior. They will do nothing there – why? You may try to leave to be your whole with what is joined to you.

Iiaddon, Amet, Filon, Made, Athat, Ulat,
 Cilat, Emam, Sala, Nagdena, Ageheiz,
 Galgal, Caia, Iafac, Iaadia, Thethmalia,
 Taia, Pecchocalla, Malathia, Lalia, Docthna,
 Giac, Agia, Telama, Cethama, Cameia,
 Galgala, Malathia, Cathli, Catthliano, Zpizath [Zopizath, Zopisath]
 Exathatha, Galziel, Athath, Ellas, Altimiel,

you others as many as the number comes to. In such a number, which the little spoken rule taught, the first plus six at the extremes plus six doubled in the first rule, however it is formed, and there are evil ones in part of my name, causing loss, this of Adonay, now it is fully spoken. So they clearly leave my part in years; then why are they not in thirteen motions except that the hour, cutting in halves, gives so much? So they slowly meet up with others. Others are ready to suffer other losses.

[51r]

[Section 14]

De spiritibus aereis

Principiis nostris fuerat iam gratia nostri
Dixi iam pater unus erat et filius alter.
Illis adiunctus fuerat tres spiritus almus,
Cunctis persona coniunctis in tribus uno,
Sitque meum ius quod me suffragetur et astet
Sed videat ius qui patrum pater exstat habendus.
Illud declaret opus ut detur mihi iudex,
Ut mihi ius fiat, quo possum scire bonum tam,
Ille fit ut qui non mendacia protulit unquam,
Nec verbo quodam se flectare curat in ullo
Invidiam nec dat possessio divitiarum,
Nec quicquam quod sit diversa parte petendum
Unquam pro quoquam nec se deflectet in ullo.
Omni nanque suum ius committetur eodem.
Nunc habeo suffraganem iustum simul illum
Qui michi fit Iudex dominus michi, curia iusta
Est opus, is nec ea, me non conturbet in ullo
E michi cur facere tantum modo convenit illud.
Non durare dolor talis me suscipit inde
Possum. Si possim proprium te iure tenere
In spem iustam, spemque bonam de iure redirem
Illos sed contra te compono michi solus,
Atque tuae, cause nullus se nunc manifestat,
Nanque dolorem de te iuncto magnum haberem. [51v]
Si pro fraude sua dominum me linquere temptes,
Qualiter E iusta iusta te possis habere.
Ad libitum quod non facias cui quod libet illi,
Quod tenes dapnum, pro dapno non queror ullo
Isto sed pro qui similabitur ymitagoni (ymitagem).
Illum si poterint illi nam fallere quicquam,
Inque suas illum penas admittere possint.
Imponetur honus mihi, si festimem adesse.
Illi de facto tormentaue magna subibo.
Non opus est ut pro tali dimittere vellem.
Hunc quod non accendam quantum scire meum sit,
Et quis erit pro quo fiat contentio quaedam
Statim procedat mihi qui contendere curat.
Hic procedat et is; hic et procedat in ante

Et dicat quid iuris in hoc sibi vendicat ille.
Est ex quo nullus huc se festinat adesse.
Ergo quem dominus teneor dubitare superstem.
Nullius iuris hic quicquam ponere curo.
Sed cordis proprii virtutem pingere tendo.
Illum quae fatiat audire, videre, petenda,
Et spirare virum, nec non intendere doctum
Pro tali quod me queat hic intendere certus
Est ullus quis adhuc michi contradicere temptet.
Quid faciunt, quid agunt, quibus est dolus omnis amicus;
Non sibi parcebant ullis in lucibus illi,
Quin scelus inferent et taedia maxima ferrent,
Quisquis sponte sua neglectos tepnet eosdem.
Illius semper mihi connectantur et actus,
Nanque suas scis naturas scis facta suorum.
Huic non deberent ullum tibi ferre timorem,
Et si te mecum semper coniungere possis,
Illos pro nullo dubites tu scire suorum,
Quod capiant nec pro quoquam quod ponere possint. [52r]
Nam duo bis fient pennis animalia quae te
Observabunt et subtiliter illa videbunt.
Multum narrabunt iuste scribing sua dicta,
Atque duos vultus in se bis unus habebit,
Bisque duas pennas unus portabit habendas.
Pro vultu quid erit? Si non sapientia vobis
Quae se demonstrat, quid pro pennis, nisi quidam
Qui compressus erit per eas persaepe volatus.
Quoque meum sensum vobis monstrare parabunt.
Omnis erit nam per vultum bene notus honestum.
Hoc tu ne timeas cunctis monstrare patenter.
Adveniet tibi tempus quo procedere fructus,
Ex omni signo poterit si non aduleris.
Bis sex personas bis sex michi signa reducent,
Atque boni multum, multum fient sapientes,
Et sanctum flamen illos accendet eosdem.
Est opus hoc habeas in scriptis ordine iunctis.
Unus erit genitor et eorum mater habendus,
Hac ratione malum nullum sufferre timebunt.
Mappa per hos mundi tibi fiet recta videnda,
Ut praedicetur per mundum vox mea clara,
Quae terras et naturas distinguet earum,
Et distinguet adhuc loca maxima partibus horum.
Quilibet hunc ex natura loca tempora discat

Esse (de) suo quod sic teneat partem propriatum illam,
 Nam natura magis gaudet genesis patiens quo
 Altera fit, lumbi fient quod pondus habebit
 Illorum, nec sic vacui comburere palmis,
 Lucernam post cuncti diversi venientes
 Postremi deberent expectare salutem,
 Atque tuo domino, quare dominus tuus illi
 Sunt expellentes illos de parte locorum
 Quo sunt omnes illi. Siquid dicere velint. [52v]
 Ilico precedant fallaces hic tibi dicant
 Etthereae[?] sunt naturae si linquere velles (illos).
 Hoc colerem, colerem quibus ut te tepuere vellent,
 Sed pro pena quam subferre tenentur et illi
 Insidias sistent tibi, taedia ferre parabunt.
 Talibus innexuris te servare teneris
 Unquam ne lateri tales se iungere temptent.
 Ergo non veniunt hi quod bene cernere possum,
 Nec nil iuris habent in te nec iure tenebunt.
 Ex illis ergo bene te servare teneris,
 In te cum quicquam nihil his fuerit propriatum.
 Ergo sunt versus quos te movet[?monet] ira.
 Illos ira movet versus te nocte dieque.
 Adracty, Adaci, Adai, Teroccot, Terocot,
 Tercot, Herm, Hermizin, Hermzisco, Cotzi,
 Cotzizi, Cotzizizin, Zinzicon, Ginzecohon, Ginchecon,
 Saradon, Sardon, Sardeon, Belzebuc, Belzscup,
 Belcupe, Saraduc, Sarcud, Carc, Sathanas,
 Satnas, Sacsan, Contion, Conoi, Conoison,
 Satnei, Sapni, Sappi, Danarcas, Dancas,
 Dancasnar, estis tot vos quot numerus fert.

{*Sidenote*: De aereis}

Officio quodam iuncti simul ordine quodam
 Semper dapnantes vos estis partibus aeris.
 Hora quadam vester cursus Solis ab ortu
 Dum sit meridies est cum talis vis genitiva
 Istis nominibus semper quid quale refertur
 Perque decem quale semper contendit in altum
 Et sic quid sequitur quantum de se videt usquam
 Tantum plus quantum lineae dant nomina primae.
 Inquid sic quale transcendunt nomina nonem
 Vis genitiva, datur illis ex casibus ergo.

{*Sidenote*: Huic ergo die hic ponebuntur.}

Ergo naturam rectam nullus tenet horum,
Huic ergo multum naturam fallere temptant.

[Section 14 Translation]*About the airy spirits*

Already at our beginnings there was grace for us; I have already said that the father is one and the son is a second.

To these is attached a third, the nurturing spirit, all joined as one in three, and my law is what stood by me and supported me, but may the law see who should be considered the father of fathers. May this work make clear that a judge is to be given to me, so that the law may be made for me in which I can know such good. He was made who never produced a lie nor does he try to bend any word, nor does the possession of wealth give envy, nor does anyone have to seek in a diverse part, nor does he ever turn aside from anyone. For his law is entrusted to all. Now I have a just assistant like him who is made my judge, the lord to me, by a just court. It is necessary that neither he nor she disturb me in any way. It is agreed by me why this is so important to do. Such sorrow comes upon me that I cannot endure. If only I could hold each of you by law in just hope, and I would return that good hope through law, but I alone arrange them against you for myself, and no one in your cause now appears for justice, and I have great sadness from you all. If you try to leave me, your lord, through your deceit, how can you justly hold from justice? As you please, because you do not do what is pleasing to him, because you hold loss. I do not complain of any loss but for the one who is made like an image, if they are able to trick him and they can allow their punishment. Honor is set upon me if I hasten to be near. By their deed I will undergo great torment. It is not right that I would wish to send him out for such, which I will not provoke, however much it may be to know me, and who it will be for which some contention will occur. Whoever wishes to contend, let him come out to me immediately, and let him come out and come in front and say what law he may claim in this. It is for this reason that no one hastens to come out to this place. Therefore, the one whom I the lord am held to consider, let me stand over. I take care to place here each one of no law, but I strive to depict the virtue of his own heart. That man, whatever he may say, seeking to hear, to see, and to breathe and even to become learned, for such he can indeed seek, he is one who tries to speak against me. What they make, what they do, by whom sorrow is the friend of all, they were not sparing in any of their light; they brought in sin and great disgust, whoever by their own free will scorns the despised. They and their actions are always connected to me, for you know their natures and their deeds. Hence they should not cause you any fear, and if you can always join yourself to me, you will not have any doubt about knowing any of them, what they may seize nor what they can arrange for anyone. For they will make creatures with four wings which will observe you and they will see things in detail. They will tell much, they justly write their words, and one will have four faces, and one will carry four wings. What appearance will that be? If not the wisdom which shows itself to you, what is in front of the wings, unless there is some flight that will often be pressed together through them, wherever they prepare to show to you my sense. For everyone will be well-known through the honest appearance. Nor should you fear to demonstrate this clearly to everyone. The time will come to you

when the fruit of every sign will come forth if you do not flatter[?]. Twelve signs send back to me twelve persons, and the very good are made very wise, and the holy spirit kindles them. It is necessary that you should have this all in writing in order. One should be considered their creator and their mother; for this reason you will not fear to suffer any evil. Through them a map of the universe will be made for you for correct seeing, so that my clear voice may be proclaimed through the world, which distinguishes their natures and lands and distinguishes their places in their parts. Thus whoever discerns from nature that the places and times are from him because he holds the individual part of each one, for nature greatly rejoices at the natal star patiently by which the second is made; the loins are made to hold their weight, not to burn up the lamp of the empty space with palms, after the coming of all the various ones. The following ones ought to wait for safety and for your lord, by what means your lord expels them from the part of the places where they all are. If they wished to say anything there, lies would come forth that they would say to you, and their natures are ethereal (airy) if you wished to leave them. There I was worshipping, worshipping that they might wish to warm you, but for the punishment that they are held to undergo, and there is envy of you; they were preparing bad things to bring. You think to preserve yourself from such contrivances and that such would never try to attach you in person. Therefore they do not come because I can discern well, nor do they have anything of law in you nor were they holding by law. Therefore you well think to preserve yourself from them, in you with those whoever will be nothing on their own. Therefore they are against those whom anger moves. Anger moves them against you by night and by day.

Adracty, Adaci, Adai, Teroccot, Terocot,
 Tercot, Herm, Hermizin, Hermzisco, Cotzi,
 Cotzizi, Cotzizizin, Zinzicon, Ginzecohon, Ginchecon,
 Saradon, Sardon, Sardeon, Belzebuc, Belzscup,
 Belcupe, Saraduc, Sarcud, Carc, Sathanas,
 Satnas, Sacsan, Contion, Conoi, Conoison,
 Satnei, Sapni, Sappi, Danarcas, Dancas,
 Dancasnar, you are the total as many as it brings.

About the airy ones

Joined in a certain order, you are always suffering loss by the airy parts. In a certain hour your path of the Sun from its rising, when it is at the meridian, there is such power of generation in these names, however it is referred, and through ten how it always contends on high, and thus whatever follows, so much as it ever sees, so much more do they give the names of the first line, in which they transcend the nine names, the generating power is given to them from the occasions.

{Sidenote: Thus they are placed on this day.}¹⁰²

Therefore no one holds their true nature; thus they try to elude nature.

¹⁰²This note is only in the Sloane manuscript.

[Section 15]

De spiritibus terreis

Audiat hic quisquis naturam gaudet habere,
 Et qui subfultu nunc subfulcitur ab ullo,
 Istud ius iustus quod nunc componere tendo.
 Propalare volo ius vestrum cuilibet illud.
 Sic volo sic iubeo vos omnes hoc videatis,
 Aspectus versus vos apponatis in illud.
 Quisque suum sensum dicat nec eum mora tardet
 Omnis deque loco disquirat, quo sibi sumat?
 {Sidenote: potest sumere et ego similiter et ego possim dare eandem.}

Materiam quo vita dari debebit eidem
 Illam si teneat et non iungatur egestas,
 Nec conturbet eum possessio divitiarum,
 Nec conturbet eum sensus ullius egestas,
 Et mea quae fuerit intentio nunc videatis.
 Si ratione mea bene possim ponere recta.
 Qui locus interius vacuatur iure repleti;
 Deberet ratione scias quae certa refulget.
 Cernant auditu discernant dominationes
 Quae mea sit ratio de sede mea vacuata,
 Atque potestates intendere iure tenentur.
 Istam si sedem tenear defendere certus
 Et locus hic quantum mihi sit subiectus honesti,
 Debent scire mei privi intendere debent
 Virtutes quantumque loco semper moror illo,
 Illinc si me separo nocte dieque potenter.
 Est vel quis cum quo stet contradictio quedam.
 Audiant Angeli et Archangeli?

Fundum splendentis sanctique loci venerati
Ullorum ne quis cuiquam nunc dicere possit,
Quod commotus praeterita turbarer in ira,
Huic nam si scitius aliorum iura darentur.
Hic si mente sua persepe revolveret illud. [53v]

{*Sidenote*: [53r – 53v] Dixit hoc habito respectu ad signa et ad planetas et ad compositiones et ad virtutes et ad elementa et ad angelicas compositiones et ad elementa angelicarum compositionum et ad septem propretates, quae angelum constituunt et ad filium suum qui est Ihesus et ad duas qualitates, quae dicuntur elementa dominantia in centro aeris et ad locum qui ibi formatur temperantia aeris, et ad xii virtutes quae ibi sunt et ad locum, qui est ibi vacuus, unde illo manifeste est pater. Quis ergo est vel fuit mater, nisi idem, unde manifeste habetur, quod mater ante hoc non fuerit. Sed ergo solummodo in Ihesum, quia tempus humane aliud non respicit, sed praeter ullam formam. Ergo quae in presentia est hoc intelligit. Quis potest esse mater nisi ille qui est mater matrum, vel quis debet nutrire filium suum nisi ille qui debet animam corpori imponere.}

Illius quod ius vellem differre patenter
Pro tali quod et hunc ad me devolvere vellem.
Si bene posse meum possum complere potenter
Quilibet hoc vestrum debebit cernere tantum
Omnes qui fuerant qui sunt sunt atque futuri.
Accedant ad ius quod eis proponere curo
Namque volo talem rem nunc componere quo non
Ante fuit, sicut sicut mea mens nunc dictat habendum.
Huic hunc quod faciam mecum ratio stat habenda.
Quamque loco melius qui contineatur in isto
Neque boni tantum poterit quis dicere de se
Arbitriumque meum mihi sic componit habendum,
Nam pater et mater cunctis sum sponte paratu
Mater adhuc mihi non est hoc bene scitis et isti
Ia quamvis vester amor mihi ducet eandem
Et per eam vacuus locus ille replebitur amplius
Opto quod dicat qui suffranens[?suffragens] extat,

Et iustus iudex iustum discernat abinde.
Nunc opus est etenim bene quod deflectat in illud.
Illi quod ratio bene nunc mea lucida fiat,
Et brevibus verbis eadem patefiet eidem,
Ut melius possum possumque decentius illud
Quondam facta sunt per me natura potenter,
Et quicquid faciat eadem per me facit illud,
Ex quo sic constat quod sum cognosco creator.
Parte mea lecta bene iunxi fortiter illam,
Nanque meis ex nominibus dissolvere novi
Illud iure creatura mea dicitur ista,
Et mihi cura scias ex illa ponitur ampla,
Diffuso tormento turbine ponam in illo. Propter eam me cum veniam
Is qui fecit eam servare tenetur eandem.
Hoc bene cernitur et mihimet bene se manifestat.
Sumsit enim caput ex illo praeberet tenetur.
Complementum, quod bene sit tibi iam propriatum.]/54r]
Est opus ut suffragamens[?suffragens] dicat mora nulla,
Tardet eum dicam ergo, sit gratia vestri,
Nam mihi ferre loco me nunc concedis in isto,
Atque modo tali suffragamens[?suffragens] tulit illi.
Dicit sic suffragamens[?suffragens], sit gratia vestri
Vobiscum sum vestram defineor rationem
Pulcrius et melius, mihi ut narrare videtur.
Est verum vos firmatum dominus meus estis
Ex vobis habes bona quae sunt omnia pacta.
Illi si placeat iudex intendere debet.
Me subiunxa fides verbisque meis dabit illum
Ille meus dominus naturam praebuit esse
Inque modo gemino cuncta stabilemque moventum.
Luce, dedit stabilem, quae non titubare queit se,
Atque moventem quae multis se motibus aufert,

Nanque moverent si se non rationibus ullis,
Qualiter embris[?imbris] quendam motum sumeret ergo
Iste moventem vult quod motu commoveat se
Et stabilem quod non titubat nec decadat unquam.
Sit quod quando suum spiramen fiet ibidem
Ex quo se poterit anima complere decenter,
Tempus erit nullum quo non permanserit illa,
Unquam nec deerit maius nec nocte die nec.
Solum mortalis ratione movebitur ergo
Ista sic stabilis ratione manebit et idem
Et si lucidus opus est me dicere quicquam
Absque labore feram vobis monstrabo figura
Ut mea dicta bono vestro sensu capiatis
Et quare vosmet latus aspiciatis in omne
Ulla natura nunquam se signa moventur,
Quae quoddam mundi totius sunt tegimentum,
Sit quod (non) Arbor quaedam confixa movetur.
Undique desuper et foliis spatium tegat unum
Et sit quod folium quoddam delabitur illi, [54v]
Desubtusque locum facit hoc in praedio stando,
Si cadat hoc tectum, non omnia movebitur unquam,
Quod dapnum teneat quoddam quod praevalet unum;
Illius nunquam divissior unbra movetur,
Illis quare dapnum non debebitur ullum,
Mobilis est tantum quantum planeta coaptat,
Se, discurrat sic loca plurima per variata,
Unde locum proprium firmum fignum tenet omne.
In se dissimilem formam firmam tenet omne
Ex his materieis prodit quae facta caduca
Arbore ceu folium propria dolabitur omne.
Pertinet huic meus ut dominus contingat ibidem,
Et quod spiramen electum sufflet in illo,

Ut credo me iudex intellexit habunde.
Cur opus est ut dissolvat certum modo verum
Iudex dicit ut melius scit pulcrius ille,
Et dicit suffragens bene quod cognoverit illo,
Uti quod bene scit ratione sua sive lite.
Pondere quo sic tempus in hoc narrare figura.
Illum sic curat intendere quot queit alter
Hoc bene cognosco dominus quod tangere debet?
Illum posse sibi fiet, nam formula permanet illi
Et quod eum poliat manibus coniungat eundem,
Nam si quid fuerit quod plus ratione superstet,
Auferat hoc sensu libito adaugeat illud,
Atque loco medio dominus subtollat eundem.
Erigat in pedibus queit ut quod corpore ponat;
Animam sicque tribus vicibus persufflet in ore.
Pro tali facto quod vita supersit eidem
Quolibet inflatu sermonem proferat istum.
Iste manet dominus quo praebetur tibi vita.
Solum haec est via mali et haec est via boni,
Dimittasque malam bona coniungatur amica,
Nam video quod et hi fient contraria versi, [55r]
Et per iter poterit bene se servare decenter.
Omnibus illorum factis factisque dolosis.
Sermo sermonem reddet quem fecerit ille,
Atque videre, loqui, spirare, reponere sensu,
Auditu discernere, clarans quaelibet ista.

{*Sidenote*: Sententia quae dissolvit omne ligamen ex quo illa capit et discernit errorem ab illo quod non est error et cuilibet dissolvit ius proprium.}

Intellectum directum praestabit eidem,
Sed procumbit ei, quod ab isto se secet ille.

Hi dum prodierint a narga quae patet ista.
Intus deque loco vacuo qui est aere plenus
Spiramen sibi sumat, quod declarat eundem
Ex huic illi sit sibi maceda perpetuata.
Illi quod fiat quod semper postulet illuc,
Quodque locum proprium post sic demonstrat eidem
Hospitibusque suis se conservare laboret,
Nam nil iuris habent intus bene sit manifestum.
Sum dominus bene nosco quod ratio tua dictat
Dicta die faciam cras complebo mediata.
Illum luce modo tali, quod lux sibi praestet.
Lucem, non datur istis ergo ius quod habere
Si non sponte sua ius quod permittat eisdem,
Ergo bonum fit ei quod se conservet ab istis
Et sua progenies quantum fiet magis ampla.
Ergo bonum nam consilium do fortiter illi.
Tormento magno sit consilii memor huius.
Hi sunt naturae semper telluris habendi.
Non hos deberet quicquam curare malignos.
Adar, Tanar Narchi, Tottoz, Zolc,
Iage, Batgne, Teren, Tolia, Iatti,
Mibrar, Zethde, Oyue, Soctero, Chin,
Tero, Thele, Elet, Bertaltalgyalge, Genorc[?],
Torre, Iordea, Vinda, Tonocge, Spari,
Taxe, Taxde, Teneraz, Danze, Iore,
Nubriato, Totzepe, Papaper, Pranaria, Dacterrolian,
Aceczezolizoa, estis vos, quot numerus fert.
Perque decem quale semper contendit in altum [55v]
Et sic quod sequitur, quantum de se videt usquam,
Tantum plus quantum linea dant nomina primae
In quid sic quale transcendat nomina decem.

[Section 15 Translation]*About the earthly spirits*

Let him hear, he who is happy to have nature and who is supported by any support; this law is just which I try to bring together. I wish to explain the law of anyone. Thus I wish and I rejoice that you all may see this, so that looking back you may apply it. May each give his message and not make any delay, may everyone investigate from the place, how might he take it up to himself?

{*Sidenote:* He is able to take it up and so am I, and I would be able to give it.}

That subject: how life ought to be given to him, if he has it and poverty is not inflicted on him, nor may the possession of wealth disturb him, nor may the lack of any sense disturb him, and now you may see what my intention is. If I am well able by my reason, I can arrange these things correctly. Whatever inward place is made empty ought to be filled by the law, by the reason which you know shines clearly. Let the dominions learn by hearing what my reason may be from my vacated seat, and what the powers are held to aim for by law. If I am surely held to defend this seat and the place, however much it is subject to me, honest men ought to write and my individual strengths ought to try, however much I always linger in this place, if I separate myself from this place powerfully by night and by day. Or who is it who has a certain contradiction standing with him; would the angels and archangels listen? The foundation of the shining and venerated places of someone, no one now can say of whom, because I will be stirred into motion in bygone anger, for thus if the suitable law of others is given, if they revolve it often in their own mind.

{*Sidenote:* He said this in regard to the constellations and the planets and the compositions, and to the virtues and the elements and to the angelic compositions and the elements of the angelic compositions and to the seven properties which establish an angel, and to his son, who is Jesus, and to the two qualities which are called the ruling elements in the center of the air, and to the place which is where the temperance of the air is formed, and to the twelve virtues which are there, and to the place which is empty where the father is clearly from. So who is or was the mother, unless the same, from which it is clearly held, because the mother was not before him. So may you only be in Jesus, because human time does not look back but beyond any form. So let him understand the present. Who can be the mother except whoever is the mother of mothers, or who must nourish the son except whoever must implant the soul in his body.}

Of him, because I wish on that account to separate the law and because I wish him to roll it forth to me. If I can be well able to accomplish mine, however much he ought to discern yours, everyone who was, who is, and who will be will approach the law because I

take care to set it forth to them, for I now wish to accomplish such a thing which never was before; thus let my mind speak abundantly. Hence whatever I do now, reason stands abundantly with me. And how much better it is contained in this place and who can say how good. And thus it makes my decision for me, for I am father and mother by my own provision. She is not a mother to me; this you well know and __ however much your love leads her to me, and through her the empty place is made full. I prefer that he may say who the helper is, and the just judge discerns the just from that place. For now the concern truly is that he may lead him astray[?] in that, because reason may now well be my light, and in a few words it may be disclosed to him, as I can do better and more fittingly; at some time nature was powerfully made through me, and whatever she may do she does through me, from which it is made firm that I know that I am the creator. I have strongly joined this to my excellent part, for I can dissolve that by my names, that created law as it is called, and you know my concern that it be placed from the width[?]; in diffuse torment I will place [?it] in the whirlwind. Thus when I come he who made her must preserve her. This is well known and has made itself clear to me. For it takes its origin from that which is held to allow, that which completes, which is already specific for you. It is s concern that the assistant speak with no delay, for I say that it delays him, may it be for your sake, for you now depart to bring me in this place, and in such a way the assistant has carried it to him. Thus the assistant has spoken, may it be for your sake, and I am with you; I have put your reason in bounds so that it may seem to tell me something very beautiful and good. It is surely true that you[plural] are my lord; from you[plural], you[singular] have good things which are all agreements. If it pleases him, may the judge guide me; my attached faith will give it by my words. My lord allows nature to be and, in a twofold way, by his light, all things stable and moving. He gave the stable so that he might not stagger and the moving which withdraws itself in many motions; and they move not by their own power but receive motion like the rain. He wills the moving because he might move himself by motion and the stable so that he might never stagger nor fall down. This is[?] because when his breath is made in the same place from which the soul will be able to complete itself properly, there is no time when she will not remain nor when the greater one will fail, neither by night nor by day. Therefore the ground of the mortal is moved by reason; thus she will remain stable by reason and the same. And if it [is] clear, the concern is for me to say something and may I bring forth by labor; I will show you by a figure so that you may seize my words by your good sense, and therefore you might see from a wide perspective[?] that the signs(or constellations) by nature are never moved, because they are the covering of the whole world, as a certain fixed tree is not moved, and on all sides it would cover a space with its leaves, and if it would fall, from below it would make a place on a __ [?stando] estate. If this shelter should fall, everything would never be moved, because it would take some loss which would be stronger than one. His divided shadow will never be moved, just as no loss will be owed. He makes the planets so mobile so that they[?] run various ways through many different places. Thus each constellation holds its own place firmly. In himself he holds firm every different form. From these materials he produces things that are transient, as a tree will be hewn with its own leaves.

So my lord reaches out to touch in the same place and because he breathes in him an excellent breath, as I believe, the judge abundantly understands me. Why is it a concern that he analyze the certain truth? The judge says that he, more beautiful, knows better, and the assistant says that he well recognizes him as what he well knows by reason or by dispute, by weight in which thus this time to tell by a figure. Thus he takes care to reach out as often as the other one can.

I well know what the lord ought to touch. He causes him to be able, for the contract remains with him, and what he will polish with his hands he will attach, for if what will be, because it stands out in reason, he learns by a free observation in order to augment it, and the lord raises him up[?] in a place in the middle. Let him rise up on his feet so that he can put into the body, the soul, and three times successions breathes from his mouth. By such an action life came into him; the breathing gave him speech. This lord in whom life was offered to him life remains. Only this is the path of evil and of good, and you will dismiss evil and the good mistress will be joined, for I see that the opposed ones are turned against, and through this road he will be able to save himself fittingly. With all their deeds and sorrows, speech returns speech, which he made, and to see, to speak, to breathe, to restore[?] by sense, to discern by hearing, all this is clarifying.

{*Sidenote*: Thought which unties every bond from which it takes and separates error from that which is not error and undoes anyone's own private law.}

Direct thought manifests to him, but it trips him because he is cut off from it, while they come forth from __ [*narga*] which stands open. From within an empty place that is full of air he may take breath for himself, he reveals from him that it is an uninterrupted __ [*maceda*]. To that which was made because he always demands it, and whatever individual place he may show to him, may he work to preserve himself from strangers, for they have no law, it is clearly shown. I am the lord; I know what your reason says; I will make the words one day and complete them tomorrow __ [*mediata*]. By such a way in light because light shines forth through him. Therefore law is not given to them to have light. If their law is not by their own will, which is permitted to them, so it is good to him because he saves himself from it and his descendants as much as they will be made greater. Therefore I give him good counsel; in great torment he should remember this counsel. These natures are always very much of the earth. He will not cure any of their ills.

Adar, Tanar Narchi, Tottoz, Zolc,
Iage, Batgne, Teren, Tolia, Iatti,
Mibrar, Zethde, Oyue, Soctero, Chin,
Tero, Thele, Elet, Bertaltalgyalge, Genorc[?],
Torre, Iordea, Vinda, Tonocge, Spari,

Taxe, Taxde, Teneraz, Danze, Iore,

Nubriato, Totzepe, Papaper, Pranaria, Dacterrolian,

Acechezolizoa, you are, however many the number comes to. And through ten as they always contend on high, and thus what follows, as much as anyone might see, as many names as are on the first line, in which there are more than ten.

[55v]

[Section 16]

Ego rectus rectorum, sum iustus iustorum,
Sanctus sanctorum, pater et natus, spiritus almus.
Signo te, te levo sursum te munadus donam
Cumque meis manibus procedo te poliendo.
In te pono meum spiramen clarificando,
Ore meo proprio tibi iuncto iungitur illud.
Illud si teneas nunque tormenta subitis
Atque volo mando quod fiat, qui veniat sic
Ad libitum proprium pro tali laus tibi fiat.
In te nominibusque tuis, nam fio tibi secundus
Cum me per latera tenuisti, vivificasti.
Ex omni latere cor, hic fuerat sita sensi
Anima, namque meae lineae sunt rectificate.
Omnes hic, cum spiramen mihi contigit illud
Accendit corde sic omnia membra creata.
Accedas monstrabo locum, quo tu meus exstas.
Quo tenet teneo per materiam mihi factam.
In paradisi te ponere sit data cura,
Obnixus tibi sum libitum complere paternum.
Pro vero totum volo, portae sic reserantur.
Intus ponit eum diutius laus constitit intus,
Omni sensu dixerunt; fuerant ibid intus.
Gloria sit in isto deo, qui semper permanet unus,
Hoc nomen dedit ansilium quo circumdedit illum.
Iiz, fee, yea, axa, vut, voo, soi, iee, eeq, eaa, pau, unn, oom, on, lic, eke, aah, auu, guo,
ofo, iid, iee, cea, aba.[56v]¹⁰³

De fixis titulus caput accipit iste figuris

Qui ex affectu animi de natura veritatem cognoscere intendit ubicumque procedat et[?] undecumque veniat, huc a capite eum venire oportebit. Cum deus excellentissimus sua

103Note – 56r is blank, text resumes on 56v.

elegantissima misericordia nobis totam machinam mundanam nos disponat, unde opere pretium est ut eum in partibus discernamus, et partes caelestes et terrestres et infernales, et summam per quam ille summam possint retineri. Igitur quae esset brevitatis subcincta; per quam eum cognoscere sciamus, ad illius amplitudinis comparisonem et misericordie eximie nobis permittit viginti tribus casibus eum cognoscere. Et summam per quam eum in scriptis contineamus. Quia si primum delictum non incidisset ex necessitate nobis non iniungeretur scriptis invigilare. Sed postquam ille a parte caelesti delapsus fuerat et in terrestri constitit, necessitas ei incubuit ut ad terrena diverteret, et ut ille sciret terrena sub breviliquio. Et quando in terrenis sincopam suscepit, cui primo delicto interveniente fuit obnoxius, illi superant per quos eum in caelestibus et in terrestribus et infernalibus recognosceremus. Sed propter peccatum quod ipse nobis impressit, illa in acervo diffuso oportet agregaro. Unde illi predicti xxiii casus, qui sunt xxiii codices et quasi viginti tria luminaria ad humane fragilitatis instructionem perfectam de celestibus et terrestribus et infernalibus explanant doctrinam. Nonne igitur misericordia sua fuit amplissima, cum terrene subiectioni permiserit super tria praenominata potentiam eximiam habere et ad illius subiectionem cognoscendam. Et cum per succinctam brevitatem omnium illorum partes agnosceremus, et cum nobis summam instituit, per quam eius partes et nostras sciremus. Et si aliquid omnium illorum deficiat, suo deficit interveniente delicto et nostro vel propter doctrinam quam ad unguem non habemus. Quia constitutionis dignitas comodum subiectioni administrat, vel ignorata simili modo corruptionem inducit (inducit) et in magno chaos nos intendit, quod nos ratione non discernimus. {Four dots enclosed in an oval} Quis est qui tam bene scire possit? Quam bene cor interius possit discernere? Quandoque ita evenit, quod illud quod interius cognovit propalare non poterit adeo discrete, sicut illi illud facere non iniungetur, [57r] humanum enim genus eum turbat, et adhuc eum dissipat et sensum suum impedit hac ratione inventae sunt literae omnes et earundem expositiones, termini et loca illarum, ubi sunt et unde habeant adesse et ubi earundem materia se sustinet. Quia ille nec formae earum se deperdunt. Duobis modis subiectiones earundem intelligendae sunt, scilicet fixae et mobiles quia quaelibet illarum in partibus harum continentur, viginti tres, quas nominare audivi, sic memoro eas audivisse nuncupare: {22 symbols, the first 10 appearing to be the digits 1 through 0, followed by 12 other symbols; and then 20 short words – zad, ben, sec, tes, zo, zic, zau, dac, zi, lin, zom[?], on, zake[?], tesi, zes, sasci, soc, simbun, zette, zacex.} Constitutiones illarum primi motus materiae quae est stabilis et non movens possunt esse in signis, quae sunt nobis materia immobilis. Ille ideo[?igitur] nec sunt nec fuerunt nec erunt mobiles in tantum quod materia possit se deperdere, quamvis ille transferantur in multis variis linguis, et ideo non remanet quod non revertantur in xxiii vel in sensu xx trium.

Unde Aries per materiam sibi occupat P et A licet ipse dicatur mobilis.
{Aries}

Et hic manifesta erit ratio, quare dicatur mobilis, licet ipse. A sibi teneat pro materia. Et ille Aries non est A in tantum retinens, quod non moveatur. Et Taurus similiter illud sibi pro materia occupat. Hac ratione ut nihil de nihilo procedat, quia nihilum ex nihilo fieri potest, et quia A movetur de uno signo in aliud. Hac solummodo ratione dicitur Aries

mobilis. Vel adhuc superesse potest alia ratio, quare dicatur mobilis. Quia cum Sol initium illius ingreditur, tempus alteratur et substantia subsequenter temporis. Et Taurus occupat A, B, C licet ipsum nuncupetur

fixum.

{Taurus}

Unde hic manifeste est ratio. Quia eius fixura in tribus literis consistit. In C quae est prima litera Creator vel pars et principium ipsius nomine. Unde principium praecipue fixuram exhibet. Et quia est A principium nominis ineffabilis et alfabeti et ipse in se tres terminos continet. Hac solummodo ratione nuncupatur fixum. Et si superesset ratio, quare diceretur fixum, poterit ista praeponi. Quia cum Sol initium illius ingreditur, firmatur tempus in sua existentia nec alteratur. Id est si fuerit calidum, calidum erit. Et si [57v] fuerit frigidum, frigidum erit, si tenebrosus, tenebrosus erit. Et si fuerit ver, ver erit. Et si fuerit Autumpnus, Autumpnus autumpnus erit. Et si clarum fuerit, clarum erit. Et semper tempus consequenter principium Solis, nec in ingressu illius, tempus alteratur, quin tale quale est in initio, tale consequatur. {Gemini}

Et Gemini occupat T, Q, N, K. Quod licet nuncupetur commune, unde habundanter hic est ratio. Quia qualitas istarum figurarum quator transcendit numerum praedictarum literarum undecim. Unde numerus omnium illarum talem lineam est secuturus, ut duo, tres, quator. Et A quae iungitur in duplici materia quae est quasi duo, his duobus cum illis iunctis efficiunt undecim, et quia illa duo sumuntur ex duobus communiter scilicet

ex Aries et Taurus. Manifeste huic dicitur commune. Adhuc potest superesse alia ratio. Quia cum Sol ad eius mediatatem pervenerit, tempus commiscetur. Sique eius medietas prima calida et alia frigida aut medietas prima frigida et altera calida et sic variantur semper temporam. {Cancer}

Et Cancer suscipit E, C, G. Quod licet vocetur mobile, est ibi aperta ratio. Quod E quae est quarta litera in hoc nomine Pater, praestat ei principium. Et non solummodo ei prestat principium quin moveatur versus Scorpionem, cui praestat similiter initium. Sed non dat ei, hi[?in] dictione quae est pater, sed in dictione quae est Creator in tertia litera CRE, quae est ultima. Et quia ista movetur versus duas materias dicitur mobile. Et superest in hoc etiam su pradicta ratio. Quia cum Sol ingreditur initia illorum signorum, quae fuit Aries et Cancer, mutatur tempus ad substantiam subsequenter temporis.

Et Leo suscipit R, V, O. Quod licet vocetur fixum, hic est manifesta ratio, quod R fert pro qualitate duodecim, qui est numerus fixus. Sicut sunt duodecim signa fixa. Et quodlibet illorum duodecim cuilibet illorum signorum infingeretur. Et quia nullum illorum superesset, non alia ratione dicitur fixum. Superest in hoc etiam supradicta ratio. Quia cum Sol ingreditur, initia illorum signorum figitur tempus in esse suo et non mutatur, id est, si fuerit calidum, calidum erit, si frigidum, frigidum. Si tenebrosus, tenebrosus. [58r] Si ver, ver. Si autumnus, autumnus; si clarum, clarum, Et Virgo suscipit C, D, E. Quod licet {Virgo}

vocetur commune, hic est manifesta ratio. Quod E quae est vos[?vox] dolentis est vox comunis illis qui damna incurrunt. Unde talis eiusdem E datur descriptio. E vox est quae de sese gemitum gerit in se. Potest etiam superesse alia solutio. Quia D est prima litera in

hoc nomine Deus. Quia ipse est communis in reddendo unicumque iuxta opera sua et superest in hoc etiam supradicta ratio. Quia cum Sol pervenit ad medietatem illorum scilicet Gemini et Virgo commiscetur tempus, fitque eius prima medietas calida et alia frigida, vel medietas prima frigida et alia calida, et sic variantur semper tempora.

{Libra}

Et Libra suscipit R et X et N. Quod quamvis vocetur mobile. Et hic manifeste est ratio quod prima origo sua est ex R non fuit taliter de hac quod non esset mobilis et deserviret Leo sicut Librae. Quamvis in diversis dictionibus sit communis ad exhibendum ista officia in ultima sillaba huius dictionis Pater et in secunda litera Creator. Et quia utrique movetur, non alia ratione dicitur mobile. Superest et alia ratio. Quia cum Sol ingreditur initia illorum signorum, id est, Aries et Cancer, Libra mutatur tempus ad substantiam sequentis temporis.

Et Scorpio

{Scorpio}

suscipit E et P, Y. Quod quamvis vocetur fixum, hic est manifeste ratio, quod P tribus nominibus superfigitur: Deus, Emanuel, Ihesum quae ei complent quatordecim in tabula Arietis, licet ipsa sint tria nomina, non potest esse, quin sint fixa. Huius rei quae est causa? Quia ad eundem dominum spectant. Unde quodcumque horum elige Deus vel Ihesum vel adhuc, quia Y est ultima litera et omnes aliae in ea infiguntur, dicitur fixum. Vel superesse potest alia ratio. Quia cum Sol ingreditur eorum initia, scilicet Taurus, Leo, Scorpio, figitur tempus in esse suo et non mutatur, id est si fuerit calidum, calidum erit, et si fuerit frigidum, frigidum erit. Si fuerit tenebrosus, tenebrosus erit. Et si ver, ver erit, si Autumnus, Autumnus.

{Sagittarius}

Et Sagittarius suscipit A, F, H. Quod quamvis vocetur commune, hic est manifeste ratio. Quia A communiter ponitur in Sagittario et in Tauro. Quamvis hac solummodo ratione vocetur commune, potest superesse alia ratio. Quia cum Sol pervenerit ad medietatem illorum, commiscetur tempus, fitque eius medietas calida et alia frigida et medietas frigida et alia calida et sic variantur semper tempora.

{Capricornus}

Et Capricornus suscipit T, I, L. Quod [58v] quamvis vocetur mobile hic est manifeste ratio. Quia descriptio L potest se adiungere in hoc nomine Ihesum. Et descriptio L adiungitur, quod dicitur Lux. Et ille dominus movetur ad propalandum omnem lucem, non alia de causa dicitur mobile. Sed potest superesse alia ratio. Quia cum Sol ingreditur initia illorum signorum, scilicet Aries, Cancer, Libra, Capricornus, mutatur tempus ad substantiam subsequenteris temporis.

{Aquarius}

Et Aquarius suscipit O, S, M. Quod quamvis vocetur fixum; hic est manifeste ratio. Quia descriptio O potest assimilari homini. Et per illum intelligimus Ihesum. Qui est fixura nostrae salvationis. Vel quia Adam fuit primus homo et debemus esse eiusdem fixurae, quia per illam sumus eum secuturi, non alia de causa dicitur (esse) fixum. Et potest superesse alia ratio. Quia cum Sol ingreditur eorum initia, id est Taurus, Leo, Scorpio, Aquarius, figitur tempus in esse suo et non mutatur; id est, si fuerit calidum,

calidum erit, et si fuerit frigidum, frigidum erit. Et si fuerit tenebrosum, tenebrosum erit. Et si ver, ver; {Picis}

si Autumnus, Autumnus. Et picis suscipit R, F, H, et Z, quod quamvis vocetur comune, hic est manifeste ratio. Quia R communiter ponitur in Leo et in Libra et in Picis. Et communiter maxima deservit in Creator, non alia de causa dicitur commune. Et superesse alia ratio potest. Quia cum Sol pervenerit ad medietatem illorum, Gemini, Virgo, Sagittarius, Picus, commiscetur tempus, fitque medietas eius prima calida et alia frigida aut prima frigida et alia calida. Ergo Aries, Cancer, Libra, Capricornus possunt bene dici mobilia. Ergo Taurus, Leo, Scorpio, Aquarius possunt bene dici fixa. Ergo Gemini, Virgo, Sagittarius, Picis possunt bene dici comuna. Ergo necesse est talem eorundem ordinationem scire Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Picis. Sunt ergo ex his quaedam ignea, scilicet Aries, Leo, Sagittarius. Natura illorum calida et sicca, contra partem Orientis masculini generis. Et est triplicitas prima. Sunt ergo ex his quaedam aerea scilicet Gemini, Libra, et Aquarius. Et significant ventos. Et quicquid fuerit in aere. Natura illorum calida et humida contra partem Occidentalem masculini generis. Et est triplicitas secunda. Sunt ergo [59r] ex eis quaedam aquaticae naturae, scilicet Cancer, Scorpio, Picis. Natura illorum frigida et humida de aqua contra partem Aquilonis femini generis et est triplicitas tertia. Sunt ergo ex eis quaedam quae dicuntur tenebrosa, scilicet Taurus, Virgo, Capricornus. Natura illorum frigida et sicca de terra contra partem meridiei, femini generis et est quarta triplicitas.

[Section 16 Translation]

I am the right one of the right ones, just of the just, holy of the holy ones, Father and Son and Nourishing Spirit. I designate you, I lift you up, I have given you the cloth [interpreting *munadus* as *sudanum*], and I send you forth polishing you with my hands. I put my spirit within you for enlightenment; it was joined to you from my own mouth. If you keep it, you will never undergo torment, and by my will I cause to be made the one who is to come to you by his own will, for which praise will be made for you, in you and by your names. For I am made favorable to you; when you stay close to me, you are brought to life. The heart of every person, here was located the soul of sense, for my lines are rectified. When my breath took effect it stirred up everyone in the heart, and so were all the members created. When you come near I will show you the place where you will be mine. When it holds, I hold through the matter made by me. Care is given to place you in paradise; I am resolved to fulfill my fatherly will toward you. I wish, for all truth, that the gates may thus be open. I place him within for a long time; praise has placed him within. They have spoken with every sense; they were there for a long time. Glory be to this God who always remains one, this name gives us help by which it has surrounded him.

{lines of 24 “words”}

This section treats of the fixed figures

Whoever, from a disposition of the soul, seeks to know the truth about nature, where it goes and where it comes from, let him come from the beginning. When the most excellent God by his most elegant mercy distributed to us the entire machine of the world, from which it is worthwhile that we understand it in its parts, the celestial parts, the earthly parts and the infernal parts, and the summary through which they can briefly be retained. Therefore so that it may be joined to brevity, through which we can recognize him, in comparison to his greatness and exceeding mercy, it is permitted to us to know him through twenty-three cases. And we may contain the summary in writing, because if the first fault not be recalled, it is by necessity not attached to us to watch by the written words, but afterward he fell from the celestial part and was established in the terrestrial part; necessity occurred so that it was diverted to the earth and that there he might know earthly things under a short length of words. And when he undertook diminution on earth, since by the first offense he was guilty, they were in excess through those whom we might recognize in the celestial, the terrestrial and the infernal parts. But because of the sin that presses in on us, these by necessity in a diffuse accumulated heap, thus the twenty-three mentioned cases, which are twenty-three books, and like twenty-three lights for the instruction of human weakness, they set forth the perfect teaching about the celestial, terrestrial, and infernal parts. Therefore is it not a very great mercy that he permits [us] with earthly subjection to have exceeding power over these three [the three kinds of parts] and to understand their subjection? And since we recognize through strict brevity the parts of them all, and since he has established the highest for us, through which we know his parts and ours, and if anything of them all is wanting, it is wanting because of your fault or ours or because we haven’t mastered the teaching down to the smallest detail, because the

dignity of the constitution guides the ease of the subject or, in the same way, ignorance leads to corruption and it reaches us in great chaos because we do not discern by reason. {The figure with the dots.}

Who is it who can know so well? How well can the heart inwardly discern? And when it turns out that what he knows inwardly he cannot expound to the point of being discerned, as if they were not enjoined to do that, for this disturbs the human race, and up to now it scattered it and held back his sense, for this reason, all letters are found and their explanations, the ends and their places, where they are and where they are from and where matter sustains them. Because neither they[reading illi instead of ille] nor their forms destroy themselves, their subjects can be understood in two ways, namely fixed and mobile, because it is all contained in their parts, twenty-three, which I have learned to name, thus I remember them to announce them: {the 22 symbols and the 20 short words}. Their natures are the motion of the first matter, which is stable, and they cannot be moving in the constellations, whose matter is[are] to us unmoving. Thus they neither are nor were nor will be mobile in so much that matter can destroy itself, however much they are translated into many various languages, and thus it does not remain what is not returned in twenty-three or in twenty-three by sense.

Thus Aries through its matter takes to itself P and A, by which it can be said to be mobile. {Aries}

And this is clearly the reason why it can be said to be mobile. Let A hold to itself for matter. And Aries does not retain A to such an extent because it is not moved. And similarly Taurus occupies this for matter, by the reason that nothing comes from nothing, because nothing can be made from nothing, and because A is moved from one constellation to another. For this reason alone Aries is said to be mobile. Or there could be another reason why it is said to be mobile, because when the sun first entered it, the circumstance[*tempus*] was altered and also the substance of the following circumstance[*tempus*].

And Taurus takes up A, B, C which declares it to be fixed. {Taurus}

Here is the reason, because its fixedness consists in three letters, in C which is the first letter of Creator, part of and the beginning of his name. From this the beginning particularly shows the fixedness. And because A is the beginning of the ineffable name and also of the alphabet and it is contained in three endings. By this reason alone is it declared to be fixed. And if there is to be another reason by which it is called fixed, this can be proposed, because when the sun entered at its beginning, the circumstance was made firm and not altered in its existence. That is, if it was hot, it will be hot; and if it was cold, it will be cold; if gloomy, it will be gloomy. And if it was spring, spring, and if it was autumnal, it will be autumnal, and if it was clear, it will be clear. And thus the circumstance follows the beginning of the sun and is not altered in entering, so that whatever it was in the beginning, so it will follow.

And Gemini takes up T, Q, N, and K, which is announced to be common. {Gemini}

For this, here is abundantly the reason. Because the quality of its figures exceeds the number four, the number of the mentioned letters being eleven. From this the number of all of them follows in a line, as two, three, four. And A which is joined in a twofold matter which is like two, by these two joined with them they yield eleven. $\{2 + 2 + 3 + 4 = 11.\}$ And because these two are taken from two in common, namely from Aries and Taurus, so clearly this is called common. To this can be added another reason, because when the sun arrived at the middle of it, the circumstance was mixed. And if first its middle was hot and then cold or first its middle was cold and then hot and thus they always varied the circumstances.

And Cancer undertakes E, C, and G, which is called mobile. {Cancer}

The reason appears here. Because E, which is the fourth letter of the name Pater, stands at its beginning. And not only does it stand at its beginning when it moves against Scorpio, which has the same beginning. But it is not given to this one by the word Pater but in the word Creator in the third letter CRE, which is the last. And because it is moved against two matters it is called mobile. And there is another mentioned reason. Because when the sun entered the beginning of these constellations, which were Aries and Cancer, the circumstance was changed to the substance of the following circumstance.

And Leo undertakes R, V, and O, which is called fixed, and this is the reason, because R carries the quality of twelve, which is a fixed number, just as there are twelve fixed constellations. And it is imprinted with each of the twelve constellations. And because none of them is added, there is no other reason why it is called fixed. In this also is added the reason mentioned above. Because when the sun entered the beginnings of these constellations, the circumstance was fixed to be in itself and not changed, that is if it was hot it will be hot, if cold, cold, if gloomy, gloomy, if spring, spring, if autumnal, autumnal, if clear, clear.

And Virgo undertakes C, D, and E, which is called common. {Virgo}

This is the reason. Because E is commonly the cry of someone suffering who has incurred loss, thus E is given this description. E is the sound which groans in itself, from itself. Also another solution can be added. Because D is the first letter in the name Deus. Because it itself is common in returning this one and only attached work, and in this the mentioned reason can be added. Because when the sun arrived at the middle of these, Gemini and Virgo, the circumstance was mixed, and first the middle was made hot and then cold, or first the middle was made cold and then hot, and so the circumstances always varied.

And Libra undertakes R, X, and N, which is called mobile. {Libra}

And this is clearly the reason, because first his origin was from R, not such which is not mobile, and thus Leo serves Libra. Although in some other words it would be common, showing this aspect in the final syllable of the word Pater and in the second letter of Creator. And because it can move to both sides, and for no other reason, it is called mobile. And there is another reason. Because when the sun entered the beginnings of these

constellations, that is Aries and Cancer, Libra changed its circumstance to the substance of the following circumstance.

And Scorpio undertakes E, P, and Y, which is called fixed. {Scorpio}

And this is the reason, because P is fixed above the three names Deus, Emanuel, Ihesum, because they complete fourteen in the table of Aries, as they were three names, but it cannot be, so that they are fixed. And what is the cause of this? Because they belong to the same Lord. So whatever of them you choose, God or Ihesus or something else, because Y is the final letter and all others are imprinted in it, it is said to be fixed. Or there can be another reason. Because when the sun entered their beginnings, that is Taurus, Leo, Scorpio, the circumstance was fixed in itself and did not change, that is if it was hot, it will be hot, if it was cold, it will be cold, if it was gloomy, it will be gloomy, if it was spring, it will be spring, if autumnal, autumnal. And Sagittarius undertakes

A, F, and H, which however it is called common. {Sagittarius}

This is the reason. Because A is placed commonly in Sagittarius and in Taurus. Although this is the only reason it is called common, another reason can be added. Because when the sun entered into their centers, the circumstance was mixed and the middle was made warm and the others cold or the middle was cold and the others warm, and thus the circumstances are always varied.

And Capricorn undertakes T, I, and L, which is called mobile for this reason. {Capricorn}

It is because the description of L can attach itself in the name Jesus. The description of L is attached because it is called Light. And the Lord was moved to produce all light, and for no other reason it is called mobile. But another reason could be added. Because when the sun entered into the beginnings of these constellations, namely Aries, Cancer, Libra, Capricorn, the circumstance was changed to the substance of the following circumstance.

And Aquarius undertakes O, S, and M, which is called fixed. {Aquarius}

This is clearly the reason. Because the description of O can be assimilated to the human being. And through this we understand Jesus, who is the fixedness of our salvation. Or because Adam was the first human being and we must be of his fixedness, because through him we have followed him, and for no other reason is it called fixed. But another reason could be added. Because when the sun entered into their beginnings, that is Taurus, Leo, Scorpio, Aquarius, the circumstance was imprinted to be in itself and not changed; that is, if it was hot, it will be hot, if it was cold, it will be cold, if it was gloomy, it will be gloomy, and if spring, spring, if autumnal, autumnal.

And Pisces undertakes R, F, H, and Z, which is called common. {Pisces}

This is clearly the reason. Because R is commonly placed in Leo and in Libra and in Pisces. And it commonly serves very much in Creator, and for no other reason is it called common. And it is possible to add another reason. Because when the sun arrived at the middle of them, Gemini, Virgo, Sagittarius, Pisces, the circumstance was mixed, and the middle was first made hot and then cold or first cold and then hot. So Aries, Cancer, Libra,

Capricorn can well be called mobile; Taurus, Leo, Scorpio, Aquarius can be called fixed; Gemini, Virgo, Sagittarius, Pisces can be called common. So it is necessary to know them in this order: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces. There are among these some fiery ones, namely Aries, Leo, Sagittarius, and their nature is hot and dry, opposite the east, and masculine. That is the first triple. There are some that are airy, namely Gemini, Libra, and Aquarius, and they signify the winds, and whatever was in the air. Their nature is hot and humid, opposite the west, and masculine. That is the second triple. Then there are some that are of an aquatic nature, namely Cancer, Scorpio, Pisces. Their nature is cold and wet, like water, and they are opposite the north, and feminine. That is the third triple. There are some that are called gloomy, namely Taurus, Virgo, Capricorn. Their nature is cold and dry, like the earth, and they are opposite the part of midday, and feminine. They are the fourth triple.

[Section 17]

Ad nature confirmationem, qui affectat veritatem indagare adesse, si intendat veritatem invenire, ex necessitate ei imprimatur, quod eius materia in re firma fundetur, quia materia solidata hominem consolidat, dum firmo passu adhaeret. Et quamvis homo multis modis alteretur et non sive ratione utrinque, te cum deus ex humilitate sua benigna illorum disponat processum ordinarium ille idem deus disposuit partem celestem hac ductus ratione ut eadem deserviret ad laudem sui nominis et ad honorem. Et ut eadem possit praefigi materia totaliter humanae subiectioni hac nobis proposita ratione electus deberet a nobis venerari quam aliquis qui humanae subiectioni subiaceretur. Sed multi in contrarium girantur. Quidam enim eorum mundum venerantur, neque adeo specialis cura eis de domino innectitur ut ius indicit. Sunt qui sibi ipsis honorem inpendunt mundum et eius subiectiones pro derelicto habent et eiusdem gestus contemnunt, ut aestimant se tanquam deum, sed ultra modum in opinione sua falluntur. Quia sunt ut dei fallaces pleni machinatione et dolo et fraude tenti. Sunt enim deceptores et sibi ad invicem invident. Et unus alium defraudatur multis fraudibus iniquis intervenientibus. Et infiniti per eos corruptionem ingredientur. Alii sunt partibus illorum admixti fingentes se in sapientia esse praeditos, quae ita in eis exilis, quod non sufficit eisdem dignitatem administrare. Simul enim excorticantes sapientiam et eiusdem partes electas corrumpentes et dissipantes et desiccantes partes subiectionis humanae. Illorum fraude intervenientibus et machinatione et libidinis subiectionibus. In initio partes proprias adnichilantes et partes alias secundum eorundem posse. Huius rei quae causa est? Est diffinita? Multi enim sunt vocati, pauci vero electi. In his tribus generibus [59v] tota humana subiectio submovetur. Decepti deceptis, defraudati defraudatibus, dolentes dolentibus. Saturnus continet C et transit per N, I, H; hoc est per Capricornum, in quo proprium domicilium habet. Natura sua frigida et sicca de terra. Et ideo ingreditur illius natura in naturam alterius; natura enim similis alteri est congaudens una in altera. Transit etiam Saturnus per O, S, M. Qui similiter obtinet domicilium in Aquarius licet idem fuerit calidus et humidus. Et huic manifeste est ratio quare principalis in eo obtinet dominium. Quia illius humiditas siccitatem illorum atemperat et caliditas eos depurat. Hac ratione homines Saturnini illi qui steriles efficiuntur. Mulieres etiam Saturninae mares et mulieres magis libidinem affectant. Et haec est manifeste ratio propter duplicem frigiditatem quam in eis continent, frequens remedium caliditatis appetunt ut eorum temperaretur materia et quae dissolvant per caliditatem et humiditatem malos humores in eis superhabundantes. Et duritiem limositates. Et illi de iure non impregnat nisi beneficio scriptorum frigidorum et Lapidum frigidorum et herbarum frigidarum. His tribus sumptis per incantationem. Et incantio dicit sicut. Casus de S (S ut B ut 8) praecipit vegesimo septimo capitulo. Quod exhibet naturae quod natura esse non potest. Et de rerum transformationibus. Et de alterationibus earundem secundum apparitionem. Unde eiusdem capituli tale est initium: Zazelz, Ellaicgalpe, Gumge, Aic, Suce, Scende. Vel adhuc si illa mulier egeat vice viri Saturnini. Et alter calidae naturae et humidae. Et quilibet eorum ea utatur vice predicativa aequaliter, et

sint in termino Zincob, hoc est a termino Veneris usque ad Martem in quo sit hora Saturni. Et si illa poterit tangi per quaelibet substantia in qualitate inpregnari debet. Quia in temporibus retroactis filius Zelbenbir, Ansalon conubio sibi quandam copulavit. Ille erat de Solis iure nec valebat eam impregnare. Et fecit eam se sciente ut supradicitur impregnari a Natam & a Ionans (Ionaps). Quia antiqui pro magno delicto reputabant cum uxoribus suis sterilitate choabitare. Et se teptat in hoc non invenit hac ratione. Non est me dignus quod eum sit(sic) quaerere possit. Inveniet rectis lineis his semper eundem. Quia necesse est quod fructus eum collaudet, qui eum praestat. [60r] Illa vero ut peperit filium tempore illo transacto effecta est fecunda ex illo in filios et filias parturiendo. Desiccata enim fuit materia et disglaciata. Nonne igitur? Habundantior fuit misericordia illam ita fuisse parturientum, quam a nativitate sua existeret sterilis et infructuosa? Quia si cum viro moraretur absque partus educatione et ille ei coniungeretur in infecunditate in tantum quod substantiam et qualitatem transcenderet in eam supponendo et tribus annis elapsis ulterius talis cohabitatio indicaretur esse adulterio immundior. Quia vobis hic manifeste edissero rationem, quia unus adversus alterum est irascens et invidens aliis ut peccata comittat. Unus alteri non congaudet et adversus alterum bile movetur. Et quilibet alterius fructum exoptat. Et illi sunt condemnati a divina parte superiori, ita quod fructus a se producere nequeint. Et ira et cupiditas, adulterium in eis fundantur. Arbor igitur a se fructum non produciens nonne eradicanda et evellenda et penitus ab agro suo prohibienda? Vel ergo quo irascitur contra fratrem, nonne homicida est? Vel ergo nonne cupiditas est radix omnium malorum? Unde vos omnes alii animadvertere potestis quod adulterium ex divina parte condemnat. Unde quidam cum mulieribus nescentes perpetrant adulterium, quidam adulterii sunt immunes. Ille qui cum uxore habitat, et non est generans, pro adulterio reputandus est. Et qui est generans inter adulteros non reputatur. Quia nomen est ex nomine et nomen est reddens nomen. Quamvis deberent esse collaudantes in summa parte nominum divinorum. ____ sunt qui hoc ____ nt. ____ le ____ ideo non est quod Saturnus non haberit. C, A, ____ U, ____ . Et quidam dicunt quod quia ille post Lunam procedit, deberet portare geminum, B.

Et Iuppiter qui post eum sequitur, tenet R et transit per E, P, Y et habet domicilium suum in Sagittario. Et similiter transit per R, F, H, Z, et similiter habet domicilium in Pice. Quamvis Sagittarius sit calidus et siccus. Et Picis sit frigidus et humidus. Et ex caliditate sua procedit in caliditatem et iste coniuncte inducunt siccitatem. Necessarium est quod introeat in frigiditatem et humiditatem, ne substantia devolvatur in fumum et quod posset temperamentum nancisci. [60v] Frigiditas transformabit grossas siccitates siccitates. Et humiditas temperamentum adhibet quia materia se in ____tto corpore transformet. Et Iuppiter obtinet R, D, H, Q, N, T. Et Mars retinet E et facit transitum per P et A et ____umit domicilium in Ariete. Et similiter facit transitum per E, P, Y. Et similiter habet domicilium suum in Scorpione. Et licet Mars sit calidus et siccus et in his proprietatibus ei concordat. Hic est in propatulo ratio, quod caliditas adiuncta caliditati est una similis alii concordans ut maxime congaudeat una propter sui ipsius similitudinem. Simili ratione siccitas iuncta siccitati effecit naturam esse similem alteri propter unius similitudinem ad alteram in se sunt letificantes una propter alteram et ne vim (una) alteram corrumpat. Et ne ille per materiam quid receperit quod ei possit esse vocivum. Et ____ inpediat, subintrat

frigiditatem et humiditatem ut instam depurationem assumat. Et ut frigiditas caliditatem dulcoret et humiditas siccitatem attemperet. Et Mars tenet E, M, O, Z, H et F et Sol tenet A et transit per E, C, G et habet domicilium suum in Cancro et similiter transitum facit per R, V, O. Et similiter domicilium habet in Leone. Sed maxime indicatur adesse in Cancro propter intensam caliditatem et siccitatem quas in se continet ut attemperetur per illius frigiditatem et humiditatem. Quia si ita non esset attemperatus caliditas quae ei inprimitur multa diversa corpora exterminaret et siccitas illius eos adnihilaret et consumeret. Et cum tam magnum moderamen sibi assumerat et pausillum substantis ____ eundem sibi retinet ad se ipsum depurandum: de liquorositate. Et suae propriae qualitati congratulatur, ad se ipsum depurandum caliditatem et siccitatem subintrat ut maxime una propter alteram congaudeat, quia similia similibus gaudent. Et Sol continet A, F, L, T, R, O. Et Espirus (Deus) tenet T et transit per A, B, C, et habet domicilium in Tauro. Et similiter transitum facit per R, X, N. Et similiter domicilium tenet domicilium in Libra. Quamvis fuerint frigida et sicci. frigiditas exigit caliditatem ne in nichilum devolvatur et ne materiam congeliet. Siccitas exigit humiditatem ut durities illarum moderetur. Et ut illud corpus in subtili substantia perdaret. Licet haec supradicta [61r] ____ altera congaudent. Et hoc sit ita quod Libra est calida et humida ex sua propria natura quae eis administrat temperamentum et substantiam dulcoret. Et Venus tenet T, M, R, V, L, I. Et Mercurius continet O et transit per Q, N, R et habet domicilium in Gemini et similiter transitum occupat per C, D, E. Natura eiusdem calida est et humida et ex necessitate ei imprimatur ____ simile suae proprietati. Se coniunget Gemini, ut una natura alteri congaudeat. Et propter ingressum quem facit in frigiditate et siccitate ____ riales sunt iracundie intense propter magnam con ____ habet unum in al ____ illis coniunctis frigiditas et siccitas ____ quod in bono libito cons ____ ganisi sumus(unius) (b ____) in altera. Mercurius obtinent H, G, R, I, et S, E. Et Luna continet A transit per ____ C, G, et habet domicilium in Cancro. Et similiter transitum facit per R, V, __, O. Et similiter habet domicilium in ____ domicilium habet in Cancro. Et haec est ratio quod propter frigiditatem et humiditatem quas detinet A optat sibi simile. Quia similia similibus gaudent. Et propter eorundem frigiditatem et ne unum alterum condemnet. Et pro tali quod humiditas ____ supradictam duplicem frigiditatem non sit ____ fa ____ ex ignam caliditatem. Istis coniunctis in uno corpore. Et ne unum alterum condemnet exigunt siccitatem pro tali ____ complexionem ____ gemin ____ congratulationem habeant quaedam et alia. Et propter maximam eo congratulationem sit subtilians et allenians et sistens corpus suum di ____ ita iunctura. Et Luna tenet R, S, X, Y, M, A, (L). Et quia ____ ta corpora sunt in prima constitutione fuerunt et erint. Et corpora sint subiectis ____ . Nulla proprietas est ____ est quae aliquid sit, quod corpus non sit nam qualiter possit esse ____ corpore non mono[?movo]. Quia nichilum ex nichilio fieri potest. Et non ____ est proprietas. Quia ille non habet partem quae possit assimilari per ____ rti ex qua movetur. Et ex illo p ____ ie qui ____ impositum primae nostrae materiae humanae ____ qualitatem. Et illa in materia subsistit [61v] et in unita[?] ____ diu auras vitales possumus carpere. Hac ratione ergo ____ in[?] ____ qualitas quam substantia. Et proprietas priusque ma ____ . Ergo ____ rent qualiter possit res subsistere? Quia vere ____ spicitis quod ____ . Ergo prius res existebant quam homines. Sed nobis ____ in

di__sis subiectionibus facere. Quia sumus contrarii contrariis. Et quia non sumus priusque essemus[?] et nos sumus substantiae. Necessarium est in hoc quod nos substantiae inspiciamus substantias. Et quia qualitas processit operepretium (est) ut substantia qualitatem discernat et non qualitas sine substantia et non substantia sine qualitate. Ergo A in substantia et tria in qualitate. Ergo signa in substantia et subiectionis humanae in qualitate. Quia ipse continent qualitates et numeros et eorundem naturas. Ergo planetae per substantias et literae per qualitates. Unde nobis incumbit ostendere in literis qualitates et substantiam et in qualitate substantiam.

Temporibus cunctis tenet T, I, L Capricornus.

C, A, G, I, U, M, S Saturnus semper habebit.

Qualiter hoc fuerit O, S, M continet Urna (Aquarius).

Est tua Saturne domus Egocerontis (Capricorni) et Urnae.

A, F, H semper teniat Sagitarius in se.

Iuppiter R, D, H, Q, N, T, I semper tulit in se.

R, F, H, Z Picis iam deportat habenda,

Inde Iovi dona Pices simul atque chirona.

P cum A siccus Aries tenet omnibus horis.

E, M, O, Z, P, F, M Mars habet omnibus horis.

Scorpio frigidens E, P, Y semper detulit in se.

Est Aries Martis et arate Scorpio partis.

Secum Cancer habet S, C. G tempus in omne.

A, F, L, T, R, O, S Sol tenet undique currens.

In se fortis habet Leo R, V, O tempore cuncto.

Phaebus habet campum(?Cancrum) per se tenet atque Leonem. [62r]

A, B, C semper Taurus tenet atque reservat.

T, M, R, (k) V, L, V Venus obtinet atque reservat.

Libra tenet semper R, X, H quae sibi sumit.

Libram cum Tauro Venus ambit purior auro.

T, Q, N, K Gemini sibi gaudet habere.

H, G, K, I, O, S, E, M Mercurius sibi portat.

Virgo tenet C, D, E dum sic splendida fulget.

Accupat (Occupat) Erigona (Virgo) stilbum (mer) geminumque Lacona.

Secum Cancer habet S, C, G tempus in omne.

R, S, X, Y, M, A, L Luna reportat habenda.

In se fortis habet Leo R, N, O tempore cuncto.

Luna domum retinet in Cancro sicque Leone.

Cesserunt Soli Cancer Lunae Leo Soli.

[Section 17 Translation]

For the confirming of nature, whoever is concerned to try to be near the truth, if he intends to find the truth, it must be imprinted on him that his matter should be established in a strong reality, because solid matter makes a person solid while he sticks firmly to the track. Although a person may be changed in many ways, and not without cause from both sides, and when God out of humility through his generosity arranges the ordinary process, this same God arranged the celestial part, led by the reason that it would deserve the praise and honor of his name. And so that it might be implanted in all the matter of human subjection, by the reason set in us, the more excellent ought to be admired by us rather than anyone subjected to human subjection. But many are turned around in the opposite direction. For some of them admire the world and are apart from the Lord, and have no particular concern to be led as justice proclaims. There are some who use the world for their own honor and they have abandoned their nature, and their actions show contempt, so that they rate themselves as equal to God, but in the end they are deceived by this opinion, because there are false gods, full of deceit and distended with deception and fraud. For these are deceivers, and they discover them one at a time. And each one defrauds the other, with many evil deceptions coming in. And through them infinitely many enter into corruption. Others are mixed in their parts, holding themselves to be gifted in wisdom, but they are weak in these things because there is not enough worth in them to help, and while they are flaying wisdom, their better parts are corrupting, dissipating and drying out the parts of human subjugation, with their fraud coming in, and deceit and subjection to passion. In the beginning they are extinguishing their own parts and then they are able to extinguish the parts of their followers. What is the cause of this? Is it determined? For many are called but in truth few are chosen. In these three kinds of things the whole human nature is driven back. The ones deceived to those being deceived, the ones defrauded to those being defrauded, the ones sorrowing to those sorrowing.

Saturn contains C and goes through N, I, H, that is, through Capricorn, in which he has his own domicile. His nature is cold and dry, like earth. And thus his nature arrives at another nature, for a nature similar to another rejoices one with the other. And Saturn goes through O, S, and M. Similarly he makes his domicile in Aquarius, which is warm and wet. And clearly that is the reason why he makes his home more principally there. Because the humidity modifies their dryness and the warmth purifies them. For this reason, Saturnine men become sterile. Also, Saturnine women are masculine and have much lust. And this is clearly the reason, on account of the double coldness which they have, frequently seeking the remedy for coldness, so that their matter can be made more temperate and they may dissolve bad humors through coldness and humidity in superabundance to them, and harshness and filth. And by law they cannot be impregnated without the benefit of cold writings and cold stones and cold herbs, these three being taken up by incantation. And the incantation says this. The case of S [?S or B or 8] begins in the twenty-seventh chapter. What of nature it shows [is] that it cannot be nature. And about the transformations of

things, and about their alterations in appearance. This is the beginning of the chapter: Zazelz, Ellaicgalpe, Gumge, Aic, Suce, Scende. Or if the woman does not have a Saturnine man, but one of a warm and humid nature. And either of them may use this equally with the predicted result. And it ends with Zincob, that is from the end of Venus up to Mars in which is the hour of Saturn. And if she can be touched through any substance in quality, she ought to become pregnant. Because in former times the son Zelbenbir has copulated with Ansalon. He strays from the sun by law; he will not be strong enough to impregnate her. And by knowledge as stated above he makes her be impregnated by Natam and by Ionans. Because the ancient ones, through great sin, thought to live with their wives in sterility, and he tested himself in this and did not come by this reason. It is not fitting for me that he might ask what. May he always come to himself by these right lines. Because it is necessary that the fruitful man who stands before him praise him. Indeed, she is made fertile so as to bring forth a son at the right time from that act of giving birth to sons and daughters. For the matter is dried and un-frozen. Is it not so? Is there not great mercy to her in giving birth, rather than that she should be sterile and unfruitful from her birth? Because if with her husband she delays from bringing forth progeny and he is joined to her in infertility to such an extent that it transcends substance and quality, by knowing her carnally, and when more than three years have gone by, such cohabitation is revealed to be devoid of adultery. So that this will be clear to you, I put forth the reason, because there will be anger against each other and jealousy of others so that he will commit sins. And either of the two will greatly desire offspring. And they are condemned by the divine part from above because they cannot produce offspring from themselves. And anger and lust, these are the roots of adultery. A tree that does not produce fruit, should it not be uprooted and torn out and thoroughly thrown out of the field? Or then in what is anger against a brother, is it not homicide? Or then is not lust [greed] the root of all evil? Hence all you others can take notice that adultery is condemned from the divine part. Thus some unknowingly commit adultery with women, and some are devoid of adultery. He who lives with his wife and is not generating [offspring] should be considered an adulterer, and he who is generating is not considered among the adulterers. Because the name is from the name and the name gives back the name. Although they ought to be praising in the highest part of the divine names. _____. There are those who _____ thus it is not, because Saturn does not have. C, A, __, U, __, E. And some say that because he proceeds after Luna he should carry double B.

And Jupiter who follows after him holds R and goes through E, P, and Y and makes his home in Sagittarius. And similarly he passes through R, F, H, and Z, and similarly he makes his home in Pisces, although Sagittarius is warm and dry, and Pisces is cold and wet. From warmth he proceeds in warmth and by this joining they bring about dryness. It is necessary that he enter into coldness and humidity, lest his substance go up in smoke, and because moderation can be obtained. Coldness will transform great dryness. And humidity exhibits moderation because matter transforms itself _____ in the body. Jupiter obtains R, D, H, Q, N, and T.

Mars retains E and makes its transit through P, A, and ___, and takes his home in Aries. And similarly it makes its transit through E, P, and Y and has its home in Scorpio. And it is right that Mars is warm and dry and is consistent in his properties. This is the clear reason, that warmth joined to warmth is one in consistency to the other, so that it greatly enjoys the one according to its similarity. By the same reason, dryness joined to dryness makes the nature of one to be similar to the other because of the similarity of one to the other in itself; they are rejoicing one to the other, nor does one corrupt the other force. And it is not through matter which it receives that it can be vacant. And ___ it impedes; it subtracts coldness and humidity so that it may take up this purification, and so that the coldness may be softened to warmth and the humidity tempered to dryness. Mars holds E, M, O, Z, H, and F, and the Sun holds A and passes through E, C, and G and has his home in Cancer, and similarly passes through R, V, and O and has his home in Leo. But it is more likely to be in Cancer because of the intense heat and dryness which it contains in itself, so that it is modified through its coolness and humidity. For if it were not modified, the heat which is imprinted in many different bodies would drive it out and its dryness would destroy and devour them. And since it takes up such great self-control and retains very little of the substance ___ to purify itself, that is from liquidity. And it gives thanks for its own individual property, to purify itself; it subtracts heat and dryness, so that one might greatly rejoice because of the other, because similar things rejoice in similar things.

The Sun contains A, F, L, T, R, and O. And the god holds T and passes through A, B, and C, and has its home in Taurus. And similarly it makes its transit through R, X, and N and has its home in Libra. Although it is cold and dry, its coldness puts forth heat, nor does it roll down into nothing and its matter does not freeze. Its dryness puts forth humidity so as to modify their harshness, and so that it may let the body escape in keen substance. These ___ mentioned above enjoy each other. And thus it is that Libra is warm and humid from its own nature which gives it balance and softens its substance.

And Venus holds T, M, R, V, L, and I.

And Mercury contains O and passes through Q, N, and R and has its home in Gemini and similarly makes its transit through C, D, and E. Its nature is cold and humid, and from necessity it is imprinted ___ with its own property. It joins itself to Gemini so that one nature might rejoice with the other, and because of that intermingling which it makes in coldness and dryness, mercurial ones[?] are very quick-tempered on account of the great ___ it has one in ___ coldness and dryness ___ which _____. Mercury obtains H, G, R, I, S, and E.

The Moon contains A, passes through ___, C, and G, and has its home in Cancer. And similarly it passes through R, V, ___, and O, and has its home in _____. _____ has its home in Cancer. And this is the reason, because of the coldness and humidity which A holds, it chooses something similar to itself. Because similar things rejoice in similar things. And because of their coldness, and neither one condemns the other. And because the humidity _____ the double coldness mentioned above, it is not _____ fiery heat, these being joined in one body. And neither one condemns the other; they drive out dryness for such _____ complexion _____ certain ones have congratulation and the other[?]. And

because of the great congratulation to it, it refines[*subtilians*] and changes[*allenians*] and establishes[*sistens*] his body ___ juncture. And the Moon holds R, S, X, Y, M, and A (?and L). And because ___ bodies are in the first constitution, they were and will be. And that the bodies may be so ___ to the subjected ones . No property is ___ which is something else, because the body is not such as to be ___, not by one body. Because nothing can be made from nothing. And _____ is not the property. Because it does not have a part which could be assimilated through ___, from which it is moved. And from that _____ [?property] which is _ imposed on _ of our first human matter _____ quality. And this subsists in matter and in _____ when we can take in the breath of life. So by this reason it is not _____ the quality rather than the substance. And the property and first _____ Therefore _____ how can a thing subsist? Because in truth you see [?___ *spicitis*] that Therefore the thing existed before human beings. But to us _____ to do in various subjects. Because we are opposite to the opposites [?]. And because we are not prior and we would be, and we are substances. It is necessary in this that we investigate substances of substance. And because quality comes forth in a worthwhile manner so that substance discerns quality and there is no quality without substance and no substance without quality. Therefore A in substance and three in quality. Therefore the signs are in substance, and ___ of human nature is in quality. Because it contains qualities and numbers and their natures. Therefore the planets through substances and the letters through qualities. Thus it is incumbent on us to display the qualities in letters and the substance and the substance in quality.

In all times Capricorn holds T, I, and L.

Saturn always has C, A, G, I, U, M, and S.

However this will be, Urna (Aquarius) contains O, S, and M.

Saturn, yours is the home of Egocerontis (Capricorn) and Urna.

Sagittarius will always hold A, F, and H in itself.

Jupiter always bears R, D, H, Q, N, T, and I in itself.

Pisces already carries away, having R, F, H, and Z,

And thus Pisces has the gifts of Jove and at the same time Chiron.

Dry Aries at all hours holds P with A.

At all hours Mars has E, M, O, Z, P, F, and M.

Cold Scorpio always keeps E, P, and Y to itself.

Aries is of Mars, and Scorpio of the airy part[?].

Cancer holds S(or E), C, and G to itself in all time.

The Sun holds A, F, L, T, R, O, and S and so runs.

Brave Leo has R, V, and O in itself for all time.

Phaebus has the field(or Cancer) in itself and holds Leo.

Taurus always holds and reserves A, B, and C.
Venus obtains and reserves T, M, R, (k), V, L, and V.
Libra always holds R, X, and H, which it takes to itself.
With Taurus, Venus goes around Libra by purer gold[?].
Gemini is happy to have T, Q, N, and K.
Mercury takes H, G, K, I, O, S, E, and M.
Virgo, while it shines brightly, has C, D, and E.
Erigona (Virgo) occupies *stilbum (mer)* and Lacona of Gemini.
Cancer holds with itself S, C, and G for all time.
The Moon reports having R, S, X(or H), Y, M, A, and L.
Brave Leo has R, N, and O for all time.
The Moon has its home in Cancer and Leo.
Cancer yields to the Sun, and Leo to the Moon and the Sun.

[Section 18]

Qui de prima constitutione perfectam doctrinam adinvenire exoptat, cum deus dulcedine sibi appropriata subiectas naturas inspiciat, utile est, ut intelligamus ea, quibus ipse adiunxit in prima constitutione deambulare. Et quibus in secunda. Et quibus in tertia. Et licet natura eum excellentissimum ad libitum proprium non innecteret. Et ipse eiusdem fuit conditor ut (et) propriae voluntati adhaesit. Iam praedixi quod ipse disposuit signa in prima constitutione. Et planetas in secunda et in tertia homines et omnes subiectiones. Ergo prout voluerit, debet contingere. O quam immensa est eius humilitas dulcissima. Quia non fuimus digni et servi vocaremur. Et nos eiusdem possumus amici effici. Memoria enim per eundem retinetur, et tempus nullum est ei alterabile, [62v] quia omnia tempora ei sunt praesentia. Et ideo quia ex eo fuimus ipse noster conditor exstitit[? existit]. Et ipse in nobis sistit partem non alterabilem, ex quo est quod eadem non possit deesse. Et illa in primo[?primis] fuit prima. Et ideo iam fuit nobis quoddam tempus semper unitum, et quia nobis quondam fuit unum tempus, qualiter per primam constitutionem illud tempus poterimus amittere? Nequaquam. Signa enim exstiterant primariae constitutionis. Illa propter nos ut per numerum compraehenderemur, et quod ex nobis (anima) est pars similis versus illas partes inspiciens. Anima enim si possit deesse? Et non intelligeret se bonum vel malum esse recepturam. Quid incomodi corpori inportaretur, si malum committeret. Meo arbitrio dapnum ei non imponeretur, si tormenta possit declinare. Sed quia ibi dubitatio latitat et propter peccatum quod illam honerat, hoc ipsum est pena totam partem illius incidere in delicto. Propter illud ergo non praetermittam, cum illud nihilum sit et illius sit pars brevior quod doctrinam non administrem de voce ad illius expulsionem. Quia velut nihilum illam totaliter et partes illius tormento advertit, et eius subiectioni. Illud corruptionem sermonibus administrat et horum omnium partibus. Sed pro nihilo non est doctrina praetermittenda, quia nihilum a superna maiestate anathematizatur, et a nobis fragilibus et a viribus nostris exilibus. Nos ergo tenemur ad dicendum et ad respondendum ad partium illius expulsionem. { words crossed out } Quis igitur sine auditu possit diiudicare? Et auditus sine intellectu nullam perfectionem ad reddendum administrat. Et propter hoc illi qui vane accedunt, bene nostris regulis non subiacent. Et propter hoc non curo, si vanus vanitatem recipiat. Et de firmo curo ut firmitatem recipiat. Igitur super unam horam dicam, et in parte non mobili et ex immobilibus in partibus superioribus et ex partibus mobilibus. Qui in subiectione Saturni accedet et in Capricorni subiectione hoc est a medietate diei usque ad noctis crepusculum, et ad medietatem noctis usque ad diei crepusculum, illi naturis illorum subiacent, quamvis sint Joviani. Unde debetis inspicere sillabas naturarum [63r] illorum. Et si ipse dicat has tres literas ad terminationem suae dictionis et in terminis supradictis, illi sunt Capricorni et Saturnini propter dictionem tuam ad respondendum. Unde talis in una voce procedunt Til; Cag et ista constat ex quatuor literis iunctis in una voce Iums. Et qui similiter Saturnini et Aquarini terminus eis praefigitur; a crepusculo Saturni matutino usque ad eiusdem diei meridiem. Et a crepusculo noctis intrantis usque ad medietatem

eiusdem. Similiter debetis sillabas inspicere vel literas A S M cagi ums. Et quodcumque signorum fuerit calidum, vel quodcumque fuerit frigidum, tu scias illorum planetam, cui prebe caliditatem tam bene cum eiusdem coniunctione a mane usque ad meridiem, a medio noctis usque ad mane in diei et aliam partem omnibus signis frigidis, sive sunt[? sint] frigida et sicca, sive frigida et humida, et eodem modo de calidis. Illi qui sunt Joviani et Sagittariani sunt retinentes istas sillabas et istas literas, licet possint esse Martiani Af, hr, dh, QN, ti. Et illi qui sunt Joviani et Pisciniani, quamvis possint esse Solani, habent RF, hz, Rd, hq nt, IR. Et illi qui sunt Martiani et Arietini sunt retinentes istas sillabas et istas literas Pae, Moz, P, fM. Et illi qui sunt Martiani et Capricornini, quamvis possint esse Mercuriales epy, emoz, pfm. Illi qui sunt Solani et Cancerini sunt habentes istas sillabas et istas literas. EC, ga, fs (fi) tros. Et illi similiter qui sunt Solani et Leonini quamvis possint esse Lunani RU, oaf, it (It) Ros. Illi qui sunt Venerei et Taurini, quamvis possint esse Saturnini, habent istas syllabass et istas literas AB, ct, mr, ul, iu. Et illi similiter qui sunt Veneriani et Librani habent Rx, nt, mr, ul, iu. Et illi qui sunt Mercuriales et Geminiani, quamvis possint esse Joviani, tenent has sillabas et has literas T, Q, N, K (R), B, K, io, Sem, bios, iocem, kios. Et similiter illi qui sunt Mercuriales et {words crossed out} Virginini habent C, oeb, ki, iossem. Et illi qui sunt Luniani et Cancerini, quamvis possint esse Martiani, habent ec, G, R, S, X, Y, ma. Et illi similiter qui sunt Lunani et Librini [other Ms: Leoni] habent tu, ors, exgyha. [63v]

Til, cag, Iums tenet Saturnus cum Capricorno,
 O, s, m, cagi, ums Saturnus iunctus tenet Urnae,
 A, f, H, R, dh, Q, n, ti praebe Jovique chironi,
 R, f, hz, Rd, hq, nt, ir Iupiter et Piscis tenet illas,
 Pae, moz, pfm Mars tenet et capit Aries istas,
 Epy, emoz, pfm Mars tenet et Capricornus,
 Ec, ga, fl, tros Sol tenet et retinet sibi Cancer,
 Ru, oaf, lt, ros Phaebus habet iunctusque Leoni,
 A, b, cT, mr, ul, iu Venus et sibi Taurus habebit,
 Rx, nt, mr, usm Cipris habet sibi Libra reservat,
 Tg, nr (?ur), bk, io, sembios, iossem, kios,
 Istas enim[?cum] Gemini tenet et Cillemius heros.
 Coeb, kiosem Mercurius cum Virgine portat.
 Ecg, Rsxyrna Luna tenet retinebit Cancer easdem.
 Tuors, exima Luna tenebit cumque Leone.
 Qua nos iusta docet brevibus concluditur hic ars.

Qui ex diffusis originem memorie digne comendare procurat, utile est ut minima ad eius doctrinam accedant. Quia per minima adiuncta summa possumus inspicere. Ille[?Illo] enim qui exhibet ex magnis parvos, possibile est ei committere magna et non audet. Ei subiacet ratio directa quod ea non administret. Ille enim illa est motuens propter primorum derelictionem pro peccatis eum avertentibus. Sciatis enim quod si peccatum non interveniret, tota machina mundana nobis habenas flexibiles exhiberet. Sed propter peccatum quod turbat viscera fratrum idem mares et mulieres a sensu ____ . Sed um[?]ideo non praetermittam, quod vobis doctrinam ad unguem de literis non administrem. Sed si ita est, quod eandem bene memorie non committatis meo lateri non imputetis. Sed ei imputetis quod vos turbat et taedia quam plura vobis ma____ et etiam me corripere[?] __ [64r] venenum nec mea dicta minime apreciari nec distendere. Quia si vice mancipii fungar et bonum vestrum a penu meo administrem. In tantum antidotum debetis refundere, quantum michi et vobis vicum[?meum] p_____ occurrit. Vobis ideo humiliter administro quod vos deum vestrum prius def__natis ut ipse vobis contra tormenta propugnacula inmittat infinita enim potestis di_____dere nisi idem et{other manuscript has ex} propitiatione _____ a _____ vos sus[?] _____at. Sed eundem rec_____ nomine inspiciamus dignissimo ut a _____ nomina propria sciamus. Et quia nobis ipse est pater et mater _____is nost_____ matris nomina propria. Nec vos estimabitis, quod a nobis procedat hoc quod videbitis. Sed pro tali vobis malum designo, ut per codices meos vosmet possitis observare. Et casus vobis notifico et ordine colloco[?colligo]. Ut deum in suo ordine vereamini ut scientiam vobis electam exhibeat. Et ex solis meis libris intellectum plenarium. Unde ego descripsi omnia bona et omnia mala et omne illud quod ad ista spectat. Bonum, ut electiorem partem retineamus quod nos minis (nimis) directis sisteret versus nostrum dominum qui nobis est metus et qui nobis est clipeus directus, ut a magnis impedimentis nos protegat, quia vobis illud exigit. Solutio; tale expetit, et malum hac ratione annotavit. Ut penas devitare sciretis. Et in potentia vobis super illos conveniet qui domum nobis eorum et illorum taedia comuni____. Qualiter se posset quis a malo observare si malum ignoret, quale sit ad impetrandum? Non enim potest malum vitari, nisi cognitum. Iustum est ut utrumque sciatur ----- . Et opera --- in contrarium tantum quantum ad malum spectat. In his tria tempora descripsi, presens et praeteritum et futurum dixi. Vide si _____onunciare finga multos eructuantes habebitis qui perferent contrarium. A deo se estimat hoc scire, unde hoc dicere non debetis. Propter hoc non _____am, melius et decentius dicam quod magister meus me docuit. Meus [?mens] est magister et _____ magistratus; omnis enim scientia a domino deo est ____ator. Illi malum saporem sunt ructuantes. Unde nunquam cordi eos [?eorum] sapor electus fuit infixus. Ideo illos sub silentio praeteres qui dente canino attentant ea in quibus caeritas eos offendit. Ad dicendum tale fuit mihi alfabetum prefixum quale vobis rectis [64v] lineis comunicabo. 1, 2, 3, 4, y, 6, {figure like a bold 4}, {8 on its side}, 9, 0, {figure like a sigma}, {figure like two connected z's}, a, d, p, d, v, g, d, x, {three more figures}.

Versibus ostendam quid monstret quaeque figura.

Tres numeros z, b, numeros tres continet a, f.

H bis tres numeros numeratos continet in se.
 Septem G, numeros per se portat numeratos.
 O plenum cum T, comis est, S ter tria portat.
 Bis sex, R, numeros, secum deportat habendos.
 Bis septem numeros secum P portat habendas,
 E cum n tenet I, numeros ter quinque potenter.
 V cum K ut x, y, dat bis octo decenter,
 L ut Q, numeros ter vii gaudet habere,
 Cumque suis pedibus M xxti tria portat.
 Terque novem per se C, iam lunatus habebit.
 Vigintique novem D dat cum sumitur ampla,
 Et titulus portat quantum supra nomen habebit.
 Amata Ridaam magis uno septuaginta.
 Bis portat gucilolerimma bis centum octo.
 Mugauleligu portat bis septuaginta quinque.
 Ter decem a, b, z, f debes multiplicare,
 Et per quinque vices H in sex multiplicabis.
 G quator septem et plus uno multiplicabis,
 O, S, T vicibusque novem ter plus tria iungas.
 R vicibus quinque duplex bis sex geminando.
 P duples quater in septem plus duo iungas.
 L, Q quater septem iungere plus duo discas. B
 E, N, I per sex numeros ter quinque revolvat. A
 V, k, x, y descender__ octo bis tria iungas. A
 M vicibus quinque numero in bis tria dupla.
 Ter tria ter xxti septem, C, geminabis.
 Sex vicibus D se (sex) geminans in quinque potenter. [65r]
 Ergo nomen matris iungas cum nomine n.....
 Ergo debes multiplicare has literas _____ dignitatem.
 Ergo totus num _____ dividere per triginta.

[Section 18 Translation]

Whoever greatly desires to discover the complete teaching about the first constitution, since God looks upon his subject natures with his own sweetness, it is useful that we understand those things in which he himself has joined, to take a walk in the first constitution. And to those things in the second, and in the third. It is fitting that nature does not entangle the most excellent one to its own pleasure. And he himself was the creator, so that he keeps to his own will. I said above that he arranged the constellations in the first constitution, and planets in the second, and in the third, human beings and all subjected ones. So it must be touched upon, just as he willed. Oh how immense is his very sweet humility. Because we were not worthy and we should be called slaves, and we can be made his friends. For memory is retained through him, and to him no time is alterable, because all times are present to him. And thus because we were from him, he was our creator, and he sustains in us the inalterable part, from which it is that he cannot be lacking. And it was the first in the first. And thus a certain time was always one to us, and because it was one time to us, how can that time be lost through the first constitution?

Never. For the constellations existed in the first constitution. We comprehend these things through number, and because from us the soul is the similar part compared to the one looking at the parts. For how could the soul be wanting? And if it did not understand, how could it receive good and evil? What injury is brought into the body when it commits evil? In my opinion, harm is not inflicted on him if he can avoid pain, but because doubt is concealed there, and on account of sin which burdens it [the soul], this is the penalty that every one of his parts encounters in sin. Therefore I will not let this go by, since it is nothing, and his part is shorter, because I may not give the teaching by voice for his expulsion. Because just as nothing completely makes it[?illam] and he turns his parts because of pain and his nature. Let him give this corruption by words and by all their parts. But the teaching must not be neglected for anything, because nothing is condemned by the highest majesty, and by us, weak ones, and by our meager men. For we are held to speak and respond to the expulsion of those parts. Who then can judge without hearing?

And having heard without understanding, he cannot manage to give perfection. And on account of this, those who come in an empty way, are not well subjected to our rules. And so I am not concerned if the empty one receives emptiness, and I take care of the firm one that he may receive firmness. Therefore I will speak for more than one hour, and in the non-mobile part and from the immobile parts in the superior parts and from the mobile parts. Whoever comes in subjection to Saturn or to Capricorn, that is from noon until the evening twilight and from midnight until the morning twilight, they are subject to their natures, even though they may be Jovian. Thus you ought to look at the syllables of their natures. If he says the three letters at the end of his speech and in the endings mentioned above, they are of Capricorn and Saturn because of responding to your speech. Thus they come forth in one voice Til, Cag, and this is consistent with four letters joined in one voice, Iums. Similarly the end of those of Saturn and Aquarius is affixed to them, from the morning twilight of Saturn until noon of his day. And from the evening twilight until the middle [of night]. Similarly you ought to look at the syllables or letters a[?o], s, m, cagi,

ums. And whatever constellations were warm or whatever were cold, you will know their planet, of which they give such warmth with their conjunction from morning until noon, from the middle of night until the morning of day, and another part of all the cold constellations, or the ones that are cold and dry, or cold and wet, and in the same way as about the warm ones. Those who are of Jove and Sagittarius retain the syllables and letters, although they can be of Mars, af, hr, dh, qn, ti. And those things that are of Jove and Pisces, although they can be of the Sun, have rf, hz, rd, hq, nt, ir. And those who are of Mars and Aries retain the syllables and letters pae, moz, p, fm. And those who are of Mars and Capricorn, although they can be of Mercury, epy, emoz, pfm. Those who are of the Sun and Capricorn have the syllables and letters ec, ga, fs (or fi), tros. And similarly those who are of the Sun and Leo, although they can be of the Moon, ru, oaf, it, ros. Those who are of Venus and Taurus, although they can be of Saturn, have the syllables and letters ab, ct, mr, ul, iu. And similarly those who are of Venus and Libra have rx, nt, mr, ul, iu. And those who are of Mercury and Gemini, although they can be of Jove, have the syllables and letters t, q, n, k (or r), b, k, io, Sem, bios, iocem, kios. And similarly those who are of Mars and Virgo have c, oeb, ki, iossem. And those who are of the Moon and Cancer, although they can be of Mars, have ec, g, r, s, x, y, ma. And similarly those who are of the Moon and Libra[possibly Leo] have tu, ors, cxgyha.

Saturn, along with Capricorn, holds til, cag, and iums,
 Saturn joined to Aquarius holds o, s, m, cagi, and ums,
 To you Jupiter and Sagittarius offer a, f, h, r, dh, q, and n.
 Jupiter and Pisces hold these: r, f, hz, rd, hq, and ir.
 Mars holds pac, moz, and pfm, and Aries receives them.
 Mars and Capricorn hold epy, emoz, and pfm.
 Sun holds, and Cancer retains, ec, ga, fl, and tros.
 Phaebus [Sun] joined to Leo has ru, oaf, it, and ros.
 Venus and Taurus will have a, b, ct, mr, ul, and iu.
 Venus has, and Libra retains, rx, nt, mr, and usm.
 These: tg, ur, bk, io, sembios, iossem, and kios,
 Gemini holds these and so does the hero Cillemius [?Mercury].
 Mercury with Virgo carries coeb and kiosem.
 Moon holds ecg and rsxyma, and Cancer retains them.
 Distinguished Moon holds tuors, along with Leo,
 Which rightly teaches us, so that this art is briefly concluded.

Whoever takes care worthily to commit to memory from lengthy [?sources] the origin, it is useful that they approach this teaching only a little, because through the little we can see the related highest things. For he who shows little things from great, it is possible for him to acquire the great and not dare. Direct reason subjects to him what he does give. For he is moving these things because of the fault of the first [parents?] for the sins deterring him. For you know that if sin had not intervened, the entire earthly mechanism would have shown its pliant management to us. But because of the sin that troubles the inner parts of the bodies of the brothers, both of men and women, from understanding But behold, I will not omit to administer to you in letters the teaching in detail. But there is this, that if you do not commit these things to memory you should not charge it to my account, but you should impute what troubles you to that and ____ rather than to me and also [not] seize upon ____ poison, nor any less appreciate or extend [?distendere] my words. Because if I perform in place of a formal acceptance and bring out from my storehouse your good, you ought to pour back as much antidote as occurs to me and to you ____ . So I administer to you humbly because you first define[?] your God that he may defend you against the coming torment ____ for you can distinguish[reading di_dere as dividere] unless from propitiation _____. But let us look at this by the right, most worthy name so that you may know ____ the correct names. And because he is both father and mother to us, ____ is the proper name of our mother. But you do not think that this proceeds from us because you see, but I point out evil to you so that you yourselves can observe through my books [*codices*]. And I show you the cases and arrange them in order, so that we might revere God in his order so that he may show you the finest knowledge. Only from my books [*libris*] alone is there the complete understanding. Thus I myself have described all the good things, all evil, and all that pertains to them. The good so that we might retain the greater part which causes us to stand in measureless ways toward our Lord, who is our goal and a shield to us, so that he might protect us from great hindrances, because this tests [?] you. The solution: thus he may strive and by this reason observe evil, as you would know how to avoid punishments, and it may come to you in power over those who ____ their home in us and their disgust. How can someone observe evil; if he is ignorant of evil, how can it be done? For he cannot shun evil unless he can recognize it. It is just that it be known anywhere ----. And works --- in opposition as much as he looks at evil. I have described in these three times; I have said the present, the past, and the future. See if ____ you who convey the opposite; you will have many belchings forth. The one who thinks he knows from God, hence you ought not to say this. [?] On account of this I will not ____, I will speak well and properly what my teacher taught me. It is my teacher [or the mind is the teacher] and ____ the instructed; for all knowledge is from the Lord God [the Creator?]. Those others are belching forth bad wisdom. The better wisdom was not placed in their hearts. So may you pass over in silence those who with a canine tooth[?] attend to those things in which charity offends them. For saying thus, the alphabet was prefixed in me so that I might communicate to you with correct lines 1, 2, 3, ... [twenty-three symbols, starting with the digits 1 through 0.]

I offer in these verses what each figure shows.
 Three numbers z and b; a and f contain three numbers,
 H contains in itself six enumerated numbers,
 G carries through itself seven enumerated numbers.
 O, filled with T is kind; S carries nine.
 R takes away twelve numbers in itself.
 P carries with itself fourteen numbers,
 E with N holds I, powerfully fifteen numbers.
 V with K as X and Y gives sixteen appropriately,
 L, as Q, is pleased to have twenty-one numbers,
 And M with its feet carries twenty-three.
 Crescent-shaped C will have twenty-seven in itself.
 D gives twenty-nine, when it is fully taken,
 And the title carries as much as it has over the name.[?]
 Beloved Ridaam has one more than seventy.
 Gucilolerimma has twice one hundred [and] eight. [208 or 216]
 Mugauleligu has twice seventy and eight. [148 or 156?]
 For the letters A, B, Z, and F you must multiply the numbers [to get?] 30,
 And for H you will multiply in six through five places.
 For G you multiply four by seven and add one more,
 For O, S, and T you join nine threes plus a third.
 For R five places twofold twice six by twinning.
 For P you double four in seven and add two more.
 For L and Q you know to join four sevens plus two.
 For E, N. and I you revolve through six numbers three fives.
 For V, K, X, and Y you join eight to three times two.
 For M five places in number in twice three doubled.
 Three three's three or twenty-seven you get C.
 D doubling six places powerfully in five.
 So you join the name of the mother with the name ____.
 So you must multiply these letters _____.
 Therefore the entire number _____to distinguish through thirty.

[Section 19]

Algelbadatum est caput Sagittarii. Natura eius calida et sicca versus partem Orientis. Et est venter Capricorni; natura sua frigida et sicca contra partem Meridiei. Et est crura Aquarii; natura sua calida et humida versus partem Occidentis. Et cauda Scorpionis; natura sua frigida et humida versus partem Aquilonis. Et sunt stellae xxxvi; sicut hic apparent {figure with 37 dots; 36 in Bodley manuscript}. Quarum quasdam tenet Sagittarius sic divisas versus partem Orientis. Natura illarum calida et sicca versus partem Orientis. Cursus illarum perficitur in viginti quator annis. Et venter Capricorni tenet istas {figure with 12 dots}. Natura illarum frigida et sicca contra partem Meridiei. Cursus illarum expletur in decem et octo annis. Et crura Aquarii tenent istae {figure with 9 dots}. Natura illarum est calida et humida versus partem Occidentis. Et cursus illarum consumatur in xii annis. Et cauda Scorpionis detinet istas {figure with 7 dots}. Natura illarum frigida et humida versus partem Aquilonis et cursus illarum expletur in sex annis. Et corpus harum {figure with 8 dots} post quam se separant. Quod quando est in tertio die Martii; non revertitur in iunctione directo donec mille annis fuerint elapsi. Illarum (scilicet quando videtur labi stella) ...iurior ordainmentum [?] est semper in die Saturni. Et tunc quando Luna est in ____ secundum qualitates supradictas ratione dispositas. Qui in isto corpore prodit in lucem, rubeam faciem obtinebit, oculos claros et humiles. Os decens et bene disertum et linguam acutam et verba sua bene propalantem. Naris divertas et supercilia clara, formata duobus coloribus albo et rubeo pilos iunctos sauros disc superciliorum amplum et frontem iunctam iuncturis decentibus, aures bene formatas, caput omnibus modis decens, pilos capitis magis sauros quam aurum. Collum et partes [65v] illius claras et decentes, humeros et spatulas directas, latera plana, brachia et manus omnibus modis decentia, pectus et crura et tibiae et pedes iunctos decentibus compositionibus. Iste infinitas possessionis obtinebit et ab eis alienabitur propter signum quod est in costa et in latere sinistro, neque domino suo obtemperabit hac ratione dolorem habebit in capite et in temporibus et in brachiis dextro et in corde tremorem et in magna servitute dolabitur propter domini sui derelictionem. Et haec est pena sua ex signis directis, quae obtinet in brachio dextro et in capite et in verendis. Et calvities sinciput depredabit. De levi bile movetur et de facili in dilectionem revertitur. Ex parentela sua uxorem sibi subarabit. Multi haeredes sibi succedent. In senectute sua adversitates quam pluris sustinebit. Nec ideo minus est, quod sapientia non ditabitur. Humilis et dulcis erit et liberalis omnibus modis. Et sine ira domini sui sexaginta annis duravit. Et hoc fuit primapaena suae mortis, et alia venit in capite literarum et qualitatis sui nominis multiplicati sexties in qualitate et substantia. De his ereptus ulterius deget cxx annis. Et amplis possessionibus ditatus in loco suo dies terminabit extremos.

TIL Saturnus et Capricornus

Alicagedebatum hoc est caput Capricorni. Medietas eiusdem calida et sicca. Reliqua medietas frigida et sicca contra partem Meridiei. Et est venter Aquarii; natura sua calida et humida versus partem Occidentalem. Et est Scorpionis humerus; natura sua frigida et

humida versus partem Aquilonis. Et sunt stellae quatuor, sicut hic apparent. {figure with 4 dots.} Quarum Capricornus obtinet unam proprietatibus distinctis sicut supra memoratum est. Scilicet medietas eius calida et sicca. Et alia frigida et sicca. Et cursum suum terminat in duodecim annis et dimidio {figure with circle surrounded by 14 dots.} Et venter Aquarii tenet istas. Natura illarum calida et humida versus partem Occidentalem et perficiunt cursum suum in xi annis et dimidio. {figure with a circle and a smaller circle above it.} Et Scorpio continet istam versus partem Aquilonis. Natura huius frigida et humida. Et cursum suum perficit in tribus annis. Et ut inspiciatis harum lineam directam et ut corpus non lateat quod illud non videatis in parte et [66r] in toto, subiacent hic duo, quarum una est et altera quasi non esset. Et illa quae est punctum non habet {figure with two circles side by side; larger one, to the left, has center point marked but smaller one is empty}. Qui in istis ortum habuit, talis subiacet esse in humana compositione. Tu cor obtines grave et ponderosum repletum fastu et superbia. Et deliberas circa traditiones geminas, scilicet circa homicidium et adulterium. Et es traditor, fur, malignus. Et in periurio facilis et semper animum versaris circa iniqua. Et expetis si possis dominium obtinere. Et illud dominium non poteris nancisci, nisi homicidio interveniente. Tu illud delictum non multum apreciaris. Huius rei quae est causa? Quia candore nec nigredine afficeris. Sed ad gelvium ruborem trais. Et frequenter te miras. In capite tuo obtines signum et in barba et capillos habes geminis coloribus variatos. Et in vultu et in pectore et in genu signaris signo. Et illud quod pectori infigitur, penam tibi importat, quod tu manu propria fratrem proprium a luce tolas. Nec tempus diffusum est elapsum quod ab eminenti loco casum passus es. Et multi vicinorum tuorum tibi invident et eorundem quibusdam taedia intulisti nec ad maiorem dignitatem convolabis. Et parte hereditatis parentum tuorum ditaberis. In nativo solo diem ultimum non claudes. Infirmittates quamplures sustinuisti prima contigit in xvi annorum termino. Cum tu ex illa fueris ereptus, pervenies ad lxviii annos. Et si ex illis fueris ereptus, venies ad cv et morieris in solo alieno bestia silvestri tibi paenam imprimente.

CAG Saturnus et Capricornus

Algebedatum, hoc est caput Librae. Natura eius calida et humida versus partem Occidentalem. Et venter Scorpionis, medietas eius frigida et humida. Et medietatis medietas calida et humida. Et alia medietatis medietas calida et sicca versus partem Aquilonis. Et collum et pectus Sagittarii usque ad umbilicum. Natura illorum calida et sicca versus partem Orientis. Et sunt stellae quinque sicut hic apparent: {figure with 5 dots}. Quarum obtinet caput Librae tres, retinentes proprietates supradictas scilicet caliditatem et humiditatem versus partem Orientis. Et perficiunt cursum suum in duorum annorum fluxu {figure with 3 dots}. Et venter Scorpionis obtinet istam tenentem in se supradictas naturas scilicet [66v] frigiditatem et humiditatem et caliditatem et humiditatem et caliditatem et siccitatem. Et perficit cursum suum in tredecim annis. {figure with an oval surrounded by 13 dots}. Et collum et pectus et umbilicum Sagittarii tenet ista. Natura illarum partium calida et sicca. Et ista eodem modo. Et cursum suum explet in quindecim annis. {figure of oval surrounded by 14 dots (other Ms: 15 dots)}. Qui in ista ortum nanciscitur, talis erit ex dispositione humana et talis est eius subiectio. Voluntatem exili

numinime subfultam et verba aliena tibi in tedio transferes. Sed ideo non est quod non sis sapiens humilis et dulcis, et pulcher ad aliorum decentium similitudinem. Cor habes electum ad doctrinam et non honerosum super iram alienam. Et omnibus modis dei timori te submittis. Et erga eum fidelem te exhibetis et versus subiectionem sui populi, linguam habes acutam et es facundus et habes signa multa in corpore tuo varia. In temporibus in collo et in cervice et in humeris et in lateribus et in pede dextro et in humero dextro. Ad te infiniti honores spectant, quos non continges. Huius rei quae ex causa est diffinita? Signum in dextro pede existens. Primus terminus vitae tuae xxxv annis, de his ereptus pervenes usque ad lxxv. Quos si transieris venies usque ad centum. Et signum humeri dextri tuae mortis erit paena et armis diem claudes extremum et frater tuus erit in causa.

IUMS Saturnus et Capricornus

Alcasdeletum, hoc est collum et pectus et umbilicus et tota alia pars, praeter supradictam partem Capricorni, collum frigidum et siccum, umbilicus calidus et humidus, et pectus calidum et siccum contra partem Meridiei. Et venter et pedes et totalis pars praeter supradictam Sagittarii, pedes calidi et sicci. Et uterus calidus et humidus contra partem Orientalem. Et sunt stellae quinque, sicut hic apparent {figure with 5 dots}. Quarum duas tenet Capricornus proprietatibus sicut supra memoratum est. Et cursus illarum expletur in viginti duobus annis {figure with 2 dots}. Et Sagittarius tenet istas proprietatibus distinctis, sicut supradictum est et perficiunt cursum suum in sex annis. {figure with 3 dots} Et qui in istis nascetur talis erit ex dispositione humana futura et talis est subiectio. Tu ingressus es litem et taediis moveris et invidia [67r] conturbaris contra persequentes te. Et multi fingunt se esse tibi amicissimos, a quibus amicitia exulat. Sed conflant te defraudari et machinantur te depredare. Et animo tuo infigis iter noviter agredi. Quod si aripias, declinare non potes, quod crus disiunctionem non subeat fractura interveniente. Vel fures tibi insultum facient, qui erit causa vulneris quod tibi imprimeretur. Sed in via illa diem non claudes extremum. Adulterio faedatus es et periurio maculatus. Signo signaris. In medio virgae virilis, vel in verendis et in crure dextro et in capite et in medio frontis et in spatula sinistra et in renibus et in nodo illo qui est exterius in terminatione tibie et in pedis coniunctione et in tempore. Vita tua usque in xxx duobus annis. De his ereptus venies usque ad lx quatuor, quos si possis evadere septuaginta vi annis auras vitales carpis. Et signum virgae virilis medium sincopizasses cruris patibulo non supponeris. Quod si praetermittas fagus tuae suspensioni obsequium praestabit.

OS Saturnus et Aquarius

Alacidabum hoc est caput Scorpionis. Natura sua frigida et humida versus partem Aquilonis. Et venter Librae. Natura sua calida et humida versus partem Occidentalem. Et sunt stellae quinque sicut hic apparent {figure with 5 dots}. Qui in istis auras exponitur, talis erit ex dispositione humana, et talis est subiectio ventura. Tu eloquens es et in verbis tuis discretus. Sed in tantum latet anguis in herba. Vix enucleare animum nosis amico. Ita quod ad unguem animum tuum possis explanare. Et in cavillatione humana desudas. Et de levi bile movieris et fastu extolleris et superbia usque ad nauseam. Et illa mulier cuius

amare inardescis nunque tuae iurisdictionis erit. Et consortiis adhaerebis quae tibi pedicas ponent et in separatione taedia et adversitates occurrent. Sed in causa contra illos manum victricem obtinebis et remanebis in maxima ira illorum. Et multae adversitates tibi pullulabunt et persecutioni marinae submitteris, in qua privaberis maiori parte tuae pecuniae. Et vulnus impinetur capiti ex tali persecutione. Et in persecutione votum facies, quod te religioni advertes. Et in pendulo est si tanto bono fueris dignus. Et si illam dignitatem possis adipisci, multiplicaretur tibi honor, sicut [67v] in praepositura. Et si tu sis literatus praelatione, gaudere valeris, et de illa ad eminentiorem convolaris, usque consequeris dominium super illos, qui in parte tui existunt. Et habes signa TIL. Et illud quod genu signat multis modis te honerat. Prima passio tua erit in xlvii annis. De his ereptus venies ad lvi. Quod si evaseris, illud signum te morti adducet. In capite lvi annorum. Quod si tolleretur lxxvii expleres et movieris timpanites.

M Saturnus et Aquarius

Altessadaltum hoc est collum Librae et genu et pedes, genu et collum quae sunt calida et humida et pedes calidi et sicci versus partem, qua Sol labitur. Et caput et collum Aquarii. Natura illorum calida et humida versus partem Occidentalem. Et sunt stellae quinque, sicut hic apparent. {figure with 5 dots}. Quarum tenet Libra duas sic disposita {figure with 2 dots} et tres Aquarii {figure with 3 dots}. Qui in istis ad lucem vocatur, talis erit ex dispositione humana et talis datur subiectio eiusdem. Tu es verecundia obumbratus. Sed accessisti ut me ruge ascriberes. Verba tua veritate non sunt subfulta, nec secundum rationem loquendi lineariter procedis, et vias distortas peragis et continue concupistis alienas uxores et duo adulteria perpetrasti et in uno illorum fuisti morti addictus. Conturbatis fiet litigiosi inter te et tuos parentes proprios. Nec tui fratres diu auras vitales spirabunt. Et in ira populi recipieris. Et eris incriminatus propter quodcumque falsamentum in quo incidis, scilicet pro moneta falsa vel pro homicidio. Sed ille ad penam te adducet, qui tecum adulterii est particeps et tua molestatio eius cordi sedebit, et tua substantia ex hoc minuetur. Et caput tuum est signatum et pectus et costa et brachia. Sed in lacerto dextro gemino signaris et in pede dextro. Et articularum tuorum quidam alios sibi submittunt, quasi vice dominatrua. Et in medio dextro cultellinam incisionem patieris. Et infra os es signatus. Caput tuum dolore conquatur et casum duorum dentium molarium patieris. Protensio vitae tuae erit usque ad triginta quatuor annos. De his ereptus, venis ad sexaginta quatuor annos. Quos si subterfugere poteris perduceris ad septuaginta unum et febre ardente vitam terminabis. [68r]

CAGI Saturnus yet Aquarius

Algadartetum hoc est caput Picis et quaedam residua pars Aquarii. Natura Picis frigida et humida contra partem Aquilonis. Natura residuae partis Aquarii, de qua sciendum est quod est iuncture et ligamina membrorum quae sunt calida et humida et calida et sicca et frigida et humida et frigida et sicca. Versus partem Occidentalem. Et sunt stellae nonenario numero distinctae, sicut hic apparent {figure with 9 dots}. Quarum Picis tenet duas sic dispositas {figure with 2 dots}, et residua pars Aquarii istas septem obtinet. {figure with 7 dots}. Qui in istis lucem diei prospicit, primo talis erit ex dispositione humana et talis ei

subiectio proveniet. Tu multum appetis opulari et es cibariorum largus administrator et tuae concupiscentiae omnia quod visui tuo subicitur, advectis. Et amoris cuiusdam mulieris longo tempore adhaesisti. Et ex illa prolem tuis rebus familiaribus adiecisti et dissensi inter te et fratres tuos versatur et vicibus binis captione detentus fuisti. Et de latronis eris irretitus, nec pauper nec dives existes, nec unquam diffusis habundasti. Et habes signum in capite et in manu sinistra et in verendis et in coxis et in pede sinistro et multa signa tibi augmentabuntur. A xlvi annis et denicebis[?deniceps]. Multas fatigationes passus es. Cor felle repletum habes et ponderosum. Vita tua protenditur usque triginta nonem annos. De his ereptus venies ad lv. Et signum quod manui infigitur, tibi pronoscit tantum malum quod laberis ab assere, qui componitur ab arbore iu_us. Et hoc erit paena tuae mortis elapsis quater xxti et duobus annis in terra aliena in domo orationis.

UMG Saturnus et Aquarius

Aldargadatum hoc est venter Picis et residua pars Librae. Natura Picis frigida et humida. Et residua pars Librae, hoc est intermixis et iunctura totius corporis. Natura sua calida et humida contra partem Occidentalem. Licet Picis fuerat contra partem Aquilonis. Non ideo [68v] non est quin obtineat hac[has] stellas sic dispositas, sicut hic occurritur visui {figure with 6 dots} de numero quarum venter Picis tenet istas quae perficiunt [OR terminant]..... cursum suum in duobus annis {figure with 2 dots (not in other Ms)}. Et residua pars Librae obtinet istas et cursum suum {figure with 1 dot} terminant in xxxix annis {figure with 3 dots}. Qui in istis beneficio aeris primo utitur, eius subiectio talis est ventura. Tu multis iniquitatibus famulando cohabitare desideras et hilaritatem tibi vicinam esse affectas. Sed in separatione eandem claudere curas tedio. Et in ioculando lapides dilapidas nec discernis super quos illos effundas. Dilatatur cor tuum gaudio cum omnes ludi tui tristitia terminentur. Et fructum alienum depredaris. Et es bonus in arboribus irreptor. Es gavisus cum fructum noviter eductum enucleas vel exillaris cum alium videas illum deportare. Et omnes res concupiscendo affectas. Multa adulteria perpetrasti et alienas uxores subripuisti, falsum iusiurandum vilipendis, ewt si deus mihi auxiliator arbitror quod nulli legi subiceris. Et multos habes inspectores, qui tibi pedicas infigunt, ex quibus tibi ictus relinquentur, et percussiones et vulnera, et abbreviationis unius tuae tibiae erunt primordialis materia. In illis es signatus et in verendis et in coxa et in manibus et in brachis et in timporibus et inter spatulas et in auribus et in capite et interius in ore. Vita tua xxxvi annis. De his ereptus beneficio aeris frueris xlv annis. Et si illos declinaveris pervenes usque ad lxvi. Et illud signum coxae te compellit et nimis paena a luce subtraharis.

AF Iupiter et Saturnus

Algaudelatum, hoc est cauda Picis et eiusdem natamina. Natura sua frigida et humida versus partem Aquilonis et residua pars Sagittarii. Natura sua calida et sicca versus partem Orientalem. Et sunt stellae duae, sicut hic apparent. {figure with 2 dots}. Quarum unam supradictae partes Picis obtinent, quae pro dignitate sua sola stare non potest. Et hic est manifeste ratio, quare sola stare non potest, cum ipsa sit una pars corporis. Et illud corpus in mille annis in directa constitutione non divertitur. Et fuit corpus primum primarum

stellarum. Unde in propatulo Adam ex [69r] illis obumbraculum obtinuit, hoc est dicendum ille fuit in iunctione. Quia ille maxime lucem ei maiorem administrabant, deo excepto. Et cum deum dereliquit, qui omnibus caelestibus dominabatur pars, in qua obtinuit dominium obumbraculum versus illam partem que eum contempnebat. Unde in libro meo munob palam potestis videre, quolibet die exorcisimos super

{Sidenote: Liber Munob}

quatuor illas stellas, quae sunt Luna propinquiore, quia pro nominum dignorum virtutibus. Si fiat quaestio de morte vel de vita, vel si debeat tibi contingere bonum vel malum. Vel de quacumque re, quam menti infigis. Sustinet deus quod ille non obscurantur, nec nube obteguntur. Si ita sit quod sermo sit veritate subnixus. Unde exorcisimos duodecies debet pronunciari. Et si ita sit quod nulla illarum accipiat iuriordamentum, pro vero scias tu autor quod in dignitate incrementium suscipies diffusum. Et si nubes superveniant, interrogatio veritate non gaudet, nec fuit, nec est, nec erit. Nec unquam illa res eveniet. Et cum illa stella sit pars corporis, et illud corpus non est ita separabile, quod non redeat in termino ad coniunctionem. Ergo illa stare non potest sine aliarum parte. Ergo ex quo est revertens in corpore existunt triginta sex stellae. Et ex eis est in se retinens, quicquid sit per materiam. Ergo illa materia potest exhibere obumbraculum, quod potest assimilari corpori. Velut diceretur Adam fuit primus homo, qui fuit primus primorum ex humana terrena subiectione. Hoc solum dico, quantum ad hominem spectat fuit primus. Ergo fuit unum corpus ex illo fuimus. Ergo ille unus in uno fuit mille corpora. Ergo si ita non esset materia corporis modo non posset existere. Ergo ex nobis erit ultimus homo et nos erimus in ultime homine. Si tunc materiam non amisisset, ita quod non esset similis homini. Ergo haec stella bene potest existere una in una. Et quod tegumentum habeat ex se, quod sibimet simile. Sicut nos habemus ex Adam tegumentum. Et cum illa sit pars per se et sola existat, nulla ratione potest esse, quod aliae in ea in ea non existant. Quia corpus iam est revertens in unum. Quamvis fecerit multas partes varias. Sicut Sagittarius tenet istas in prima compositione et secunda, ex qua indicamus primam. Et [69v] secundam. {figure with 9 dots followed by “unde” twice and then 12 dots. Underneath is a figure with 21 dots.} Et venter Capricorni similiter tenet istas in 2a compositionem iste in unum coniunctae talem partem consistinuit iste medietatem corporis obtinent et magis tres. Et crura Aquarii tenent iste similiter in secunda compositione. Ex quibus cum illis coniunctis formatur {figure with 7 dots} tale corpus. {figure with 21 dots (other Ms has 28 dots)}. Et cauda Scorpionis tenet istas similiter in secunda compositione {figure with 8 dots}. Iunctis cruribus Aquarii et cauda Scorpionis redditur tale corpus, quod semper dicendum est in secunda compositione {figure with 15 dots}. Et cauda cum illis sit iuncta, sic est corpus omnino integrum. Unde bene potestis videre, quod hoc corpus primo assimilatur nec plus nec minus est de numero nec plus de dispositione est adiungendum. Videte illud {figure with 33? dots (other Ms has 36 dots)}. Istud habet medium et principium. Ergo necessarium est ut sciatis unde habebit finem. Ergo bene est. Ergo ex quo est in unum revertens quod habeat medium, principium et finem. Unde caput Capricorni et venter Aquarii et Scorpionis humerus retinentia suas proprietates ita disiunctas ut refert capitulum Til, habemus istas principium {figure with 4

dots} de numero quarum istae sunt distinctae, sicut idem capitulum refert. Similiter et separate. Et est vocata secunda compositio et tertia. Et caput Librae et venter Scorpionis. Et collum et pectus Sagittarii tenent istas retinentes suas proprietates ita distinctas ut refert capitulum Cag, de numero quarum illae sunt distinctae similiter et separate, sicut idem capitulum refert. Et est vocata secunda compositio et tertia {figure with 5 dots}. Ex quibus istae iuncte tale corpus reddunt {figure with 9 dots}. Et collum et pectus et umbilicus et venter et pedes Sagittarii. Quia est minoratio triplicis nexus et ponuntur in geminatione. Et sunt accipientia idem corpus stellarum {figure with 5 dots}. Sicut Cag ostendit nec potest esse quod istae non redeant ad idem corpus. Quia magis rationis non exstat. Sed solummodo supradicta ratio. Quia in quolibet capitulo tres partes signi continentur. Sed in illo non nisi [70r] duae scilicet Iums. {figure with 9 dots}. Unde istud formatur ex parte Cag. Et caput Scorpionis et venter Librae retinentia suas proprietates habent istas sic dispositas sicut sunt in capitulo Os. Et vobis monstratur tale corpus {figure with 5 dots}. Unde iste iunctae cum aliis formant tale corpus {figure with 14 dots}. Et collum Librae et genu et pedes et caput et collum Aquarii istis iunctis cum illis de capitulo Os, tale corpus reddunt {figure with 5 dots}. Ille de capitulo M tale corpus perficiunt, quod sic videtis dispositum {figure with 5 dots}. His duabus iunctis tale corpus constituunt {figure with 10 dots}. Illis de M iunctis cum hoc corpore perficiunt tale corpus sicut est hic dispositum {figure with 14 dots} et quod videtis perfici in hac carta {figure with 17 dots}. Et caput Picis et residua pars Aquarii formant istas unde talis vobis monstratur forma {figure with 9 dots} . Et venter Picis et residua pars Librae formant tale corpus quale hic monstratur dispositum {figure with 6 dots}. Istis iunctis cum illis de Cagi perficiunt tale corpus sicut hic monstratur {figure with 15 dots}. Et illud de capitulo Cagi mixtum cum hoc corpore sicut corpus hic se manifestat {figure with 19 dots}. Cum illo iunctum perficiunt tale corpus sicut hic apparet. {figure with 28 dots} Et illud de capitulo Iums iunctum cum ista forma perficit tale corpus {figure with 34 dots}. Et ille duae de quarum numero una sola stare non potest. Quia bene potestis videre quod hoc corpus potest dare ei umbraculum ut illae sex videantur. Quia illud corpus est ei, tantum esset tectorium. Quare propter illam umbram potest assimilari materie. Unde quidam dicunt quod nos sumus ex illa. Quia bene ab illo corpore sumus separati. Et fuit quando primo Adam commisit derelectionem. Unde Nexoides ratione probat in libro Satinivid[reverse of divinitas] contra Tephos, quod in illo corpore sunt omnes materiae stellarum. Sunt ergo sunt omnes.

{Sidenote: Nexoides in Tephos}

Et hoc est verum secundum primam compositionem. Est. Ergo nos scimus omnem numerum stellarum. Et est videndum hic quod est manifeste ratio. [70v] Fuit, quod Adam fuit. Ergo quaecumque esset aliqua stellarum fuit sua. Fuit, ergo non fuerunt homines quorum essent aliae. Ergo illa sola non fuit sua. Sed omnes. Quia homo non exstiterat, qui aliquam illarum possit nancisci praeter illum, ergo omnes habint. Ergo ex quo scimus suam scimus et omnes. Ergo bene scimus omnes, quando scimus suam. Quia ipse est materia nostrorum omnium deo excepto, qui omnium materia exstat. Ergo bene cognoscenda est illius stella, quae est nobis tanquam umbra. Et est illa de qua supradicta est haec ratio. Et illud corpus non potuit habere complementum, nisi illa adiungeretur.

Non magis quam Adam potuit sine resurrectione Iesu Christi. Et in illo termino existerat complementum huius corporis quod hic erit modo corpus perfectum. {figure with 36 dots} Ergo illa stella, quae nobis est pro materia secundum secundam compositionem. Et illa orta est ex prima materia et quae super nos obtinet dominium. Sciendum est illius nomen proprium per se solum. Quia illa omnes alias recapitulat. Et omnibus aliis partibus complementum. Et illi qui sunt, fuerunt, et erunt propter illius significationem tot quot salute debent gaudere; significationem boni ab illa obtinebunt. Necessarium est scire quod numero illud corpus possit obtinere. Et quot numero debent esse ex parte illius corporis. Si sint septem, ergo omnes isti non continentur. Quia terminus ab Adam usque ad Iesum diffusus est. Multi enim fuerunt hereditantes in illo termino in hac rota. Ergo haec rota postea est inclu unde quatuor subiacent sub termino medio. Cuius media vocatur Zad dispo ... in triplici . . . quae est me. . . . Et superior nominatur Zad et tertia inferior nuncupatur Zad. Et quarta iunxta mediam tertiam vocatur Lin Unde ista nomen sinuat dignius dignis. Quia in parte Indiae {figure with 24 dots inside a circle and 1 dot outside}. talis subiacaret dictus dicenda zadzaczadlin, quod manifeste personam demonstrat. Illum qui obtinet dominium super omnia condita. Ergo qualiter possit esse nisi ista? Quin si illa fuit illa? Omnes erimus ex illa. Ille enim cui ista possit assignari est pater noster in parte in qua non amittimus. Et illius humilitate nostris regulis se submittit. [71r] Quamvis sit nobis pater et mater, subiacet ei habere matrem. Cuius est filius et illius est pater. Unde proprium nomen stellae super illam dominatur, in quantum illa obtinet illius inclusuram. Et in supradicta tabula Arietis ieeui nuncupatur. Unde lumine Solari, nescit vitrum violari. Nec vitrum solo nec Virge puerpera prole. Et ille terminus subiacebit in tertio capitulo futuro proximo. Et illi qui illi regulae submittentur ad eos maxime spectaret ut no[?ne, me] se submitterent potius quam ad alios. Et qui in ista stella procedit, talis est ex dispositione humana. Et talis est eius subiectio. Tu es sapientiae eximiae vultum habes omnibus placentem et in dominio maximo debes augmentari longo termino diligeris in illo dominio et tres (tuos) filios habes vitales auras carpentes. Et quinque diem extremum clausurunt. Et d___ spem generis tibi faciunt. Et in pede dextro signum obtines rubeum. Et in crure sinistro et in brachio et in manu sinistra et in labio superiori. Et aures sunt adhaerentes faucibus et partes inferiores dimittentes temporibus ad ___as dominium tibi competet super gentes innumeras. Et in illarum ira decides in capite xlvii annorum, de qua maxima ad penam te ducit signum manus sinistrae. De his ereptus pervenies ad lxvi. Et cum tuis hominibus consilium habebis quod eis non sedebit. Et si de illo evaseris lxxviii annis spirabis auras vitales. Et de luce subripieris acuum pena et stilterum. Huius penae causa signo rubeo est imputanda in proprio domicilio.

[Section 19 Translation]

Algelbatum is the head of Sagittarius. Its nature is warm and dry, facing the East. It is the stomach of Capricorn; its nature is cold and dry facing the South. It is the leg of Aquarius; its nature is warm and humid facing the West. And the tail of Scorpio; its nature is cold and humid facing the North. And there are 36 stars which appear like this: {figure with 37 dots}. Of these Sagittarius holds some as a boundary facing the East. Their nature is warm and dry facing the East. Their course is completed in 24 years. And the stomach of Capricorn holds these: {figure with 12 dots}. Their nature is cold and dry facing the South. Their course is completed in 18 years. And the leg of Aquarius holds these {figure with 9 dots}. Their nature is warm and humid facing the West. And their course is finished in 12 years. And the tail of Scorpio retains these {figure with 7 dots}. Their nature is cold and humid facing the North, and their course is completed in 6 years. And the body of these {figure of 8 dots} afterwards becomes disjoint. Which is on the third day of March; it does not come back into direct conjunction until 1,000 years have elapsed. Of these (that is, when the star is seen falling) moderation[?ordamentum] is always on the Saturnine day [Saturday]. And then when the Moon is in moderation, according to the qualities mentioned above, arranged by reason. Whoever comes forth into the light in this body will have a red face and small, clear eyes, a good mouth, very clever and with a sharp tongue when proclaiming his words well. A turned nose and clear eyebrows formed in two colors, white and red, with hair sorrel with full eyebrows and the forehead joined with a good joining, ears well formed, head attractive in every way, the hair of the head more sorrel than gold. The neck and its parts clear and attractive, upper arms and shoulders straight, sides smooth, arms and hands good in every way, chest and legs and lower legs joined in attractive composition. This abundance of possession will occur and he will be alienated from them because of the sign which is on his rib and on the left side, and he will not submit to his lord because he will have pain in his head, in his temples, and in his right arm and a tremor in his heart, and he will suffer great servitude because of the sin against his lord. And this is his punishment by direct signs which occur on his right arm, on his head, and on his genitals. And baldness will afflict the upper part of his head. He will be affected by yellow bile and easily distracted by love. He will take his wife from his group of relatives. Many heirs will succeed him. He will have more adversities in old age, nor will this be any the less because he will not be enriched with wisdom. He will be humble and sweet and generous in all things. And without the anger of his lord he will live for 60 years. And this is the first pain of his death[?time of risking death], and the next will come in the head of letters[?] and will be multiplied by six in quality and quantity, by the qualities of his name. When he has escaped from these things, his time will last another 120 years. And enriched by many possessions in his own place he will come to his final day.

TIL Saturn and Capricorn

Alicagedebatum is the head of Capricorn. Half of it is warm and dry. The remaining half is cold and dry facing the South. And it is the stomach of Aquarius; its nature is warm

and humid facing the West. It is the upper arm of Scorpio; its nature is cold and humid facing the North. And there are 4 stars which appear like this: {figure with 4 dots}. Of these Capricorn holds one by his own distinct properties, as mentioned above. Half of it is warm and dry. And the rest is cold and dry. And its course ends in twelve and one-half years {figure with circle enclosed by 14 dots}. And the stomach of Aquarius holds these. Their nature is warm and humid facing the West and they complete their course in eleven and one-half years {figure with a circle and a smaller circle above it}. And Scorpio contains this facing the North. Its nature is cold and humid. And its course is completed in three years. And, so that you might examine their direct line and that the body not remain hidden, because you do not see it in part or in whole, there are subjected two here, of which one is and the other is as if not. And that one does not have a point {figure with two circles one with a center point marked and the other without}. Whoever has his beginning in these, thus he is made to be in human composition. You have a heart heavy and burdened, full of scorn and pride. And you well consider the two-fold surrenders, namely homicide and adultery. And you are a traitor, a thief, and one who reviles. And you make a false oath and always turn your mind regarding evil. And you seek to see if you can have a demesne, and you will not be able to get this demesne except with a homicide being involved. You underrate your crime. What is the cause of this? Because you are supplied with neither whiteness nor blackness, but you range red to pale yellow[reading *gilvium* instead of *gelvium*], and you frequently admire yourself. You have a sign on your head and in your beard, and you have hair of two different colors. And in your face and on your breast and on your knee you are signed with a sign, and that which is imprinted on your breast signifies to you your punishment, because by your hand you have taken your own brother out of the light. Nor has a long time elapsed since you encountered a fall from a high place. And many of your neighbors are envious of you, and you have brought misfortune on some of them, and you will not rise to a major honor. And you will be enriched by part of the inheritance of your parents. You will not close your final day in your native land. You have undergone many weaknesses when you first reached the end of 16 years. If you are snatched from this you will arrive at 68 years. And if you are snatched from these, you will come to 105, and you will die on foreign soil with the pain of a beast of the wild imprinted on you.

CAG Saturn and Capricorn

Algedatum is the head of Libra. Its nature is warm and humid, facing the West. And the stomach of Scorpio, whose middle is cold and humid. And the middle of the middle is warm and humid. And the other middle of the middle is warm and dry facing the North. And the neck and breast of Sagittarius down to the navel. Their nature is warm and dry facing the East. And there are 5 stars which appear like this: {figure with 5 dots}. Of these, the head of Libra receives three, retaining the qualities mentioned above, namely coldness and humidity facing the East. And they complete their course in a circuit of two years {figure with 3 dots}. And the stomach of Scorpio obtains this, holding in itself the above-mentioned natures, namely coldness and humidity, warmth and humidity, and warmth and dryness. And it completes its course in 13 years {figure with an oval surrounded by 13

dots}. And it holds the neck, breast, and umbilical of Sagittarius. Their nature is warm and dry in parts. And this is in the same way. And it completes its course in 15 years {figure with oval surrounded by 14 or 15 dots}. Whoever gets his beginning in this will be of such a human disposition and his nature will be thus. You will carry a will supported by narrow authority[or property] and in contempt of the words of others. But it will not be because you are not wise, humble, sweet, and beautiful to the likeness of other attractive ones.[?] You have an outstanding heart for teaching and not burdensome over another's anger. And you submit to the fear of God in all things, and you show yourself faithful and against the subjection of your people, you have a sharp tongue, and you are eloquent, and you have many different signs in your body, on the temples, on the neck and the nape and on the upper arms and sides and on the right foot and the right upper arm. Countless honors will be directed to you but you will not attain them. What is the cause of this? The sign on your right foot. The first end of your life is after 35 years, but when you are snatched from these you will live to 65. Which, if you go through them, you will come to 100. And the sign on your right upper arm will be the punishment of your death, and you will close your last day in arms, and your brother will be involved.

IUMS Saturn and Capricorn

Alcadelitum is the neck, breast, umbilical, and the rest, and also the part of Capricorn mentioned above; the neck is cold and dry, the umbilical warm and humid, and the breast is warm and dry facing the South. And the stomach, feet, and all mentioned above of Sagittarius, the feet are warm and dry and the stomach is warm and humid facing the East. And there are 5 stars that look like this: {figure with 5 dots}. Capricorn holds two of these with the properties mentioned above. And their course is completed in 22 years {figure with 2 dots}. And Sagittarius holds them with different properties, as is mentioned above, and they complete their course in 6 years {figure with 3 dots}. And whoever is born in these will be of a human disposition and such a nature. You have entered into law suits and you are affected by contempt and envy, you are disturbed against those persecuting you. And many arrange to be very friendly to you, people from whom feelings of friendship are absent. But they cause you to be defrauded and they scheme to cheat you. And in your mind you recently have been interested in taking a journey, but if you set out, you will not be able to complete it[?], because the leg will not subject itself to separation, because of a fracture. Or thieves will make an assault on you and this will be the cause of the wound that is imprinted on you. But on that journey you will not reach your last day. You have been defiled by adultery and soiled by perjury. You are signed with a sign, in the middle of your male organ or in the genitals and on your right leg, your head, in the middle of the forehead, on the left shoulder, on the kidneys, on the knob which is outside on the termination of the leg, on the joining of the foot, and in the temple. Your life will go up to 32 years. And when you are snatched away from these, it will go to 64 years, which if you can get through it you will seize the vital airs for 76 years. And you will shorten[? *sincopizasses*] the middle sign on your male organ and you will not put it under the fork of the leg. [?] Because if you let pass by the beech tree[?] of your suspension, your obedience will stand out.

OS Saturn and Aquarius

Alacidabum is the head of Scorpio; its nature is cold and humid facing the North. And the stomach of Libra; its nature is warm and humid facing the West. And there are 5 stars, like this: {figure with 5 dots}. Whoever is exposed to the air in these will have such a human disposition and come to such a nature. You are eloquent and discrete in your words. But in this, a snake lurks in the grass. You can, with difficulty, explain your soul to a friend, because you can explain your soul in great detail. And you make great effort in human irony. And you are affected by yellow bile and you raise contempt and pride to the point of nausea. And the woman whom you are enflamed to love will never come under your jurisdiction. And you will be in fellowships that will set traps for you and in tedious separation, and adversities will occur, but in the case against them you will get the winning hand and you will remain in their great anger. And they will put forth many adversities to you, and you will be submitted to marine persecution, in which you will be deprived of the greater part of your money, and a wound will be inflicted on your head from this persecution, and in this persecution you will make a vow, because you will turn yourself to religion. And it is uncertain whether you will be worthy of such a good thing. And if you can reach this dignity, honor will be increased for you such as a preferment. And if you are learned as for prelacy, you can rejoice, and from this you will come into prominence, to the point that you will pursue dominance over those who are in your group. And you will have the sign TIL. And that with which the knee is signed honors you in many ways. Your first “passio” will be in 46 years. When you are rescued from these you will come to 52. Which, if you evade, that sign will lead to death, in the beginning of 56 years. Which, if you are lifted up, you will complete 77, and you will be bothered by tympanites.

M Saturn and Aquarius

Altessadalum is the neck of Libra and the knee and feet, the knee and neck being warm and humid and the feet being warm and dry facing the direction where the sun sinks. And the head and neck of Aquarius; their nature is warm and humid facing the West. And there are five stars, which look like this: {figure with 5 dots}. Of these Libra has two, arranged like this: {figure with 2 dots} and Aquarius three {figure with 3 dots}. Whoever is called into the light in these, such will he be in human disposition and such will his nature be given. You are overshadowed with shyness [or shame]. But you have approached so that you might ascribe to me a wrinkle. [?] Your words are not supported by the truth nor do you proceed linearly in speaking according to reason, and you travel on crooked ways and always have desire for the wives of others, and you have committed two adulteries, and in one of them you were given up to death. You will be disturbed by lawsuits between you and your parents. Nor will your brothers breathe the vital airs for very long. You will be received in the anger of the people. And you will be accused because of whatever falsehood into which you will fall, namely for counterfeit money or for homicide. But the one who is the participant with you in adultery will lead you into punishment, and your trouble will weigh on your heart, and from this your property will be decreased. And your head will be signed as well as your breast, rib, and arms. But you will be signed doubly on your right upper arm and right foot. And some of your joints will submit to others, as if in a place of

subservience [*?dominatrua*]. And on your right middle you will suffer an incision from a small knife. And you will be signed under the mouth. Your head will be bothered by pain and you will suffer because of two of your (chewing) teeth. The extension of your life will be to 34 years. When you have been seized from these things, you will come to 64 years. Which, if you can escape, you will reach 71 and will end your life with a high fever.

CAGI Saturn and Aquarius

Algadartetum is the head of Pisces and some of the remaining part of Aquarius. The nature of Pisces is cold and humid facing the North. The nature of the remaining part of Aquarius, which you should learn about because it is the meeting and joining of the members, which are warm and humid, and warm and dry, and cold and humid, and cold and dry, facing the West. And there are distinct stars, nine in number, which look like this: {figure with 9 dots}. Of these Pisces holds two arranged like this: {figure with 2 dots} and the remaining part of Aquarius has seven: {figure with 7 dots}. Whoever sees the light of day in these will at first be of such a human disposition and his nature will thus come forth. You very much strive to be rich and you are a generous giver of food, and everything that comes in your view you turn to with concupiscence. And you have stayed for a long time with the love of one woman. And from her you have had children in the household and have caused[?] dissension between you and your brothers and have been held captive by your two neighbors. And you will be caught by a thief, and being neither poor nor rich, you will never have great abundance. And you have a sign on your head, on your left hand, in the genitals, on your hips, and on your left foot, and many signs will be increased for you. And you will be in conflict from 46 years. You have suffered much wearinesses. You have a heavy heart full of bitterness. Your life will extend to 39 years. When you have been rescued from these things you will come to 55. And the sign that is imprinted on your hand will predict for you such great evil that you will slip from a post which is made from only[?] a tree. And this will be your punishment of death, when four times twenty and two years have elapsed in a foreign land in a house of prayer.

UMG Saturn and Aquarius

Aldargadatum is the stomach of Pisces and the remaining part of Libra. The nature of Pisces is cold and humid. And the remaining part of Libra is mixed and the joining of the entire body. Its nature is warm and humid facing the West. It is right that Pisces is facing the North. It is not therefore not that it obtains these stars thus arranged, as it would occur to your sight like this: {figure with 6 dots}; the number of those that the stomach of Pisces holds is (3) and its course is in two years {figure with 2 dots}. And the remaining part of Libra obtains these and its course {figure with 1 dot} ends in 39 years {figure with 3 dots}. Who first makes use of the benefit of air in these, his nature will be such. You desire to cohabit by being a slave to many wrongful acts, and you want there to be laughter near you. But you take care to close it[the vicinity] in separation with scorn.[?] And in joking you squander stones and you do not realize what you have spent them on.

Your heart will be swollen with joy even though all your games end in sadness. And you will steal someone else's fruit. And you are good at hiding in trees. You rejoice when

you display[?] the fruit newly led out or you will be happy [?exillaris] when you see another carry it away. And you are affected by desire for all things. You have committed many acts of adultery and snatched away others' wives, you think nothing of a false oath, and as God is my helper, I think that you are not subject to any law. And you have many observers who set traps for you, from which they will release you with blows, beatings, and wounds, and they were the cause of the shortening of one of your legs. You are signed on the sides, the genitals, the hip, the hands, the arms, the temples, between the shoulder blades, on the ears, on the head, and inside the mouth. Your life will be 36 years. And when you are rescued from these things, you will enjoy the breath of air up to 45 years. And if you avoid these, you will arrive at 66 years. And the sign on your hip will constrain you and you will be drawn from the light in great pain.

AF Jupiter and Saturn

Algaudelatum is the tail of Pisces and its *natamina*[?]. Its nature is cold and humid facing the North, and the remaining part of Sagittarius. Its nature is warm and dry facing the East. And there are two stars, which look like this: [figure with 2 dots]. Of these, the above-mentioned parts of Pisces have one, which cannot stand on its merit alone. And this is the reason why it cannot stand alone, because it is itself part of the body. And this body has not turned aside in its straightforward constitution in a thousand years. And this body was the first of the first stars. Thus Adam in the open had protection from these, that is, it must be said, he was in affinity, because they greatly supplied for him the greater light, God excepted. And when he forsook God, the part which was dominated by all the heavens, in which he had obtained powerful protection, turning toward that part which esteemed him lightly. Thus in my book "munob" [Note *-bonum* written backwards]

{*Sidenote: Good Book*}

you can plainly see on any day the exorcisms over these four stars, which are closer to the Moon, because of the virtues of the worthy names. If it is a question about life or death or whether good or evil will touch you, or about anything you have on your mind, God will help, because he is not obscured, not covered with cloud, if thus it is that the speech is supported by the truth. Thus twelfth exorcism must be pronounced. And if it is that none of them receives regulation by law[? *iuriordamentum*], for you, as the author, truly know that you undertake a wide increase in worthiness. And if clouds get in the way, the questioning will not enjoy truth, nor has it, nor is it, nor will it be. The thing will never happen. And since this star is part of a body, and this body is not separable, which will not return to conjunction in the end, therefore it cannot stand without another part. So it turns back being 36 stars in the body. And from these it retains to itself whatever it is in matter. Therefore the matter can show overshadowing, because it can be assimilated to the body. So it is said that Adam was the first human being because he was the first of the first in human earthly subjection. I say only this, however much it looked to the human being, he was the first. Therefore he was one body from which we exist. Therefore he was one in which there were a thousand bodies. So if there were no matter of the body, in no way could he exist. So from us will be the final human being and we will be in the final human

being. If then it does not lose matter, thus it is not similar to a human being. Therefore this star well can be, one in one, and whatever has covering from it, because it is similar to itself. Thus we have our covering from Adam. And since that is the part that exists in itself, it can in no way be, because the others are in it and in it they do not exist. Because the body is already turning to one. However he has made many various parts. Thus Sagittarius holds these in its first composition, and the second, from which we indicate the first. And the second: {figure with 9 dots followed by “unde” twice and then 12 dots. Underneath, a figure with 21 dots.} And similarly the stomach of Capricorn holds these in the second composition, thus it constitutes in one such part of the joining, has the middle of the body and three more. And similarly the leg of Aquarius holds this in the second composition. From which is formed such a body with these joining: {figure with 7 dots}. {figure with 21 dots}. And the tail of Scorpio similarly holds these in the second composition {figure with 8 dots}. With the legs of Aquarius being joined and the tail of Scorpio, this body is produced, which as always must be said in the second composition. {figure with 15 dots}. And when the tail is joined with them, it is the entirely whole body. From this you can see that the body is first assimilated and is neither more nor less in number, nor must any more be added from the arrangement. Look at this: {figure with 33? dots}. This has the middle and the beginning. Thus it is necessary that you should know from where it will have its end. So, okay. [*Ergo bene est.*] So from where it is turning back into one which has a beginning, middle, and end. Thus the head of Capricorn and the stomach of Aquarius and the upper arm of Scorpio retaining their own properties distinct, as is discussed under the heading TIL, we have those of the beginning {figure with 4 dots} of the number of which they are distinct, as discussed under the same heading. And similarly, separately. It is called the second composition and the third. And the head of Libra and the stomach of Scorpio. And the neck and breast of Sagittarius hold these, retaining their own distinct properties, as discussed under the heading CAG, of the number of which these are similarly distinct and separate, as discussed under the same heading. It is called the second composition and the third. {figure with 5 dots}. From these joined they return such a body: {figure with 9 dots}. And the neck, breast, umbilicus, stomach, and feet of Sagittarius, because the diminution is in a threefold connection and they are put in doubling. And they are the taking of the same body of stars {figure with 5 dots}. As CAG shows, it cannot be that they not return to the same body. There is no other reason, only the reason mentioned above, how under any heading three parts of the constellation are contained. But in this, only two, IUMS. {figure with 9 dots}. Thus this is formed from the part CAG. And the head of Scorpio and the stomach of Libra retain their own properties as arranged as they are under the heading OS. And this body is shown to you {figure with 5 dots}. Thus joining with others they form this body {figure with 14 dots}. And the neck of Libra and the knee, feet, head, and neck of Aquarius, by joining with these under the heading OS, give this body {figure with 5 dots}. They complete the body under the heading M, which you see thus arranged: {figure with 5 dots}. When these two are joined they make up this body {figure with 10 dots}. When these under the heading M are joined with this body, they perfect a body such as this arranged here {figure with 14 dots} and as you see completed in this chart {figure with 17

dots}. And the head of Pisces and the remaining part of Aquarius form the form which is shown to you thus {figure with 9 dots}. And the stomach of Pisces and the remaining part of Libra form such a body as is shown in this arrangement: {figure with 6 dots}. When these are joined with those from CAG they complete such a body as is shown thus: {figure with 15 dots}. And this from the section CAG is mixed with this body, thus the body that manifests itself here: {figure with 19 dots}. When joined to this they complete a body such as appears here: {figure with 28 dots}. And that of the section IUMS joined with this completes such a body: {figure with 34 dots}. And of two of this number, one cannot stand alone, because you can clearly see that this body can give him overshadowing so that six are seen, for that body is to him as much as covering [*tectorium*]. So because of this shadow it can be assimilated to matter. Thus some say that we are not from it, because we are well separated from the body, and it was when Adam committed the first sin. Thus Nexoides proves by reason in his book Satinivid [reverse of *divinitas*]

{*Sidenote*: Nexoides in Tephos}

against Tephos, that in the body are all the matter of the stars. So they are all that are. And this is true according to the first composition. It is. Therefore we know the entire number of the stars. And it must be seen what the clear reason is. It was because Adam was. So whatever star exists, it is of the star.[?]. He was, therefore there were no human beings who were otherwise. Therefore only one could not be of the star. [?] But everyone [is]. Because a human being does not exist who could get anything of theirs before him, therefore he had everyone. So from him we know of the star [?] and we know everyone. Therefore we well know everyone, when we know what is of the star[?]. Because that is the matter of all of us, except God, who is the matter of all. So his star should be well recognized because it is to us like a shade. And this is from the aforesaid reason. And the body could not have fulfillment unless it[?the star] were added, no more than Adam could without the resurrection of Jesus Christ. And in this time period there will be the fulfillment of the body, because it will be perfected in that way[?]. {figure with 36 dots}. So this star which is matter for us according to the second composition, and the beginning is from first matter and it holds dominance over us. It ought to be known the particular name of this one only in itself. Because it restates by chapters all the others, and the fulfillment of all other parts. And what they are, were, and will be according to its signification as much as they should healthfully rejoice; good men have their signification from her. And it is necessary to know what the body can have, through number and by what number they ought to be, from parts of the body. If there are seven, then they are not all contained. Because the time period from Adam up till Jesus is protracted. For in that time many were inheritors in their turn[*in hac rota*]. Therefore this turning is afterwards thus four are subjected under the middle period. Of which the middle is called Zad ... in triplicate ... which is And the higher is named Zad and the third lower is given as Zad. And the fourth next to the third middle is called Lin. So this name bends worthily to the worthy. Because in the region of India {figure with 24 dots inside a circle and 1 dot outside} such a saying is called zadzaczadlin, which indicates a person, him who has dominion over all creation. So how could it be if not this[person]? Why not if it was it? We

all will be from it[this person]. For he to whom it can be assigned is our Father in the region from which we will not depart? And in his humility he submits himself to our laws. Even though he is to us both father and mother, it fell to him to have a mother, of whom he is the son and of that one is the father. Thus the proper name of the star is ruled over her, to the extent that she might have to be enclosed. [?] And in the aforementioned table of Aries it is indicated as ieeui. Thus in the light of the Sun, the glass cannot be broken. And not only the glass but the virgin about to give birth. And the end is included in the third chapter heading coming up. And those who are submitted to the rule, he greatly looks at them so that they might not submit themselves more than to others. And whoever proceeds in this star, such is his human disposition, and such his nature. You are in great wisdom; you have a face pleasing to all; you will be greatly increased in lordship for a long time; you will be happy in that lordship, and you have three sons breathing the vital airs. And five have finished their last day. And they give[?] hope of offspring. And on your right foot you have a red mark, and on your left leg and arm, on your left hand and on your upper lip. And the breath[reading *aurae* instead of *ures*] is sticking to your throats and sending away the lower parts to the temples; ___ dominion to you over innumerable peoples. And in their anger you will fall on your head at 46 years, from which the mark on your left hand will lead you to much pain. Escaping these things you will come to 66. And you will have a council with your people because you do not sit in judgment over them. And if you avoid this you will breathe the vital airs for 68 years. And you will be snatched from the light in great pain of needles and pens [reading *stilorum* instead of *stilerum*]. The cause of the pain is given in a red mark in your own home.

[71r]

[Section 20]

H Iupiter et Sagittarius

Alfgabdaltum hoc est iunctura Picis et residua pars Scorpionis. Natura Picis frigida et humida. Et Scorpio illam sequitur. Sunt dominantia versus partem Aquilonis. Et sunt stellae duae sicut hic apparent {figure with 2 dots} de quibus indicamus quod prima maius obtinet dominium quam alia, et perficit cursum suum in xxxvi annis, et alia in xl duobus. Et decurrere habent per gradus cuislibet signi praeter tres gradus Cancri et duos Picis et unum Leonis. Qui in istis aurae exponitur, talis erit ex dispositione humana, et talis erit eius subiectio futura. Tu es in animis tuis multum varius et cor habes felle repletum. Et statura [71v] tua non est nimis procera. Sed omnibus modis felle es repletus. Et es exercituum ductor et multorum homicidiorum eras causa. Et nulla mulier videtur tibi deformis, et multa adulteria perpetras, fur et traditor es, deum non times, et omnibus hominibus taedia infers. Sed tamen es largus exhibitor et habes signum in manu dextra. Et in aure strumam vel aliquod signum et in pectore et in brachia, in verendis et in temporibus et in genu. Et pauca membra in te obtines in quibus signum non habeas. Quia in capite maximo signo es signatus. Vita tua erit xliii annis et supervinent te inimici tui in illo termino. Et supererit tibi plaga vel os fractum. Et hoc est pro signo quod habetur in verendis. De his ereptus vives quinquaginta duobus annis. Si hos possis evadere, vives lix. Et tu ipse eris paena tuae mortis in aqua.

R Iupiter et Sagittarius

Altataldetum, hoc est caput Arietis, de quibus computo ix gradus. Hoc est caput usque ad medietatem humerorum. Et caput Tauri usque ad aures, de quibus computamus quinque gradus. Et caput Gemini usque ad nares ex quo computamus duos gradus et dimidium. Et sunt stellae septem, sicut hic apparent: {figure with 7 dots}. Qui in istis ad lucem vocatur, talis ei subiacet dispositio humana. Tu es sapiens et humilis omnibus modis. Et staturam habes longam, oculos claros et humiles, dentes bene iunctos, os et faciem decentia omnibus modis. Compraeendi non potest tua humilitas. Et sensus tuus dicto non potest diffiniri. Quia tuus sensus adeo immensus est, quod nullus medietatem computare potest. Quia ex tam profundo armariolo cordis dicta tua profers. Quod nullus septimum sermonum tuorum compraeendere valet. Compraeendere dico nec etiam unam literam septem verborum. Quia in una dictione omnia compraeendit. O quis posset tuum sensum enumerare? O cui posset subiacere in dictione. Qui illa perfecte videbunt et qui plenarie doctrinam appetunt ad librum meum Rotaidem [Mediator backwards] decurrant. Et inveniet ad perfectum et ad magnum commodum. Et cognoscet iustam perfectionem in meis summis nominibus. Si enim aliquis sit de parte rerum celestium. Et si secum habeat aliquid de parte celesti, quia non est quod prima coniunctio cum illis non esset propter illum factum [72r] qui quondam fuit. Subiacet unum alteri obedire, et de amore amplissimo inter unum et alium coniungendo. Et ille qui obtinet partem celestem obedit multis modis terrenae. Et voluntatem suam adimplet ex rebus

propriis. Et dignum est scire triplicem nexum qui subiacet humanae. Hoc est sciendum de contrarietate unius ad alterum, et de illo quod observationi eorum subiacet, quod est nomen corporis et nomen spirituum benignorum et malignorum. Et nullus per artem magicam ad plenum operari valet sine subiectione cognitionis horum, et omnia tua facta plena sunt portentis et aliis sunt incompraehensibilia. Et ille cui relinquetur potestas super tua facta, et subiacet tuae orationi dignae pronunciandae mirabilia; operabuntur manifesta super subiectionem terrenam[?terrendam]. Per alios multi competent labores, ex quibus multi meritum non solvent. Huius rei quae est causa? Quia mundus iste de tuo regno non est. Signa tua talia sunt, qualia consignificat capitulum Algebadatum. Hoc est, si mundus te cognosceret, non esset tibi impositum pro illis alliciendis tot mala subire. De mundo volo dicere illis qui sunt inimici tui. O cur subiacet tibi talis paena? Prima pena tua duorum mensium et dimidii. Altera in capite sedecim annorum. Tertia in fine xxx duorum et dimidii. Et crucis tormento morieris. Multis opprobriis quae inferent tibi inimici tui.

DH Iupiter et Sagittarius

Albodatautum hoc est medietas humerorum Arietis, qui sunt ex illo tres gradus. Et medietas aurium Tauri usque ad collum, quae sunt tres gradus. Et medietas narum Gemini usque ad aures, quae sunt quinque gradus et dimidius. Natura Arietis est calida et sicca versus partem Orientis. Natura Tauri frigida et sicca contra partem Meridiei. Natura Gemini calida et humida versus partem Occidentis. Et sunt stellae novem sicut hic apparent: {figure with 9 dots}. Qui in istis nationi adicitur, talis erit ex dispositione humana, et talis erit ei subiectio. Tu es sapiens et multis hominibus videretur quod tu sensu careres. Sed maiorem scientiam continges. Sensum quem habes nescis adeo bene enodare ut sedet in animo. Sed tantum [72v] quod in capite xxx annorum venies ad utilitatem, quia signum habes in manu sinistra, in digito minori et maiori. Unde illud maioris computo fuisse de incirsione cultellina quam suscipisti in pueritia. Signatum habes caput et frontem vel supercilium. Et in virga virili et in pectore. Et illud frontis est causa perpetrationis trium adulteriorum, et illud pectoris tibi prefigurat thesaurum sub terra, qui est vetus dispositio pecuniae cuius non exstat memoria. Vita tua xxxvi annis. De his expeditus, venies ad xliiii. Quos si transcendas pervenies ad nonaginta. Et in servitio dominae honus carnis depones extra solum nativum. Et filli tui de te supererunt contristantes.

Q Iupiter et Sagittarius

Altadelatum[?Altsadelatum] es pedes Arietis et sunt gradus sex. Natura sua calida et sicca versus partem Orientalem. Et pectus Tauri et sunt gradus quinque. Natura sua frigida et sicca circa partem Meridiei. Et collum Gemini et sunt gradus iii. Natura sua calida et humida versus partem Occidentis et sunt stellae vii sicut hic apparent: {figure with 7 dots}. Qui in istis luce gaudebit, talis erit dispositio humana ei futura. Tu artem profiteris in qua ignis dominatur et monetam adulteriniam in loculo[?] tuo deportas. Artifex es bonus manuum tuarum et canes venaticios diligis et omnes aves alias depraedantes et voluntatem habes homicidia perpetrandi, et alienis uxoribus multum invides et duo connubia tibi adiunxisti. Tertia te humi commendabit. Et venisti ad me ut instruiereris de

officio quod filio tuo esset commodum. Et nullum est ei adit utile ut cambiatorium. Huius rei quae est causa? Quia virga virilis signatam habes. Prima passio tua est in termino quadraginta duorum annorum. {figure with symbol}. Quid? Pluribus generibus morbi prius laborasti. De his elapsus vives per quinquaginta unum. Et si illos praeterire posses, vives octaginta duobus et morieris dives in domicilio tuo.

N Iupiter et Sagittarius

Alimudaltum hoc est venter Arietis usque ad medietatem. Natura [73r] sua calida et sicca versus partem Orientis. Et sunt gradus quinque. Et humeri et spatulae Tauri; natura sua frigida et sicca versus partem Meridiei, et sunt gradus vii. Et sunt stellae undecim sicut hic apparent: {figure with 11 dots}. Et qui in istis a tenebris revocabitur ad lucem, talis erit ei dispositio humana futura. Tu non accessisti ad me pro aliquo negotio quod velles mihi deunudare circa quod possit animus tuus firmiter adhaerere quia animum bifurcatum habes. Et dei timor a te exulat, et amor humanus longe est a te. Et multum circa alienas divitias versaris. Et talem voluntatem habes, quae nunquam finem consequetur, et periurio fedatus es. et animo multa homicidia perpetratus es. Et undecim adulteria perpetrabis. Et virgam habes parvam et illam effici maiorem appetis. Et trinum habebis coniungium, nec aliqua illarum fidem exhibebit debitam. Signum habes in brachio dextro et in capite versus partem sinistram et in verendis et in pede sinistro et in pectore et inter spatulas et sub alis et iuxta mamillam. Et si haec omnia non habeas complementum ex vulneribus assument usque ad septuaginta[?] sex annos. Et si aliquod signorum tibi augmentaretur et non tolleris non posset evenire quin lumine primaveris. Et hoc erit prima paena tuae mortis. In capite xxxiii annorum. De his ereptus venies ad xlv. Et si illos possis praeterire vitales aeras carperes per septuaginta novem. Et morieris in cubili tuo.

UI¹⁰⁴ Iupiter et Piscis

Altatedactum hoc est residua pars ventris Arietis. Et dicitur esse unus gradus. Et anteriores pedes Tauri et dicuntur esse quatuor gradus. Natura Arietis calida et sicca versus partem Orientis. Et natura Tauri frigida et sicca versus partem Meridiei. Et sunt stellae quatuor sicut hic apparent: {figure with 4 dots}. Qui in istis in essentia prodierit, talis erit dispositio humana ei futura. Licet ita sic¹⁰⁵ quod pro nulla rei seriae ad me accessisti. [73v] Gressus tuos huc adiunxisti, ut me rostro ciconio depingeres et multa irrisoria de me divulgasti. Et in brevi duo nati tui a luce subtrahentur. Et illa ira morbo uxor tua fatigabitur. Nec effluxum est tempus prolixum, quod annonam involasti illi qui tibi largitus est honorem. Et furto detentus eris, et inde maior pars tuae pecuniae detrimentum suscipiet et adnihilationem. Et hoc est paena signi collo impressi. Et vulnera multa sustinebis pro aliena uxore, qua frueris per artem magicam. Unde peccatum ita diffusum est, quod enumerari non valet. Et bene discerno quid in esum ei administrasti. Et obtines signa de capitulo DH. Prima passio tua erit in fine xxxii annorum. Si illos postponas vives xlv et in illo termino febre adureris, in qua opini o tuae vitae omnibus tolletur. Si ab illis

104Bodley Manuscript: TI.

105Bodley manuscript has *sit*.

elabaris, vives octaginta duabis annis. Et pro dolore ventris diem claudes extremum in itinere.

RF Iupiter et Piscis

Albedageltum hoc est uterus Gemini. Et sunt gradus septem. Natura eius calida et humida versus partem Occidentalem. Et caput Cancri usque ad aures et dicitur esse quinque gradus. Natura sua frigida et humida contra partem Aquilonis. Et sunt stellae quinque sicut hic apparent: {figure with 5 dots}. Qui in istis ad diem vocabitur, talis erit dispositio humana ei futura. Mihi te adiunxisti pro uxore, quam tibi vis copulare, ut scias discernere quis dies tibi competat ad eam ducendam, vel qualiter continget inter te and illam. Et vis cognoscere de possessione tua quae illas vias marinas attemptavit? Si debeat redire in tui iurisdictione. Animus tuus nebulosus est, longa tempore desudasti circa mulierem. Fidem tuam periurio infregisti. Iniquitatis es incitator. Et vana verba affectas et adulatione gaudes et laude palliata et sinistro oculo privaberis in torneamento vel in lapsu. Propter signum quod impressum est parti sinistrae. Et caput habes signatum et coxam sinistram et in manibus et in pedibus usque ad genua, ubicumque sit vita tua x et octo annis. De his elapsus venies ad xlv. Et si de illis possis evadere, vives C minus tribus. [74r]

HZ Iupiter et Piscis

Alraiadeltum hoc est venter Gemini usque ad medietatem. Et dicitur esse quatuor gradus versus partem Occidentalem. Et de auribus Cancri usque ad collum. Natura sua frigida et humida. Et dicitur esse tres gradus. Et sunt stellae quatuordecim, sicut hic apparent: {figure with 14 dots}. Quem mater in istis ventre excludit talis erit subiectio humana in futura. Tu ad me accessisti propter furtum, quod molestavit te ut scires si umquam illud possis nancisci. Sed plenus es dolo et fraude. Et te sapientia putas ditari et falleris ultra modum. Et omnes homines contempnitis ex deliberatione animi. Alienam uxorem lactas et famulas tuas tibi supponis ex cordis affectu et potius quam alias. Et nunquam fructificabit tibi uxor tua propter signum quod ipsa habet in genu. Et si scriptum daccipde haberet in illo anno prole mascula gauderes per illam. Et tu habes collum signatum et caput et ventrum et brachium dextrum et virgam virilem. Et multa signa habes quae te malo signant. Illud quod cruri infigetur manifestat, quod lumen tuum obtenebrabitur. Vita tua erit xliiii annis. De his expeditus deges quinquaginta tribus. Et si illos declinare poteris spirabis lxxv. Et trabs super caput tuum occidet, et vulnere illo diem claudes extremum.

RD Iupiter et Piscis

Albizedaltum hoc est residua pars uteri Gemini. Et dicitur esse unus gradus. Natura sua calida et humida versus partem Occidentis. Et humerus Cancri et dicitur esse quinque gradus. Natura sua frigida et sicca contra partem Aquilonis. Et sunt stellae septem sicut hic apparent: {figure with 7 dots}. Qui in istis ad motum vocatur, talis est ei humana subiectio futura. Tu te mihi adiunxisti, ut a me desceres quando terra esset habilis ad semen suscipiendum. Et vis mihi narratione pandere quid tuo inventioni in terra tua occurrit et vis scientia commendare, si uxor tua debeat in lucem proferre filium vel filiam. Tu in tali professione desudas. Artem pellipariam prae manibus habes. Nec unquam

divitiis defluxisti, paupertas semper te attenuavit, [74v] sed ad huc affluent tibi divitiae non propria professione sed aliena. Bonum est tibi per undas marinas delabi trinis mensibus vel quaternis. In vice secunda cum nautis tibi fiet conflictus, per quem precipitaberis et impulsiones sustinebis. Dolorem in capite patieris et in temporibus. Dolor capitis occurrit propter grossum fumum qui vacuitatem stomachi adimplet. Et designat tibi signum unum sub gula. Et signatum habes caput et brachia et virgam virilem et coxam et pectus. Vita tua xxxv annis. De his extortus vives lvii. Quod si possis declinare vives lxii. Et superinfundes te cibariis et febre terminabis lucem.

HQ Iupiter et Piscis

Altirradatum, hoc est venter Cancri usque ad medietatem. Et dicitur esse quinque gradus. Natura sua frigida et sicca contra partem Aquilonis. Et rostrum Leonis usque ad nares et dicitur esse duo gradus et dimidius. Natura sua calida et sicca versus partem Orientis. Et sunt stellae sedecim sicut hoc apparent: {figure with 16 dots}. Qui in istis claritatem Solis cernet, talis est dispositio humana ei futura. Tu vis multum mendicando coadunare et vis repleti cibo et potu. Invides omnibus mulieribus quas visu discernis. Et fortis es bachi sumptui. Omnes homines tibi sunt taediosi. Et nullus homo tibi placet. Quamvis fingas te esse bonum hominem, tamen animum habes cavillosum et magistratum loquendo semper velles obtinere. Et omnes homines loquendo tibi inferunt taedia. Et quicquid agis ad aliorum dolum componis. Compositus es ad aliorum machinationem et fraudem et ter in itinere depredaberis usque ad deterius vestimentum quod habes. Propter signum quod in gula te signavit et in pectore et in verendis et in manibus obtines signa, et in pedibus et in crure habuisti pili vulnus et in humero ictum gladii et in vultu lapidis ictum. Et duas tibi iureiurando firmatus praetermisisti. Prima passio tua erit in capite xxxvii annorum. Si de ipsis evaseris, vives xlv. Et si ex istis possis immunis evadere aere frueris lxiii. Et in terra longinqua dicetur tibi vale. [75r]

NT Iupiter et Piscis

Alcoradaltum, hoc est caput Leonis usque ad aures. Et dicitur esse vi gradus et dimidius. Natura sua calida et sicca versus partem Orientis. Et frons Virginis et dicitur esse tres gradus. Natura sua frigida et sicca versus partem Meridiei. Et sunt stellae octo, sicut hic apparent: {figure with 8 dots}. Qui in istis exclusus a ventre matris fuerit, talis est dispositio humana ei futura. Tu perfecte bona voluntate ad me non accessisti. Et voluntas tibi inheret me chachinno scribere. Et omnes alios. Sed tamen iusiurandum infregisti. Et quatuor adulteria perpetrasti, multas defraudationes adimplemisti, quas longum est enumerare, sed illis largiris qui in te confidunt. Et scias multos inimicos tibi habundare. Et multi sunt qui versubiam amicitia (suam versus te amicitiam)[Other ms has se adversus te amicitia] palliant, in quibus viget odium. Sed tamen dominum habes illos ciconizandi[?]. Et habes signa R S. Et si aliquid volueris enucleare ad me, malis divertere, et tu multis occuparis. Et consilium meum tibi potest fieri utile. Prima passio tua perveniet, cum habueris xliii annos. Et si illos a longe salutare poteris quod erit superaditio (penae) vulneris, spirabis vii annis. De his elapsus aerem attrahes usque octoginta quatuor. Et gula

ferae bestiae morieris. Et nulla [Other MS: nihil] tibi fiet protectio nec obumbraculum nisi decerzbede carta scripta quae est in quadragesimo quarto capitulo libri (munob).

IR Iupiter et Picis

Alzargadetum, hoc est caput Leonis usque ad gulam. Hoc est pars aurium usque ad nodum gule et dicitur esse tres gradus. Natura sua calida et sicca versus partem qua sol surgit. Et caput Virginis praeter frontem. Et dicitur esse quatuor gradus. Natura sua frigida et sicca contra partem Meridiei. Et sunt stellae vi, sicut hic apparent: {figure with 6 dots}. Qui in istis in Lachisis officio principium sumit, talis est dispositio humana ei futura. Tu es superbia distentus et contentione gaudes. Et forti ira es repletus. Tibi sedet cum aliis possis taedia inferre. Et multum machinaris inimicis tuis taedia machinari. Et multum [75v] niteris ut timearis. Qui te non adhorret, ilico adversus eum bile moveris. Quem supervincere poteris misericorditer ei non parcis nec deum times nec sanctos suos. Et unam coniungum tuarum repudiabis, de qua geminam prolem habebis, scilicet masculum et faeminam. Et hereditas tua tota ad minorem tuum fratrem confluet. Et in conflictu unum[?] inimicorum tuorum vulnere laesisti. Et diutius illo vita frueris. In dextro brachio signaris et in capite et in collo et in manibus, in pedibus, in genu. In renibus, inter spatulas, in verendis. Et in pedis sinistri talo. Vita tua xxx quatuor annis. Quos si post tergum aspicias, in illo termino paraliticus efficeris. Unde habebis os distortum; ad xlvi annos conflues. Quos si poteris salutare, deges lxiiii. Et armis occures quod erit paena tuae mortis.

PAE Mars et Aries

Alcocodactum hoc est humerus Leonis. Et dicitur esse tres gradus. Natura sua calida et sicca versus partem Orientis. Et collum Virginis, et dicitur esse duo gradus. Natura sua frigida et sicca, versus partem Meridiei. Et sunt stellae undecim sicut hic apparent: {figure with 6 dots and then 5 more, smaller dots}. Qui in istis spiraculum vitae ingreditur, talis est dispositio humana ei futura. Tu ad me non accessisti, nisi ut scires de ponderibus tuis qualiter ea locares, qualiter tibi continget de mutatione unius loci ad alium. Et multas admissiones passus es, quia semel in itinere depraedatus fuisti. Et inde in latere habes vulnus. Et habes signa NT. Duabus uxoribus coniungeris. Ex prima sex pueros habebis, geminam prolem masculam, faemina quadruplam, et ex alia quinque unam puellam et quatuor filios. Et ultima defingetur vita aqua calida inferente morbum tormentum in termino xl trinum annorum. Et modo putas hoc non posse esse verum. Et ut mihi melius fidem adhibeas, super terram quandam divolvis animum, ut ad opus filii tui distorquias emendo. Et ille tuus filius breviter claudet diem extremum. Vita tua xxviii annis. Quod si possis declinare, spirabis septuaginta. De his ereptus venies ad octoginta quatuor. Et morieris in domicilio tuo. [76r]

MOZ Mars et Aries

Aloccocadtum, hoc est pectus Leonis et dicitur esse vi gradus. Natura sua calida et sicca versus partem Orientalem. Et est medietas humerorum Virginis et dicitur esse duo gradus. Natura sua frigida et sicca contra partem Meridiei. Et sunt stellae quindecim sicut hic appaent: {figure with 17 dots; Bodley manuscript has 15 dots}. Qui in istis diei se exponit,

talis est dispositio humana ei futura. Tu estimas te super alios militaturum et super hoc amicis tuis supplicasti et de nocte ambulare putas et homicidia affectas. Et huius irae administratrix est quaedam mulier quam tibi supposuisti, et ex qua prolem tibi adoptasti in adulterio. Nec tempus diffusum est elapsum quod quendam a medio nostrum subripuisti, homicidio interveniente, cuius subulam non praetermisisti. Et hoc fuit in tempore messis, et sub straminario eum cooperuisti abscondendo. Et ipse tibi iunxit plagam ilii. Et ictum lapidis passus es in capite et in fronte vulnus gladii. Et in temporibus cauterium. Et aurem unam habes perforatum. Et oculum dextrum semper habes rubedine maculatum. Et unum digitorum medium contempnes bestiae morsura. Vita tua xxxiiii annis. De his elapsus venies ad lii. Quos si possis declinare, vives lviii et morieris genus mortis tuae amicis ignorabitur.

P Mars et Aries

Alpadateltum, hoc est venter Leonis et dicitur esse tres gradus. Natura sua calida et sicca versus partem Orientis. Et pectus Virginis et dicitur esse duo gradus. Natura sua frigida et sicca versus partem Meridiei. Et sunt stellae viii sicut hic apparent: {figure with 8 dots}. Qui in istis ab aere aperto recipitur, talis est dispositio humana ei futura. Omnia quae pater tibi contulit, a te alienata sunt et evolverunt. Et summum patrem velles derelinquere, si tibi esset possibilitas. Nec magnum tempus est effluxum, quod tu supplicando et orando malignis spiritibus temet obtulisti, talia verba referens. Si aliquis vestrum sit, qui pecuniam numeratam possit administrare. [76v] Accidat et meipsum sibi ascribam. Et teipsum tenens et propriis manibus amplectens gulam. Hoc contigit in trivio ubi vivere sitiae fuerant extra muralia villae. Et illi qui tibi inimicantur damnatio ab illis proveniet et suarum rerum detrimentum. Deum non cognoscis nec hominem nec peccatum abhorres. Per longinquas terras ineabis et machinationes diffusas multis exhibebis. Quatuor modis officium tuum a te alienabitur, et nullum illorum tibi divitiarum fiet seminarium. Nullum officium tibi competit nisi ibi interveniat metallorum transformatio. Et extra natuum solum vii adulteria perpetrabis. De transactionibus iuriurandorum tibi numerum non praefigo, quia sunt quamplures. Et multis modis detentus es in fallatibus. Ha pulcritudinem tuae personae inspicias. Et cum sit tibi consilium meum ex necessitate iniunctum. Signa tibi prefigurabo, quae malum tibi in contrarium. Et illud quod manui dextre imprimitur, est tibi utile. Et illud pectoris in anteriori parte et posterius in humeris tibi praefigurant bonum, et protexerunt te a subiectione diabolica. Vita tua xliiii annis. De his liber lv spirabis. Et si illos possis postponere, degeres octoginta quatuor. Et si haberes scriptum quintum capitulum munop, non de equitatura efflueres quae erit pena tuae mortis sine confessione.

[Section 20 Translation]

H Jupiter and Saturn

Alfgabdaltum, this is the joining of Pisces and the remaining part of Scorpio. The nature of Pisces is cold and humid. And Scorpio follows that. The dominances are facing the North. And there are two stars that look like this: {figure with 2 dots of equal size} of which we indicate that the first, greater one, has dominion over the second. And it completes its course in 36 years, and the other one in 42. And they have to run through each of the signs besides three steps of Cancer, two of Pisces, and one of Leo. Whoever is put out in the air in these, such will he be in human disposition, and such will his future nature be. In your feelings you are very various and your heart is full of bitterness. Your height is not very great, but in every way you are full of bitterness. And you are the leader of armies and the cause of many homicides. And to you no woman seems ugly. And you commit many adulteries, you are a thief and a traitor, and you do not fear God. And you look upon all people with scorn. But also you are a generous giver [? exhibitor] and you have a mark on your right hand, and a tumor on your ear or some other mark, and on your breast, on your arms, on your genitals, on your temples, and on your knee. And you have few members in which you do not have any mark. You are marked with the greatest mark on your head. Your life will be 43 years and your enemies will overcome you in the end. And an injury or a broken bone will overcome you. And this is as a sign, what you have on your genitals. When you escape from these you will live to 52 years. If you can avoid this, you will live to 59. And you yourself will be the punishment of your death in water.

R Jupiter and Saturn

Altataldetum, this is the head of Aries, from which I calculate 9 steps. It is the head down to the middle of the arms. Also, the head of Taurus down to the ears, from which we calculate 5 steps. And the head of Gemini down to the nose, from which we calculate 2 and ½ steps. And there are seven stars, that look like this: {figure with 7 dots}. Whoever is called into the light in these, such is his human disposition. You are wise and humble in all ways, and you have tall stature, clear and humble eyes, teeth well joined, and a mouth and face attractive in every way. Your humility cannot be comprehended, and your intelligence cannot be defined in words, because your intelligence is so immense that no one can calculate half of it. From the deep cupboard of your heart you offer your maxims. No one can comprehend seven of your speeches. I say “comprehend” even of one letter of seven words, because it includes everything in one word. Oh, who can count out your intelligence? To whom can it be subjected in speech? Those who see these things perfectly and who seek the teaching fully turn to my book Rotaidem [Mediator backwards]. And he will arrive at the perfect and receive great benefit, and he will understand exact perfection in my great names. For if anyone would be from the part of the celestial things, and if he would have anything for himself of the celestial part, because it is not that the first joining would not be with them on account of the deed which was once done. It behooves one to

listen to another, and to be joined in a bond by the great love of one and the other. And he who will obtain the celestial part listens in many ways to the earthly, and he fulfills his desire from his own things. And it is worthwhile to know the triple connection which applies to the human being. This is knowing about the differences of one from another, and about that which lies open to their observation, which is the name of the body and the name of the good and evil spirits. And no one can work through the magic art to fullness without subjection to their understanding, and all the full facts are in portents and are incomprehensible to others. And the one whose power over your deeds is given, and it falls to your speech worthy of uttering marvels; they work signs over the earthly subjection. Many are suitable through other efforts, from which many do not unlock merit. What is the reason for this? Because this world is not from your reign. Your signs are such as are also signified in the chapter Algebadatum. [This is the section whose heading is CAG.] This is if the world had recognized you, it would not have been inflicted on you for persuading[?] to undergo all the evils. I wish to speak about the world to those who are your enemies. Oh, why is such punishment assigned to you? Your first punishment is at two and a half months. The second, on your head, at sixteen years. The third at the end of thirty-two and a half. And you will die in the torment of the cross, with many taunts which your enemies will bring against you.

DH Jupiter and Saturn

Albodataltum, this is the middle of the arms of Aries, which are three steps from him. And the middle of the ears of Taurus down to the neck, which are three steps. And the middle of the nose of Gemini down to the ears, which are five and a half steps. The nature of Aries is warm and dry facing the East. The nature of Taurus is cold and dry facing the South. The nature of Gemini is warm and humid facing the West. And there are nine stars, which look like this: {figure with 9 dots}. Whoever is thrown to birth in these, such will he be in human disposition, and such will be his nature. You are wise and it will seem to many people that you lack intelligence. But you will attain great knowledge. The intelligence that you have you will not be able to explain, but it will sit in your spirit. But so much so that in your head in thirty years you will attain profit, because you have a mark on your left hand on the smallest finger and the biggest finger. And I think this was from being cut by a small knife which you received in boyhood. You have a marked head and forehead or eyebrow, and in the male member and in the breast. And the one on your forehead is the cause of your committing three adulteries, and the one on your breast foretells a treasure under the earth which was an ancient deposit of money, of which no memory survives. Your life will be 36 years. When you are rescued from these things you will come to 44. Which, if you can get by them, you will get to 90. And in the service of your household lord, you will lay down the burden of your body outside of your native soil. And your sons will be above you, causing you sadness.

Q Jupiter and Sagittarius

Altadelatum is the feet of Aries and there are six steps. Its nature is warm and dry facing the East. And the breast of Taurus, and there are five steps. And its nature is cold and dry

facing the South. And the neck of Gemini, and there are four steps. Its nature is warm and humid facing the West, and there are seven stars that look like this: {figure with 7 dots}. Whoever rejoices in the light in these, such will be the future human disposition for him. You profess an art in which fire dominates and you carry off in your pocket [*loculo*] counterfeit money. You are a good artist in your hands, you love hunting dogs and all birds that hunt others, and you have a will for committing homicide, and you are very envious about others' wives, and you have joined yourself to two marriages. The third [wife] will commend you to the earth [i.e. will outlive you]. And you have come to me so that you might be instructed about what profession would be of benefit for your son. And no one goes to him in barter. What is the cause of this thing? Because you have a marked male member. Your first suffering is at the end of 42 years. {symbol} What? You have toiled with many kinds of illness. When you are rescued from these you will live to 51. If you can avoid these, you will live 82 and die rich in your own home.

N Jupiter and Sagittarius

Alimudaltum, this is the stomach of Aries down to the middle. Its nature is warm and dry facing East. And there are five steps. And the arms and shoulders of Taurus; its nature is cold and dry facing the South. And there are seven steps. And there are eleven stars, which look like this: {figure with 11 dots}. And whoever in these is called from the shadows into light, such will be his human disposition in the future. You did not come to me for any business that you wish me to reveal, about which your spirit might be able to stand firm, because you have a bifurcated spirit. And the fear of God is missing from you and human love is far from you. And you often turn toward the riches of others. And you have such a will that you never arrive at an end, and you are polluted by perjury, and in your heart you have committed many acts of homicide. And you have committed eleven acts of adultery. You have a small member and you seek to make it greater. And you will have three wives, and you will not show the appropriate faithfulness to any of them. You have a mark on your right arm and on your head on the left side, on the genitals, on your left foot, on your breast, between your shoulders, under your armpits, and next to your nipple. And if you do not have all these, they will complete themselves from wounds, up to 76 years. And if some sign is increased for you and you do not remove it, it is not possible to be avoided, but not in the light of spring. And this is your first pain of death, on your head at 33 years. If you are rescued from that, you will come to 46. And if you can enjoy the breath of life, you will live to 79 years. And you will die in your bed.

UI Jupiter and Pisces

Altatedactum, this is the remaining part of the stomach of Aries. And it is said to be one step. Also the front feet of Taurus and they are said to be four steps. The nature of Aries is warm and dry facing the East. The nature of Taurus is cold and dry facing the South. And there are four stars that look like this: {figure with 4 dots}. Whoever comes forth into being in these, such will be his human disposition in the future. It is a good thing that you have not come to me for any important matter. You have made your way here in order to depict me as a stork's beak, and you have repeated many jokes about me.

And in brief, your two sons will be pulled away from the light. And your wife will be worn out with sick anger. Nor has much time elapsed since you attacked the food supply of the one who bountifully gave you honor. And you will be detained by a thief, and from this the greater part of your money will suffer detriment and even annihilation. And this is the punishment of the mark impressed on your neck. And you will receive many wounds because of another's wife, whom you will enjoy through the magic art. So your sin is so extensive that it cannot be numbered. And I well know what you gave him to eat. And you have the signs found in chapter DH. Your first suffering will be at the end of 32 years. If you can avoid these, you will live to 45 and in the end you will burn with fever, at which time the report of your life will be exalted by everyone. If you escape these things you will live 82 years. And on a journey you will finish your last day with pain in the stomach.

RF

Albedageltum is the womb of Gemini, and there are seven steps. Its nature is warm and humid facing the East. Also the head of Cancer down to the ears, and it is said to be five steps. Its nature is cold and humid facing the North. And there are five stars which look like this: {figure with 5 dots}. Whoever in these is called into day, such will be his human disposition in the future. You have come to me concerning a wife whom you wish to marry, that you may be able to discern which day is suitable for you to marry her, or how it will go between you and her. And do you want to know about your possession which has ventured out on the sea ways? Whether it will return to your control. Your spirit is clouded; for a long time you have made great exertions concerning the woman. You have broken your faith through perjury. You are an instigator of wickedness. You use vain words and you enjoy admiration and ornate praise, and you will lose your left eye in a tournament or in a fall. This is because of the mark on your left side. And you have a marked head, left hip, and on your hands and feet up to the knees; wherever it is, your life is 18 years. When you escape these things, you will come to 46, and if you can avoid these things you will live to 97.

HZ Jupiter and Pisces

Alraiadeltum is the stomach of Gemini down to the middle, and it is said to be four steps facing the West. And from the ears of Cancer to the neck. Its nature is cold and humid, and it is said to be three steps. And there are fourteen stars that look like this: {figure with 14 dots}. Whomever his mother sends forth from the womb in these, such will be his human nature in the future. You have come to me because of a theft which has harmed you, that you might know if you can ever find it. But you are full of sorrow and lies. And you think you are rich in wisdom and yet you are mistaken. And from the deliberation of your spirit you scorn all people. You cajole another's wife and you have relations with your female slaves from the mood of your heart. And your wife will never bear you any fruit because of the mark which she has on her knee. And if you have "daccipde" written, in that year you rejoice in masculine offspring through her. And you have a marked neck, head, stomach, right arm, and male member. And you have many marks signifying evil. That which is impressed on your leg shows that your light will be put

into shadow. Your life will be 44 years. If you escape from these you will live 53. And if you can avoid that, you will breathe for 65. And a rafter will fall on your head, and you will finish your last day because of the wound.

RD Jupiter and Pisces

Albizedaltum is the remaining part of the stomach of Gemini, and it is said to be one step. Its nature is warm and humid facing the West. Also the arm of Cancer, and it is said to be five steps. Its nature is cold and dry facing the North. And there are seven stars, which look like this: {figure with 7 dots}. Whoever is called into motion in these, such will be his human nature. You have come to me to know in which land it is suitable for you to bring up your progeny. And you wish to reveal to me an account of what occurred in your land through your coming, and you wish to gain knowledge about whether your wife will bring forth a son or a daughter. You are at great pains in your work. You have at hand the art of preparing leather. Nor have you ever overflowed with riches; poverty has always weakened you, but so far riches have come to you not by your own work but another's. It is good for you to slip through the sea waves for three or four months. In the second place, you will be in conflict with sailors through whom you will be thrown down, and you will be attacked. You will suffer pain in the head and temples. The pain in your head will occur because of the gross fume which fills the emptiness of the stomach. And one sign is designated for you under the throat. And you have marked head, arms, male member, hip, and breast. Your life is 35 years. When you are rescued from these things, you will live to 57. If you can avoid that, you will live to 62. And you pour into yourself food, and you will end your light with fever.

HQ

Altirradatum is the stomach of Cancer up to the middle, and it is said to be five steps. Its nature is cold and dry facing the North. Also the snout of Leo up to the nose, and it is said to be two and a half steps. Its nature is warm and dry facing the East. And there are sixteen stars, which look like this: {figure with 16 dots}. Whoever in these sees the clarity of the sun, such will be his human disposition. You wish to gather much by begging and you wish to be filled with food and drink. You look with envy on every woman you see. And you are strong in the rich feast of Bacchus. All people are disgusting to you, and no one pleases you. However much you depict yourself to be a good man, still you have a criticizing spirit and you always want to gain authority by speaking. And everyone causes scorn in you by their speaking. And whatever you do, you conspire for the pain of others. You have plotted the manipulation and deception of others and three times on a journey you have been attacked, even to the point of losing the clothes that you have. This is on account of the mark which has marked you on the throat, and on your breast, genitals, and hands, and you have a javelin wound on your leg, the blow of a sword on your arm, and the blow from a stone on your face. And twice you have broken your oath. Your first suffering will be in the head at 37 years. If you can avoid these things, you will live to 45. And if you can escape these things unharmed you will enjoy the air to 63. And good-bye will be said to you in a distant land.

NT

Alcoradaltum is the head of Leo up to the ears, and it is said to be six and a half steps. Its nature is warm and dry facing the East. Also the forehead of Virgo, and it is said to be three steps. Its nature is cold and dry facing the South. And there are eight stars, which look like this: {figure with 8 dots}. Whoever in these comes out of his mother's womb, such will be his human disposition. You have not come to me with a completely good will. And your will forces me to write with a loud laugh [reading *cachinno* instead of *chachinino*]. And all others. But you have broken the law. And you have committed four adulteries, carried out many deceptions, too many to list here, but you are generous to those who have trusted in you. And you know that you have many enemies. And there are many who hide in friendship their being against you, and in them hatred is strong. But also you have dominion, in mocking [*ciconizandi*] them. And you have the marks R S. And if you wish to explain anything to me, turn from evil. You are involved in many things, and my advice could be useful to you. Your first suffering will come when you are 43 years. And if you can stay healthy for a long time, what will be the addition of the pain of a wound, you will breathe [another] 7 years. And if you escape, you will breathe air up to 84. And you will die in the throat of a wild beast. And there will be no protection nor covering for you unless a card with "decerzbede" written, which is in chapter 44 of the book. (good book)

IR

Alzargadetum, this is the head of Leo down to the throat. It is part of the ears as far as the knot of the throat, and it is said to be three steps. Its nature is warm and dry facing the direction where the sun rises. And the head of Virgo except for the forehead, and it is said to be four steps. Its nature is cold and dry facing the South. And there are six stars which look like this: {figure with 6 dots}. Whoever in these takes his beginning in the office of Lachesis, such will be his human disposition. You are full of pride and you enjoy conflict. And you are full of strong anger. It settles in you that you can treat others with disdain. And you greatly scheme to plot disdain against your enemies. You will thrive so that you will be afraid. [?] Whoever does not shudder at you, you immediately look at him with anger. Whomever you are able to overpower, you do not deal with him sparingly out of mercy, nor do you fear God nor his saints. And you will cast off one of your wives, from whom you will have double progeny, namely a boy and a girl. And your entire inheritance will fall to your younger brother. And in a conflict you will hurt one of your enemies with a wound. And you will enjoy this life for a very long time. You are marked on your right arm and on your head, on your neck, on your hands, on your feet, and on your knee. Also on your kidneys, between your shoulders, and on your genitals. And on the ankle of your left foot. Your life will be 34 years. If you look back at them[?] in that time period you will have become a paralytic. From that you will have a distorted mouth [Note: *os* could also mean bone]; you will come to 46 years. Which if you can survive you will spend 64. And you will run to arms, which will be the pain of your death.

PAE Mars and Aries

Alcocodactum is the arm of Leo, and it is said to be three steps. Its nature is warm and dry facing the East. Also, the neck of Virgo, and it is said to be two steps. Its nature is cold and dry facing the South. And there are eleven stars, which look like this: {figure with 11 dots}. Whoever in these enters the breathing of life, such will be his human disposition. You would not have come to me except that you wish to know about your burdens, how you might arrange things, how changing from one place to another would affect you. You have suffered many losses, because once on a journey you were attacked. And from that you have a wound on your side. And you have the marks NT. You will marry two wives. From the first you will have six children, two boys and four girls, and from the second you will have five, one girl and four boys. And at the end of your life you will be disfigured by hot water, inflicting on you terrible torment at the end of 43 years. And you are thinking about how this might not be true. And, so that you might show greater faith in me, you will let your spirit fly out over a certain land in order to distort the work of your son by buying. And this son of yours will soon close out his last day. Your life will be 28 years. But if you can avoid these things, you will live to 70. When you are rescued from these you will come to 84. And you will die in your own home.

MOZ Mars and Aries

Aloccocadtum is the breast of Leo, and it is said to be six steps. Its nature is warm and dry facing the East. Also it is the middle of the arms of Virgo, and it is said to be two steps. Its nature is cold and dry facing the South. And there are fifteen stars, which look like this: {figure with 17 dots (Bodley manuscript has 15 dots)}. Whoever in these sets himself out into the day, such will be his human disposition. You think that you will be a soldier above all others and because of this you have yielded to your friends, and you think to go about at night, and you will commit homicides. And the cause [*administratrix*] of this anger is a certain woman whom you have taken to yourself, and from her you have adopted to yourself progeny in adultery. Not long after, you snatched away a certain one from our midst, homicide intervening, whose awl[*subulam*] you did not overlook. This was in the time of harvest. And you covered him with straw to hide him. And he himself gave you a blow in the stomach. And you suffered being hit by a stone on the head and a sword wound on the forehead, and a pointed rock on the temples. And you have one ear perforated. And you always have a red spot on your right eye. And you have damaged your middle finger by the bite of an animal. Your life is 34 years. If you escape these things you will come to 52. Which, if you can avoid them, you will live to 58, and you will die a death not known to your friends.

P Mars and Aries

Alpadateltum is the stomach of Leo, and it is said to be three steps. Its nature is warm and dry facing the East. Also the breast of Virgo, and it is said to be two steps. Its nature is cold and dry facing the South. And there are eight stars, which look like this: {figure with 8 dots}. Whoever in these is received by the open air, such will be his human disposition. Everything that your father acquired for you has been taken from you and flown away. And

you wish to sin against the highest father, if it is possible for you. Not a long time has passed since you offered yourself by supplication and prayer to the evil spirits, reporting such words. If anyone is yours who could give a sum of money, let him come, and I myself will describe [it] to him. And you yourself were holding and encircling the throat with your own hands. This happened in public where you were living outside the walls of the town. And condemnation will come forth for those who are against you, to the detriment of their own affairs. You do not recognize God nor any person, nor do you fear sin. You will go into distant foreign lands and show many schemes to many people. In four ways your office will be alienated from you, and none of them will be a source of riches for you. No office will suit you except when it comes to the transformation of metals. And outside of the land of your birth you will commit seven adulteries. About the number of false oaths I will not predict, since they are so many. In many ways you are caught up in misconceptions. Also[reading *hac* or *ac* instead of *ha*] You admire the beauty of your own person. My advice is given to you out of necessity. I will predict to you the signs that warn you of evil. You will have one on the right side of your genitals and on your right hip, on your head, on your forehead, and on your neck. All these are turned against you. That which is imprinted on your right hand is useful to you. And what is on the front of your breast and the back of your arm predicts what is good and protects you from the power of the devil. Your life is 44 years. When you are free from these things you will breathe for 55. And if you can put these things off you will last till 84. And if you have in writing the fifth chapter, fruit[*ponum* reverse of *munop*], you will not escape from the cavalry, which will be the pain of your death without confession.

after the first, are the bad signs of good and evil so that the lady teaches the just by weight and tells her where to record each deed, the evil with goodness, she holds them and writes the other bad things and moreover, in the same way, always notes good things. By *dama* she divides these things to write them down. When these things are done, she writes the times and places, and thus everything is categorized and she holds in writing the limits[?marks] of the good; she occupies their parts, and places them in the place where they are held to stand, and in her book she strengthens the divine part. The one outside places the eleven in the part where it first took on matter, hence where it began to be absent, and the same place where it was subjected to death[?], from which Cauzep took place on the third day, ascending from three into three[?] with matter, which was ascending, by remaining in the final light.

{*Sidenote*: Cauzep: that which takes form accidentally or through matter, and it is in decline when it ceases to be present, and this is when it cannot continue and begins to be present in another place.}

Sending out all evil, dismissing it one hundred by one hundred, and their languor, dolor and sadness, and for the good increasing to the good in joy by the thousand, the thousand holds in number by which she always strengthens the sweetness for them in just measure. She holds and retains all the deeds of the good, writing them in figures, and she indicates with notes the bad things with their parts. Through this mind the work is divided

into two, and in the same way she notes these things drawn down[?subtracted] of two.[?] When she breaks up the boundaries and places, they are held by law, so that in the last light this can be referred to me.

She works, distinguishing many things by her art, to be submitted as much as they are submitted to *Alum* and moreso to evil; and it takes place with effort, for the office of working is given and of holding things written, and she confirms that matter is present in their places. This is taken from one book by my law and not my legal purchase by which the law is diminished. All the just are assigned to the same book, and thus from the just, matter is able to be. The beginning of the writing: I will lead; I am always the way. Therefore on account of her he will go, he who otherwise would step on[?] his tail, and thus when he is in that place, he consists in good work; therefore it is to that end I am the light of the world, coming and going, and whatever can be made, the law is included in that word. So who is it whose work is not made by me to wish to be returned to me, so that whoever might well revert, therefore the work tends to be[?]. It is written, I am omnipotent, lasting through all time and holding however the law is determined to be. These, through distributed work, reduced losses. Therefore who is it who has not been submitted to work? When he undertook what would be done by my law, therefore doing these things, thus saying that the law [Or force] would be held. He assigned the same places to those who took their places. He binds in writing what is evil[?]and notes the goodnesses, and at a glance who are placed in these. Let me be present so much while coming to the end of the places, as the scale [is to] the book through the work which was merited.

Anyone from A, which shines as well as she does has a pure innocent body, more pure than gold which is entirely pure, a well-made member.[?] The well-made places are joined in the proper place; it seizes the crown joined with a triple connection, and is described in three figures by a triple mode, and there it is connected in the modes of twelve stones and by a connection of three, thus there are joined through four. Four. These are the eyes of the beloved multi-colored falcon. Or they are the lost feathers who sent in a year, and the bright hairs of the head with a sparkling tint (of a reddish color), the ears and the center of the face [?muses], the other parts of the face. The bright slender lips are joined to red, and the parts adjacent, carved with care. The very bright neck and nice elbows, the shoulders, breast and sides are seemly, the abdomen – Libra forms their parts. The breasts are hard and the white side of the smooth rib; every chord of the upper arms are comeliness, the fingers are well-formed, the white hands, the nails are slender tails; on her middle finger she wears a ring with the writing, “There is no one who doubles sin against me, whom after confessing I would not have mercy on.” I put forward where the scales meet in a good joining. She gives the just inside places and strengthens them, so that she would see the joinings or be outside. Through me this is such that it is entrusted to that one. Everything which I am held to serve decently, the works show obedience in all time. So by whom are they served if not by me? So their servitude is pleasing to me.

Mistress Justice is established on the twelfth step; from one of the twelve I said I would refer the mystery, the words of my heart, when I am made like God, and a section of the last may be made for certain for my parts and she divides into two groups whatever anyone has done. She stands merited, in the place and is not moveable; seeing all the just, discerning the places, watching the times. All things that can be made are subject to them, things which were, are, and will be, and which can be, and it stands in this, the twofold remission always retains, and she holds a sword in hand, and when it revolves, the left wing tests the cutting part, that word of law by which it is described to be. He is the just judge, the just lord who endures in all things. The time is not otherness which can be present.[?] In this way it holds on itself written what is written on *encle*.

{*Sidenote*: Encle is that part of a sword through which it is contained except for its pommel and except the rod that goes across.}

In a great quantity which is from great Jasper from the very long joining by such reason, a knot of Chalcedony is weighed in the same scale. The *ens*¹⁰⁶ of the orbit, beginning, is rolled down by one, it is written on the rod, one of certain things is described.

The rod is made and through it everyone is held to go across. The same is made pure, most pure made of color. Judgment[*Crisis*] alone is made holy in its orbit. It is written in a final [Or heavenly] mode, the part on the right takes up. The other part, many were eager to despise me. It contains inwardly ___ [*alim*] and the signs of the places. She cuts in two, cuts *Alum*, tears evil, and rightly gives to all the mark of their own places. By marking the division, she tells their places. In part she places the tenth who murmured against me, and in their appropriate places they have what they deserved. In the highest part she holds the firm crown. By a great sign it is joined so that it is stable. Judgments more pure and doubly rich they hold. On the front these joinings are described: there is no other god besides my God. All the glories are connected in one, the glories which heaven and earth hold, the kingdoms below. One person remains by whom everyone is weighed in the balance, in one part made with precious stone, all joined in itself with twelve created things, and there are twelve modes in the dignities. Exult, rejoice, the highest part holds. The seats of mercy will be upholding and in the places, the boundaries and the parts, these things of heaven will abound. Why then are you from all countries? In me all things are joined, and so must stand to me. Therefore E makes all subject to me. The song A A A is always dear to me. Why? Because the justice of all is the justice of the law. For my law willingly conserves everything for me, wherever and in whatever mode; the law holds these things properly. Their law always willingly aids them all. Thus it was, is and will be, justice is always just and because it justifies it is called Justice, for it is made a full wide stream in the law for the

¹⁰⁶*Ens*: the roundness in anything, and especially it is said of the roundness of the world, which is round in every direction and is made by the one lord.

lord. Its justification is made in itself; the earth is full of the justice of the lord, your justifications in all time. Who has seen such beauty as this? For those decent ones about to join, the body is made for that joining; by a very subtle connection the arms are joined, and the hands are joined, which he joined with great appropriateness, and what rightness is made highest, it joins the fingers. With great beauty you join the side to the abdomen in simplicity. So by a great joining, most beautifully, it joins. The lower leg forms the kidneys and joined in great appropriateness and rounded off at the joined kneecaps of the knees. The feet are joined and connected appropriately. With a great fashioning the toes are made strong, and with great caution the bright eyes sit very well, present and bright with great beauty. The eyelids are well formed with great subtilty and knowledge, made with great adorned joining; they are very bright with great beauty. The ears are well made in bright[*auro*] freedom and the chin is well formed, the teeth bright, the beautiful mouth always full of sweetness. It is all formed with such great appropriateness and joined with all the subtle art that exists. Therefore what is it that is dear to me if not this? Therefore it is made for me thus shining in its orbit. Therefore there are few who could know such.

[Section 21]

FM Mars et Aries

Aldaptadetum, hoc est alvus Virginis usque medietatem. Natura sua frigida et sicca versus partem Meridiei et dicitur esse quinque gradus. Et est supercilia Librae. Natura sua calida et humida versus partem Occidentis et dicitur esse gradus unus et dimidius. Et sunt stellae quatuor, sicut hic apparent: {figure with 4 dots}. Qui in istis ab aera concluditur talis est dispositio humana ei futura. Tu non es indigena et patrem habes. Et mater tua disciscit in viam universae carnis longo tempore effluxo. Et progenias tua ampla est. Sed casus tuorum parentum evenit. Et non est longum tempus effusum quod elegantior omnibus a medio sublatus est qui in confessione trinitatis dies terminavit. Et culpa parentum tuorum interveniente a luce subreptus est. Et te [77r] affectuosus diligit quam aliquem aliorum. Et dapnam quam maximum participasti, quod morti suae non interfuisti. Et ille erat germanus tuus ex parte patris. Et illi qui pro morte sua gavisii sunt, rebus ab illo possessis non gaudebunt, et omnia ad nihilum divertentur. Et omnis honor illius tibi resignabitur, et tu eris honoratior et melior omnibus illis qui tibi parentela coniunguntur et multos illorum ad honorem suum deflectes et extra natale solum tibi uxor continget. De qua tibi sex nati supererunt et quatuor filiae et si tu aliam uxorem non duceres, quam tibi signum manus sinistrae praesignat, manum exere(?extra) quod est in digito minori. Si istud non esset ad tres dignitates convolares, quarum una eminentior te honori ascriberet, nam illa frueris. Et hoc tibi eveniet propter divitarum affluentiam, quae tibi affleret. Et illi quibus hae divitiae competebant, diu est quod non fuerunt in rerum esentia. Et hoc totum tibi afflicet propter sensus habundantiam, pro quo multis incommodis te exposuisti. Et res quae te apud caeli creatorem honerat est quatuor adulteriorum perpetratio, duo quorum adeptus es per artem magicam. Super quam si desudares, plenariam doctrinam illius nancisceris. Qua datum est tibi desuper quod illi tibi debent familiari per virtutem nominum benignorum cuius perfectam doctrinam adipisces in meo libro qui inscribitur Sipal [reverse of *lapis*]. Tu in fronte signatus es et in capite et in supercilio et in manu dextra, in indice qui proximus officium signandi optinet. In eodem habes in manu sinistra et in minori et in pollice et in virga et in crure dextro et in pede sinistro. In articulo medio strumam. Prima passio fuit in capite x annorum. Alia erit in capite lx duorum. De his ereptus spirabis C quindecim annis. Et morieris dives.

EPY Mars et Capricornus

Alpodamultum, hoc est medietas alvi Virginis. Natura sua frigida et sicca versus partem Meridiei et dicitur esse tres gradus. Et est frons Librae. Natura sua calida et humida versus partem Occidentis. Et dicitur esse duo gradus et dimidius. Et sunt stellae quatuor [77v] sicut hic apparent: {figure with 4 dots}. Qui in istis solis lumine circumdabitur, talis est dispositio humana ei futura. De te mihi patefactum est, quod tu animum levem obtines, et in ista hora in animo divolvis[?] hominem mactare. Et super me iniquam voluntatem divolvis. Et tu estimas quod quicquid refero, pronunciem ut pecuniam tuam eliciam et

falleris. Vellem ut rem estimares quae tibi esset commoda et caeteris amicis tuis. Et illud quod in presenti intendis a me postulare, difficultatis est mihi et tibi, nec estimas quod tibi possim conferre. Et si in me credulitatem haberes, auxilio divino interveniente, tibi podium administrarem. Affectas alii dominium subripere in quo nullum ius tibi competit. Et illa sacramenta quae tibi sunt exhibita, tibi communicantur ad tui deceptionem. Et si in hominibus tantam confidentiam non haberes, esset ad tuum commodum. Et tu in incommodo consumis tuam pecuniam, quod tibi non iniungeretur, nisi animo sederet. Et multos numinos sub dei nomine pro vana gloria largiris. Nec a deo meritum adipisceris nec ab hominibus. Nec vi dies effluerunt quod unum attribuisti pro gloria inani, tali domina inspiciente. Et circa ilam causam impendis, quia nunquam ea frueris propter signum quod barbam prosignat, quod est nigredine affectum. Et si illud non haberes, ante talem domum lapsum non patereris, per quem signatus est articulus maior in pede dextro. Et auris sinistra est strumosa. Et oculus sinister est maculatus. In menti discrimine signum habes et in occipite et in nari sinistra struman habes rubeam, humeros habes signatos et pectus et sub ala sinistra et in colli nodo struman. Sicut esset verruca. Et unus digitorum manus sinistrae per ictum vel alia causa pandus est. Pauca in te sunt loca quae non sint signata. Vita tua lv annis. De his ereptus, lvii. Quos si possis evadere pervenies ad octogint duos et in orto[?] subfocaberis nec confessione inundaberis. Et nihil contra hoc est tibi propugnaculum nisi scriptum munob [*bonum* in reverse], quod deferas in honore illius qui te constituit in prima constitutione et secunda.

EMOZ Mars et Capricornus

Alezondaltum, hoc est altera medietas alvi Virginis. Natura sua frigida et sicca versus partem Meridiei et dicitur esse tres gradus. Et nares Libre et aures et dicuntur esse duo gradus. Natura sua calida [78r] et humida

versus partem Orientis. Et sunt stellae quatuor, sicut hic apparent: {figure with 4 dots}. Qui in isits aerae exponitur, talis erit ei dispositio humana futura. Tu in bestiis non es instructus. Et infortuniorum copia se tibi crebrius adiunxit, et in penetentiam lapsus es frequenter pro uxore, quam tibi laterasti et illam sub silentio praeteribis et aliam tibi confaederabis et illam tibi supposuisti, priusquam eam matrimonio copulasti et illa quam pro filiastra tibi computas, est tua filia. Et si fidem mihi non adhibeas, quere signum quod est infixum sub genu sinistro et sub auris dextre tectoria, et alienas divitias multum revolvis. Et super mulieres quam saepe voluntatem tuam deflectis, bis iusiurandum infregisti et frequenter fidem mulieri interposuisti, quam titubantem et non stabilem transgressus es; coxa tua est signata et in ore signum et in capite ictum et in aure sinistra signum et in utraque coxa et in tibia dextra et in utraque manu et in verentdis. Vita tua xxviii annis, quos si possis transgredi ad xlvii erit cursus tuus. Quod si respicias[?] ad lxvi transvolabis, quamvis multas alias infirmitates passus fueris.

PFM Mars et Capricornus

Aldatbiletum, hoc est omnes aliae partes Librae capitis usque dum perficiatur caput et dicuntur esse quatuor gradus. Natura sua calida et humida versus partem Occidentalem et oculi Scorpionis et supercilia et diciuntur esse duo gradus et dimidius. Natura sua frigida et

humida versus partem Aquilonis, et sunt stellae tres, sicut hic apparent: {figure with 3 dots}. Qui in istis radiis Phaebeis occurrit, talis est ei dispositio humana futura. Tu vis fugam aggredi et malam voluntatem spiras adversus dominum tuum et dominam, et non est terminus diffusus effluxus quod cordam rubedine tinctam; domino tuo furta subripuisti et res alias, quarum cognitionem habes et pectem equinum et tui domini calcaria. Et panem et vinum praetermitto, quae meretriculae tuae clandestine largeris et illa non est tibi appropriata ut estimas et filium unicum tibi edidet, nec aliqui aliorum tibi attinent, [78v] et domina tua sui viri amissionem deflebit non longa mora interveniente postea alii viro adhaerebit, qui prius aliam sibi coniunxerat. Et maxime fatigationes inter eos devolventur et signis FM signares. Vita tua xl duobus annis superstes erit. Quos si possis evadere, qui erunt tibi pena doloris capitis, vives liii, quos si possis postponere, spirabis lv et bestiae calcatura spiritum emittes.

EG¹⁰⁷ Sol et Cancer

Alcabpalatum, hoc est collum Librae usque ad nodum. Natura sua calida et humida versus partem Occidentalem et dicitur esse duo gradus. Et caput Scorpionis usque ad medietatem. Natura sua frigida et humida versus partem Aquilonis et dicitur esse tres gradus. Et sunt stellae sedecim, sicut hic apparent: {figure with 16 dots}. Qui in istis mundane machinae oblatus est, talis est dispositio humana ei futura. Ad me non accessisti pro re quam de te velles scire. Nec petitio tua potest effici et si ita esset quod tua exstisset, firmo animo non approximasti. Et si in alio die accedas, responsum dabo, nec octo dies tardabunt, quod casum subibus in tantum, quantum tua persona est longitudine extensa et habes signum in capite, in brachio, in coxa, in facie, in genu, in medietate coxae, in collo, in pectore, in gula signa. Vita tua xxii annis, quos si possis postponere vives L annis. De his ereptus pervenies ad lx et in lecto tuo a medio subriperis.

GA Sol et Cancer

Alepadaltum, hoc est humerus Librae sinister et dicitur esse duo gradus. Natura sua calida et humida versus partem Occidentalem. Et alia medietas caput Scorpionis et dicitur esse tres gradus. Natura sua frigida et humida versus partem Aquilonis. Et sunt stellae tres sicut hic apparent: {figure with 3 dots}. Qui in istis adversa mundana ingreditur, talis est ei dispositio human futura. Iustum habes animum et quod promittis ex bona voluntate adimplere desideras, et tuos inimicos non adhorres licet potentes inimicos habeas et qui libenter taedia inferrent, si eis esset possibilitas leniter irascaris et lenius in gratiam reverteris. Et multae mulieres nituntur, ut tuum amorem adipiscant. Et maior potentia [79r] tibi competeret super maiores quam super abiectas. Nec tempus prolixum est effusum, quod de muliere divite ludicra tibi collata sunt, vel tibi sine temporis prorogatione conferentur. Et ut mihi elegantiores fides adhibeas qualia sunt, tibi enucleabo. Tibi mittet incaseata malias[?], ut ferventiori amore in ea exardescas. Et tibi delegabit eas per masculum tribus vicibus vel quatuor, et semel per quandam mulierem. Et si cum ea non cohabitasses, pro quo captioni fere adverteris, per suum coniugem et per alios in reditu quem faciet a terra alia in termino nocte vicino. Et ipse ieiunus accedet. Et

ipsa te abscondet in limine hostis in camera quae est iuxta coquinam sita, et super stabulum in qua panis conservatur et farinae cribarium instrumentum. Et illa in eodem hostio erit subfulta. Tu interius ut illa exterius. Et ita erit processus negotii quod tu ter eius oscula libabis. Et cum maritus suus se cibariis reficiet, domum exhibis famula existente conscia. Et illud peccatum quod erit tibi contrarium in longinquis terris te retinebit quatuor annis et dimidio. Et in illa terra inediae subiicieris et tibi necessaria a te exulabunt et illo peccato interveniente multarum divitiarum tibi fiet effluxus. Et inde multi homines dampnum patientur. Et usque ad xxxi annos pauper deges, non adeo pauper ut vite necessaria tibi non competant. Et in termino usque ad xlv annos ad magnas divitias extolleris. Et in partibus illarum divitiarum machinaberis. Et lites tibi quamplures occurrent. Sed de residuo illarum divitiarum penes te tantum remanebit quod omnes parentes tui ditabuntur et in servitio divino maximam illarum partem largieris. Et tunc erit paena tuae mortis. De his ereptus conflues ad nonaginta quatuor et in dignitatis incremento diem claudes in dei servitio bene confessus.

FL Sol et Cancer

Altenedaltum, hoc est humerus dexter Librae et dicitur esse duo gradus. Natura sua calida et humida versus partem Occidentalem. Et est collum Scorpionis, et dicitur esse duo gradus et dimidius. Natura sua frigida et humida versus partem Aquilonis. Et sunt stellae octo, sicut hic apparent: {figure with 9 dots; both manuscripts have 9 dots}. Qui in istis miseriis humanis exponitur, talis est ei subiectio humana futura. Voluntas tua super mulieres [79v] diffusum movetur et super pecuniam quam super aliud genus rerum. Et illud quod scis magis nosis extollere quam extolli deberet et alienam scientiam contempnis. Nec diffusum tempus adhuc est effluxum quod pedibus scando(?stando) opus venereum cum quadam perpetrasti. Humores malo cordi tuo honus imponunt. Et illum lamentas qui malo submittitur. Tempus tuum in aliud alterabis et mundana vilipendes et obedientiae te submittes. Et aliter contingere non potest. Et ibi sensus tuus amplificabitur. Et illi qui in domo habitabunt, diffusum honorem tibi impendent. Et in illo loco moraberis per xi annos, transferes de illo loco in alium, ubi maiorem honorem consequeris. Et si sis clericali scientia ditatus, in unius festi celebratione martyris in exhibendo ei obsequium et laudes deo impendendo ab alto lateris sicut esset ex tribunali vel tribunal sub te labetur et fracturam brachii patieris et aliorum membrorum damnationem. Et hoc totum tibi accidet propter signum virgae et in capite et in pectore, inter spatulas, in utraque manu signo signatis. Et supradicta passio in termino lxviii annorum eveniet. De his ereptus vives nonaginta. Et si illos possis transilire, spirares magis duos et confessus morieris.

TROS Sol et Cancer

Altamdaltum, hoc est medietas uteri Librae et dicitur esse duo gradus. Natura sua calida et humida versus partem Occidentalem. Et humerus Scorpionis versus partem Aquilonis. Natura sua frigida et humida. Et dicitur esse unus gradus et dimidius. Et sunt stellae x sicut hic apparent: {figure with 10 dots}. Qui in istis lapidosis mundi impulsibus impellitur, talis est dispositio humana ei futura. Et talis subiectio est ei adesse. Mihi tuos

gressus non adiunxisti nisi ut scientia perciperes quam virtuosus viget amor inter te et uxorem tuam. Quia in mente mea bene ascendit quod vice zelotipi ei cohabitas. Et de omnibus opinaris, quod fides eorum circa eam, quantum ad te spectat, sit inanis et titubans. Nec te ab hac opinione excludit cognatus nec nepos ex parte sua nec ex latere tuo. Vitio hoc praefigurato diutius laborasti. Et istud vitium potiolem colorum exhaurit, quaere splendorem electum vice speculatoria non potes. Intuentibus representare hoc genus ingenii est, quod si crebro muteris mortis limine te eliminabit. [80r] Data est enim ei facultas cibarium et potium sincipizandi. Sopnum[=Somnum] qui est quies animalium virtutum cum intensione naturalium et cogitationem prorsus data est ei potestas nihilo resignandi. Et in hoc solo non est ei tradita potestas sed in multo diffusionibus. Illud enim amovet et secum colloquentes ignorare et in via obvios hominem reddit probrosum propter mali intellectus ortum. Multas cogitationes in te divertis et diversis modis duplices. Non solummodo dico duplices, quia quaelibet duplicium potest xi constituere, et illarum quaelibet centum reddere sufficit. Et hac ratione volo ut in die sabbati ad me accedas. Huius rei quae est causa? Quia cuilibet ius suum sibi constituens est. Et ius inspicere virtutis naturalis et eiusdem descriptionem, et ius quod ab eo procedit. Qui ita non est eminens quod per numerum ad nihilum eum non devolvam. Et in eodem capite devolveris propter crebram eiusdem ingruentem cogitationem. Et ideo aliam tibi metam. Mortis (non) adiudico praeter illam necem. Igitur minus non est quod non habeas signa capituli JR. [=IR]

RU Sol et Leo

Altitudinatum, hoc est alia medietas utri Librae et partes quae illis partibus illius coniunctuntur. Natura sua calida et humida versus partem Occidentalem. Et dicitur esse duo gradus et dimidius et est partes anteriore et posteriores spatularum Scorpionis. Natura sua frigida et humida versus partem Aquilonis, et dicitur esse iii gradus. Et sunt stellae septem sicut hic apparent: {figure with 7 dots}. Qui in istis iussu divino ad casus humanus vocatur, talis est ei dispositio humana futura et talis est eius subiectio. Causa tuae approximationis ad me est sordidus morbus quo tuus amicus laborat, et a me velles scientia percipere, si a superna maiestate sit ei concessa vita. Nec longus tempus effluxit quod quidam amicus tuus linea consanguinitatis tibi adiunctus. Indiscretorum duorum medicorum culpa interveniente, tu autem cecinit. Et ut fidem electiorem adversus me spires tibi pandam, qualiter iste sit afflicus tertianae duplicis baitilis[?] est, quae provenit ex duobus humoribus in corpore suo per superhabundantiam dissensum facientibus. Quorum unus superhabundat ei in caliditate et siccitate et caliditas intantum[?] est acuta et intensa. Et siccitas intantum est superiores [80v] partes consumes (consumeres), quod harum duarum proprietatum asperitate dolor nocimus capite imprimitur. Et muscoli et medietates brachiorum, ita fatigati, quod eorundem vires sint enervatae. Et superiores partes calefaciunt et inferiores partes infrigidat, et tale tormentum ei infligitur in hora vespertina. Alius etiam humor, qui ei ex superhabundantia inhaeret, qui est frigidae et humidae naturae frigiditate intantum infrigidante et congelante et acumini suae superhabundantiae interveniente, quia invenit superhabundantiam et subtractionem. Et humiditas iuncta a frigiditate diversis partibus sunt dissidentia. Et per superhabundantiam

illorum cor tepescet et infrigidatur. Quare tremor dentium et maxima eorundem infrigidatio ei proveniunt et tibiarum debilitas et non solummodo tibiarum verum etiam omnium partium superiorum. Et iste est signatus in capite et in coxa dextra et in manu sinistra et in pectore et in latere sinistro et in poplite tibiae dextrae. Et multa mala ei supervenient propter signum, quo signatur in coxa dextra. Et tu signaris in tibiis et in manibus et in temporibus et in iliis et in cruribus. Et multa signa duplicia super te obtines. Vita tua xliiii annis. De his effluxus pervenies ad lv. Et si illos possis evitare, vives octoginta. Et percussio erit tuae necis causa in solo non nativo.

OAF Sol et Leo

Algabadtum, hoc est ilia Librae. Natura sua calida et humida versus partem Occidentalis et dicitur esse tres gradus. Et est medietas ventris Scorpionis. Natura sua frigida et humida versus partem Aquilonis et dicitur esse duo gradus, et sunt stellae sex, sicut hic apparent: {figure with 6 dots}. Qui in istis tenebrosam huius mundi vitam ingreditur, talis est ei dispositio humana futura et talis est eius subiectio. Mihi gressus tuos vicinasti ut scias de controversia qualiter eveniet, quae vertitur inter te et alium, vel si (ali) quod exquisitum consilium per me possit participari, vel ut cognosceres de vinea et de agro, pro quanto tibi distraheritur, vel si casu felici tibi continget, de re quam in animo revolvis. Et tu semper circa aliena incommoda animo versaris. Et ita es incredulus quod id quod una manus comprehendit, alii non committis. Et ideo malis [81r] voluntatibus habundas erga quamplures. Hoc incredulitas invidiae est administratrix et fastus et superbiae, et tuae scientiae maxime appreciationis et contemptus aliarum scientiarum multo tua maiorem, et hic est ratio in propatulo quod propter triplicem infrigidationem quam coniunctam habes in partibus interioribus qui facit tibi optare rerum compraeensionem, ut pondus malorum humorum interius dissolvatur, et quod compraeensio aequam lineam imponat inter unum pondus et aliud. Et ideo non habes iustam medicinam. Sed ad librum de so procede, qui est liber medicinarum omnium quotquot sunt. Quia est liber verborum summatim et omnium perfectionum eorum. Et loquitur super triplicem nexum qui est futurus adesse. Et est liber lapidum breviter et eorundem perfectionum. Iungitur etiam super triplicem nexum, qui semper sine fine est permansurus. Et est liber herbarum sub brevibus verbis et ex illis perfectam doctrinam administrat et pronunciat de triplici nexu, qui semper sine fine est permansurus. Qui si perfectam sanitatem tibi non communicet de congelatione partium inferiorum tuarum. Vita tua non est super terram durabilis et in virga duplici signo signaris et in manu et in capite et in coxa et in pede et in pectore et inter spatulas et in cervice et in genu. Vita tua xxxix annis. De his ereptus pervenies ad l et si illos possis postponere, vives lvi. Et in itinere deorsum laberis de bestia et vita defungeris imperando apud terram tuam reduces gressus.

[Section 21 Translation]

FM Mars and Aries

Aldaptadetum, this is the stomach of Virgo as far as the middle. Its nature is cold and dry facing the South, and it is said to be five steps. Also it is the eyebrows of Libra. Its nature is warm and humid facing the West, and it is said to be one and a half steps. There are four stars, which look like this: {figure with 4 dots}. Whoever in these is enclosed by air, such will be his human disposition. You are not native born[?] and you have a father. And your mother went away on the way of all flesh [died] a long time ago. And your progeny is ample. But the loss of your parents has occurred. And it has not been a long time since the one, more elegant than everyone, has been taken from [your] midst, the one who has ended his days in the confession of the trinity. And the fault of your parents occurring, he was seized from the light. And he loved you more affectionately than he did anyone else. And you felt the damage very much because you were not present at his death. And he was your brother on your father's side. And those who rejoiced at his death will not enjoy what he possessed, and everything will be turned to nothing. And all their honor will be given up to you, and you will be honored and better than all those of your extended family, and you will deflect your honor to many of them, and your wife will come to you from outside your native land. From her there will be six sons and four daughters, if you do not take another wife in the manner that is predicted for you by the sign of your left hand, may the hand be avoided because it is on your little finger.[?] If not, you have risen to three dignities of which one more eminently ascribes honor to you, for indeed you will enjoy it. [?] And this will happen because of the pouring out of riches which will be poured out to you. And for those to whom these riches belong, it is a long time that they have not been in the reality of things. And all this will come to you because of the abundance of knowledge for which you subjected yourself to many difficulties. And the thing that the creator in heaven will burden you with is the committing of four adulteries, two of which you obtained through the art of magic. About this, if you work hard, you will get the complete teaching. In that it is given to you that they will serve you through the virtue of the good names whose complete teaching you will obtain in my book called Stone [*Lapis* the reverse of *Sipal*]. You have been marked on the forehead, on the head, on the eyebrows, and on the right hand, in the mark that next has[reading *obtinnet* instead of *otinet*] the role of signing. Likewise you have on the left hand, on the smallest [finger], on the thumb, also on the male member, on the right leg and on the left foot. On the middle knuckle [there is] a tumor. Your first suffering was in the head at ten years. The second will be in the head at 42 years. Once you are rescued from these things you will breathe for 115 years. And you will die rich.

EPY Mars and Capricorn

Alpodamultum, this is the middle of the stomach of Virgo. Its nature is cold and dry facing the South, and it is said to be three steps. It is also the forehead of Libra. Its nature is warm and humid facing the West, and it is said to be two and a half steps. And there are

four stars, which look like this: {figure with 4 dots}. Whoever in these is surrounded by the light of the sun, such will be his human disposition. It is clear to me concerning you, that you have a light spirit, and in this hour you are turning over in your mind to destroy someone. And you are turning over a bad will concerning me. And you think that whatever I report, I will proclaim so that I may get money, but you are wrong. I want you to think whatever is best for you and certain friends of yours. And what you now intend to ask of me, that is a difficulty for me and you, nor do you think that I can confer it on you. And if you have faith in me, with divine help, I will supply an elevated place for you. You strive to seize the demesne of another, for which you have no legal right. And the oaths[?] shown to you are communicated to you for your deception. And if you would not have so much confidence in people it would be better for you. And in inconvenience you will use up your money, because it is not joined to you unless it settles in your spirit. And for vain glory you will give out many properties under the name of God. And you do not receive favor from God or from human beings. Nor have six days gone by since you have ascribed one for empty glory, like a lady looking on.[?] And for this cause you spend, because you never enjoy these things, on account of the mark which marks your beard, which is inclined toward blackness. And if you do not have this, you will not suffer before such a fallen house, through which the greater joint on your right foot is marked. And your left ear has tumors. And your left eye is spotted. On the head [*?menti discrimine*] you have a mark, and on the back of the head, and you have a red tumor in your left nostril; you have marked arms, breast, under the left armpit, and a tumor in the knot of the neck. These are like warts. And one of the fingers of your left hand is bent, either through a blow or for some other reason. There are few places on your body that are not marked. Your life is 55 years. If you escape these things, 57. If you can avoid these, you will come to 82 and in rising [*orto*] you will be choked and you will not overflow with confession. And nothing can defend you against this except “Good” [*bonum*, reverse of *munob*] written down, because you will defer in honor to the one who constituted you in the first and second constitution.

EMOZ Mars and Capricorn

Alezondaltum, this is the second half of the stomach of Virgo. Its nature is cold and dry facing the South and it is said to be three steps. Also the nose and ears of Libra, and it is said to be two steps. Its nature is warm and humid facing the East. And there are four stars, which look like this: {figure with 4 dots}. Whoever in these is exposed to the air, such will be his human disposition. You are not experienced with animals. And a lot of misfortune will come to you, and you fall into penance frequently because of the wife, whom you have joined to yourself, and you will neglect her in silence and pledge yourself to another, having relations with her before marriage, and the one you think is your step-daughter is your daughter. And if you do not have faith in me, seek the sign that is imprinted under your left knee and the patterned area under your right ear, and you will greatly concern yourself over the riches of others. And you often turn your attention to women, twice you broke the law, and often you have permitted the faith of a woman to lapse, a woman whom you transgress when she is hesitant and not sure; your hip is

marked and there is a mark in your mouth and a blow on your head and a mark on your left ear, on both hips, on your right leg, on both hands, and on your genitals, Your life is 28 years, and if you can get through, your course will be 47. If you can look back [at these things] you will go on to 66, although you will suffer many other infirmities.

PFM Mars and Capricorn

Aldatbiletum, this is all the other parts of the head of Libra, so that the head is completed, and it is said to be four steps. Its nature is warm and humid facing the West; also the eyes and eyebrows of Scorpio, and they are said to be two and a half steps. Its nature is cold and humid facing the North, and there are three stars, which look like this: {figure with 3 dots}. Whoever in these runs to meet the rays of the sun, such will be his human disposition. You wish to take flight and you breathe a bad will against your lord and lady, and there is no end to the broad flow that tinges your heart with red; you have stolen various things, of which you know, including a horse's curry comb and your lord's spurs. And I do not mention the bread and wine which you secretly give to your mistress, and she does not actually belong to you as you think, and she has produced for you one son, and no others will be produced for you, and your lady will lament the loss of her man, but not long after, she will go to another man, who before was married to another. And many vexations will occur between them; and you are marked with the marks FM. Your life will be 40 years. If you can avoid these things, which will be the punishment of pain in your head, you will live to 53, and if you can postpone these, you will breathe 55, and you will breathe your last because of the trampling of an animal.

EG Sun and Cancer

Alcabpalatum, this is the neck of Libra as far as the knot. Its nature is warm and humid facing the West, and it is said to be two steps. Also the head of Scorpio as far as the middle. Its nature is cold and humid facing the North, and it is said to be three steps. And there are sixteen stars, which look like this: {figure with 16 dots}. Whoever in these is thrust into the worldly system, such will be his human disposition. You have not come to me for anything which you wish to know about yourself. Your request cannot be granted, and if it were what would be [?existisset], you have not come with a firm spirit. And if you come back another day I will give you an answer within eight days, because you will undergo something as great as your person is long, and you have marks on your head, arm, hip, face, knee, the middle of the hip, on the neck, breast, and throat. Your life is 22 years, and if you can put off these things you will live to 50 years. If you are rescued from these you will come to 60 and you will be snatched away from [our] midst in your bed.

GA Sun and Cancer

Alepadaltum, this is the left arm of Libra, and it is said to be two steps. Its nature is warm and humid facing the West. Also it is the other half of the head of Scorpio, and it is said to be three steps. Its nature is cold and humid facing the North. And there are three stars, which look like this: {figure with 3 dots}. Whoever in these enters worldly troubles, such will be his human disposition. You have a just spirit, and whatever you promise you desire with a good will to fulfill, and you are not afraid of your enemies, although you

have powerful enemies and there are those who show you contempt; you get angry with them, gently if it is possible, and you gently return [them] to grace. And many women strive, that they might give you love. And you have more power over the great than over the lowly. Not a long time ago, games[?ludicra] were arranged for you by a rich woman, or they were conferred on you without a long prolongation of time. And so that you might have a finer trust in me, I will tell you about it. She will send you hammers[?malias] encased[?incaseata] so that you might burn with a more ardent love for her. She will send them to you through a man three or four times, and once through a certain woman. And if you would not go to bed with her, for which purpose you nearly resorted to capture, through her husband and others in return[?] she will make [him go] into a foreign land at the end of the next night. And he, being hungry, will approach. And she will hide you in the house of a stranger, in a room next to the place of cooking, over the place where the supply of bread and sifted flour is stored. And she will take up a position [erit subfula] in the entrance, you on the inside, but she on the outside. And so there will be progress to the business because you will take a taste of her lips three times. And when the husband comes to refresh himself with food, you will leave the house, with the serving girl knowing it. And that sin, which will be held against you, will keep you in distant lands for four and a half years. And in that land you will undergo fasting and it will be necessary that they banish you, and in spite of that sin, a great flood of riches will be poured on you. And from that, many people will suffer damage. And you will pass 31 years as a pauper, but not completely a pauper to the extent that you would not have what is necessary for life. And at the end of that time, up to 46 years, you will be exposed to great wealth. And for some of the wealth you will scheme. And you will involve yourself in many lawsuits. But so much of the rest of the wealth will remain with you that all your relatives will be made rich and you will give the greatest part of the wealth for divine service. And then there will be the pain of your death. If you are rescued from these things you will go on to 94 and finish your days with an increase of dignity and well confessed in service to God.

FL Sun and Cancer

Altenedaltum, this is the right arm of Libra and it is said to be two steps. Its nature is warm and humid facing the East. Also it is the neck of Scorpio, and it is said to be two and a half steps. Its nature is cold and humid facing the North. And there are eight stars, which look like this: {figure with 9 dots}. Whoever in these is exposed to human miseries, such will be his human nature. Your will is moved extensively towards women, and towards money more than towards any other kind of thing. And that which you will know you can raise to whom it ought to be raised, and you scorn the knowledge of others. Not a long time has gone by since, standing on your feet, you committed an act of venery with a certain woman. The humors have placed a burden on your bad heart. And you lament this because it is subject to evil. In time you will change and come to value little the things of the world and submit to obedience. And it cannot happen otherwise. And there your understanding will be increased. And those who will live in your house will give you great honor. And you will stay in that place for 11 years, and you will go from that place to another where you will find greater honor. And if you are enriched with clerical

knowledge, during the celebration of the feast of a martyr, in showing respect and praise to God, falling from on high as if it were from a raised platform or a platform slipping beneath you, you will suffer a broken arm and damage to your other limbs. And all this will happen to you because of the mark on your male member and on your head, and you will be marked with marks on your breast, between the shoulder blades, and on both hands. And the above mentioned suffering will occur at the end of 68 years. If you are rescued from these things you will live to 90. And if you can jump over these things, you will breathe two more years and die having confessed.

TROS Sun and Cancer

Altamdaltum, this is the middle of the stomach of Libra, and it is said to be two steps. Its nature is warm and humid facing the West. Also it is the arm of Scorpio facing the North. Its nature is cold and humid. And it is said to be one and a half steps. And there are ten stars, which look like this: {figure with 10 dots}. Whoever in these is pushed into the rocky shocks of the world, such will be his human disposition. And such is the nature to come to him. You have not directed your steps to me except that you might receive knowledge through which the love between you and your wife might flourish more strongly. Because it well comes up to my mind that you married her out of jealousy. And you are of the opinion from everyone because you trust them concerning her as much as she looks to, that she is foolish and staggering. And your relative has not excluded you from this opinion, nor has your nephew from his part nor from your side. For a long time you have labored under this prefigured weakness, and this fault removes a better appearance to those looking on, because of which you cannot exhibit this fine splendor because of spying. This is the kind of quality which, if you repeatedly change in the light of death, she will put you out of doors. For the job of dividing the food and drink is given to her. Sleep, which by the intention of nature is the quieting of the virtues of animals and of thought [reading *cogitationis* instead of *cogitationem*], to her is clearly given the power of giving up nothing. And power is not given to it in this alone but in many extensions. For it removes this and conversing with itself to be unaware[?] and renders a person shameful in the public way, on account of the beginning of bad thought. You divert many thoughts in yourself and in many ways you are double. Not only do I say “double”, because whatever is double can put forth eleven, and that is enough to produce a hundred. For this reason I want you to come back to me on Saturday. What is the cause of this thing? Because whatever a person’s law is, it applies to him. And consider natural law and its description and the law which proceeds from it. Whoever thus is not prominent, because I will not transfer him through number to nothing. And in this chapter you will go down because of the thought breaking in frequently. And thus I will measure out for you something else. I do not predict [your] death because of violent death. Therefore it is no less than that you have the signs of the chapter IR.

RV Sun and Leo

Altitcdatum, this is the other half of the stomach of Libra and the parts related to it. Its nature is warm and humid facing the West, and it is said to be two and a half steps, and

the front and back parts of the shoulders of Scorpio. Its nature is cold and humid facing the North, and it is said to be two steps. And there are seven stars, which look like this: {figure with 7 dots}. Whoever in these is called by divine command to human estate, such will be his human disposition and such is his nature. The reason of your coming to me is a serious illness which your friend suffers, and you want to find out from me whether the heavenly majesty will grant him life. Not long ago [there was] a certain friend of yours related to you by a line of blood. The fault of two careless physicians occurred, but then you sang. And so that you may have greater faith in me, I will now reveal to you how he is afflicted with the double tertian fever, which proceeds from two humors in the body causing a conflict through overabundance. One of them abounds to him in warmth and dryness and the warmth is so great that it is acute and intense. And the dryness is weakening the upper parts so much, because, by the asperity of the two properties, pain has been newly imprinted on the head. And the muscles and the middles of the arms are so tired that their strength is gone. The upper parts grow warm and the lower parts grow cold, and such torment is inflicted on him in the evening. The other humor that he has an overabundance of, which is of a cold and humid nature, by so much coldness has become cold and frozen with the sharpness of his overabundance occurring, because he has found superabundance and taking away. And the humidity joined with the coldness is disagreeable to the various parts. And through their overabundance his heart has grown tepid and become cold. Thus the shaking of the teeth and great coldness happens to him and the weakness of his legs, and not only the legs but also all of the upper parts. And he is marked on his head, on his right hip, his left hand, on the breast, on the left side, and in the hollow of his right knee. And because of this mark, the one on his right hip, many evils will come to him. And you are marked on the legs, the hands, the temples, the groin, and on the shins. And you will have many double signs about you. Your life is 44 years. Getting by these things, you will come to 55. And if you can avoid these, you will live to 80. And a blow will be the cause of your death in a foreign land.

OAF Sun and Leo

Algabadtum, this is the groin of Libra. Its nature is warm and humid facing the West, and it is said to be three steps. Also it is the middle of the stomach of Scorpio. Its nature is cold and humid facing the North, and it is said to be two steps, and there are six stars, which look like this: {figure with 6 dots}. Whoever in these sets out on his shadowy life in the world, such will be his human disposition and such will be his nature. You have turned your steps to me so that you might know how a controversy will turn out, which is turned between you and another, or whether there is any careful advice which can be had from me, or that you may know about your vineyard and field, how much will be taken away from you, or whether it will turn out well, something you are turning over in your mind. And you always have in your mind a concern about the inconvenience of others. And thus you are suspicious, so that what one hand grasps you will not entrust to another. And thus you abound in bad will to many others. This suspiciousness is the source of envy and disdain and pride, and you very much appreciate your own knowledge but have great contempt for the knowledge of others, and that is the reason that, outdoors, you have

threefold coldness in your interior parts, which makes you choose the seizing of things, so that the weight of bad humors will be dissolved inwardly, and because seizing puts an equal line between one weight and another. And thus you do not have suitable medicine. But go to the book about swine[?so] which is a book about all medicines whatever they are. Because this is a book of the highest words and the perfection of them all. And it speaks about the triple connection that will come. It is the book of stones, briefly and their perfection. It is also joined in a triple connection, which will always remain without end. It is a book of herbs under brief words and gives the complete teaching about them, and tells about the triple connection, which will always remain without end. Which if it does not communicate perfect health for you, from the freezing of your lower parts, your life will not be long enduring on the earth, and you are marked with a double mark on the male member and on the hand, the head, the hip, the foot, the breast, and between the shoulders, and on the neck and the knee. Your life is 39 years. If you are rescued from these things you will come to 50, and if you can put these off, you will live 56. And on a journey you will fall down because of an animal and you will end your life trying to return to your own land.

[81r]

[Section 22]

LT Sol et Leo

Alcolladatum, hoc est alia mediaetas ventris Scorpionis. Natura sua frigida et humida versus partem Aquilonis, et dicitur esse duo gradus. Et est medietas capitis Sagittarii. Natura sua calida et sicca versus partem Orientis, et dicitur esse quatuor gradus. Et sunt stellae tredecim sicut hic apparent: {figure with 13 dots}. Qui in istis fingitur et tempestati expositus, talis erit dispositio humana ei futura. Et talis est eius subiectio ventura. Tu mihi gressus tuos non adiunxisti nisi ut insidias poneress. Et erga omnes es incredulus homines et in nullo confidetur haberet perversas habes cogitationes. Et licet tibi videatur malum. In renibus signaris et in capite, in occipite, et in spatulis. Et si ad me [81v] accederes cum animo benigno et mihi tot obprobria non dixisses, non esset qui (quem) tibi non dicerem illa, quae sunt in anteriori parte sita. Quia istud quod habes in supercilio sinistro pro certo tibi pandit quod Vulcani flammis traderis et combustionem consumeris, in termino xxxix annorum. Et si illos a longe prospexaris vives xlviii, et in illo tormenta subibis armorum. Et si tunc more partorum fugam arripere posses, pervenies ad lxviii. Et in longinqua terra Neptuni administratione Es facturus quamvis fueris possessionibus ditabus. Unde pueris tuis maximus labor ascribetur.

ROS Sol et Leo

Algabbadatum, hoc est alia medietas capitis Sagittarii praeter auriculam sinistram. Natura sua calida et sicca versus partem Orientis. Et dicitur esse tres gradus et dimidius. Et nares Capricorni et dicitur esse unus¹⁰⁸ gradus et dimidius. Natura sua frigida et sicca versus partem Meridiei. Et sunt stellae quindecim sicut hic apparent: {figure with 15 dots}. Qui in istis limen mundanarum tribulationum ingreditur, talis est ei dispositio humana futura. Et talis est eius subiectio. Tu accessisti ____ tuorum pecorum multiplicatione et maxime propter porcos potius quam propter alnimiis tuus ____ ponderosus et taediosus et ... per ... illum _nta Nec est temporis diuturnitas elapsa quod maxima verecundia te affecit. Et ad ____ subnixiorem fidem mihi adiungas. Et quia scis ____ emet[?] te esse ____oa__quot ____ et succubam sacerdos ____ tibi supposuisti. Et adhuc ____ de te _____. Simili modo scio quot vicissitudinibus medici coniung____ amplexibus ____ existi, opus venerum perpetrando delectari ____ Alieno ere effundi ____ et quocumque vitae... potes fungi tanquam proprium tibi ascrib__ alieno dapno gratularis. Alienis rebus semper invidet. Huius rei quae est causa? Genu sinistrum tibi est signatum et coxa dextra et caput et ilium et manus et pauca membr__ tua compaginatione quae non signentur. Vita tua xxvi annis. De his ereptus pervenies ad xxxiiii. Quod si possis declinare spirabis __x et morieris ____ [82r]

108Bodley Manuscript: 4.

AB Venus et Taurus

Albendodotum, hoc est collum Sagittarii. Natura sua calida et sica versus partem Orientis. Et dicitur esse duo gradus, et supercilia et frons Capricorni. Natura sua frigida et sicca versus partem Meridiei et dicitur esse unus gradus et dimidius. Et sunt stellae quinque sicut hic apparent: {figure with 5 dots}. Qui in istis fluctibus tribulentis mund___, talis est ei dispositio humana futura et talis est ei humana subiectio. Ad me tu gre___ ut scientia perciperis si proles aliqua te debeat rederre felicem, si aliqua diteris vel non vel si illi quibus gaudes in rerum essentia diu sunt permansuri. Et tu habes voluntates multum invexas et vix aliquis poterit eas enumerare varias quas tecum varias. Protervium super mulieres habes animum et de illis cogitas omnia iniqua, et nulli fidem adhibes alios homines vilipendis et te multum apreciaris. Et voces diversarum bestiarum varie animum tuum dissolocunt[?disfeleant]. Et habes signa OAF. Vita tua xxviii annis. De his ereptus, spirabis xl quos si possis respicere pervenies ad l. Et dolore qui te pro amico affliget vita defungeris.

CT Venus et Taurus

Alcataldintum, hoc est humerus sinister Sagittarii. Natura sua calida et sicca versus partem Orientis, et dicitur esse gradus et dimidius. Et tot partes Capricorni cum supradictis quidam formant medietatem capitis. Et dicitur esse duo gradus et dimidius. Natura sua frigida et sicca versus partem Meridiei. Et sunt stellae octo, sicut hic apparent: {figure with 8 dots}. Qui in istis a Lucina ad beneficium aeris vocatur, talis est ei subiectio humana futura et talis est eius dispositio. Tu repletum gravitate mihi collaterasti ut sci fortunatus deg__ pecuniis vel si morieris tenuiter vel ditatus divitiis vel adhuc scire __dis quod ____ familiarus inheret vel quae terra esset tibi utilior ad __ p__or ____ fortunatus vel si possis aliam uxorem tibi adiungere et al__ ____ obtinebis. Et in mundo non est res ____ [82v] ____ puse[?]. Quia tu nimis parcite es contractus et in tali officio __pa__ quadam muliera proles quinarya pullulabit tibi. Et caput tibi est signatum ____ Et in manibus et in pedibus et in cruribus et in pectore et in spatulis et sub axillis et in costa sinistra. Vita tua xxix annis. De his effluxus vives lx. Et si ipsos possis evadere adiiciuntur duodecim. Et oppressura vita defungeris.

MR Venus et Taurus

Algrabdactum, hoc est humerus dexter Sagittarii et dicitur esse gradus et dimidius. Natura sua calida et sicca versus partem Occidentis, et alia medietas capitis Capricorni. Natura sua frigida et sicca versus partem Meridiei, et dicitur esse 4 gradus. Et sunt stellae x, sicut hic apparent: {figure with 10 dots}. Qui in istis ad humanas adversitates defluit inspiciendas, talis est ei dispositio humana futura et talis est ei subiectio. Tu ad me accessisti propter iter, quod vis aggredi et vis discere si prosper erit eventus in illo vel adversus et ____ illud animo fixisti. Et si illud iter sistere possis in voluntate electa nec fraude nec machina ____ adhibeas in terram tuam electius reverteris. Sed subiicieris in via labori et calumpniae. Et multi homines in via tibi invidebunt quibus infigetur voluntas tibi pedicas disponendi. Nec alicui dabitur facultas vocendi, propter signum quo signatus es in supercilio dextro et in manu sinistra tribus signis es signatus. In dextra duobus, in

pulpa indicis et in utroque crure et in ___ et in ___um digiti minori manus sinistre tibi perfigurat dominium in senectute ___ et ___ Signa adimplebuntur in capite xxx annorum quod erit tuae morti___ aff___ possis vilipandere pervenis ad lvi. De his expeditus, vives septuaginta et morieris confessione innundatus in domicilio proprio.

UL Venus et Taurus

Algreedentum, hoc est pectus Sagittarii. Natura sua calida et sicca versus partem qua sol cursum incipit. Et dicitur esse 4 gradus, [83r] et collum Capricorni usque ad nodum. Natura sua frigida et sicca versus partem Meridiei, et dicitur esse gradus et dimidius, et sunt stellae xi, sicut hic apparent: {figure with 10 dots (both manuscripts have 10 dots)}. Qui in isitis mundo occurret, talis est dispositio humana ei futura et talis est ei subiectio. Tu ___asti ut scires si a timore quo vexatus es possis immunis. Et de somniis tuis ___ ut doctrina administraretur, quid significant, quia diversis generibus sopnorum vexatus es ___ diffusis et ___ videbas in sopniis quod aqua turbulenta te circumdabat. ___ vitae dispositionem et idem genus mortis quo morieris.

IU Venus et Taurus

Allexdedatum, hoc est superiores partes spatularum Sagittarii. Natura sua calida et sicca versus partem Orientis. Et dicitur esse duo gradus. Et humerus Capricorni, et dicitur esse gradus et dimidius. Natura sua frigida et sicca versus partem Meridiei, et sunt stellae quindecim, sicut hic apparent: {figure with 15 dots}. Qui in istis toti mundo exponitur, talis est ei dispositio humana futura et talis est eiusdem subiectio. Tu perfecte ad me non accessisti nec cum animo optimo. Homo es, qui circa multas cogitationes versaris, nec aliqua bona per medietatem horae tibi firmiter potest imprimi. Tota die meditaris quod amicabile esset illium a luce tollere et in cogitationibus omnes alienas iniurias ulcisceris. Et mira animo constitutus. Nulla praetermittitur quae vicium deserviat tua cogitatione. Et quampluribus vicibus dentes dentibus allidis ut illarum tibias in aere deportes. Multarum cogitationum vanarum et iniquarum es coadunater. Quare te inter vanos reputo et non firmum. Signum habes in capite antierius et posterius et in pectore et in spatulis, et in verendis et in genibus, et illud pectoris tibi pronunciat quod in media planicie verberibus subiiceris. Vita tua xxviii annis. De his ereptus pervenies ad xli. Et si ipsos possis evadere, venies ad lx. Et morieris attenuatus quantum ad divinum obsequium spectat. [83v]

RX Venus et Libra

Alxadraictum, hoc est omnes perfectiones spatularum Sagittarii. Et dicuntur esse tres gradus. Natura sua calida et sicca versus partem Orientis. Et medietas pectoris Capricorni. Et dicitur esse duo gradus. Natura sua frigida et sicca versus partem Meridiei. Et sunt stellae xxi sicut hic apparent: {figure with 21 dots}. Qui in istis suae essentiae initium sumit, talis est ei dispositio humana futura et talis est eius subiectio. Tu mihi collateraris ut de anona fiat tibi noticia uter sit futura vel abiecta vel si lucrum adiceretur sine emendo eam desudares vel quod genus seminum in emiori[?] precio se extollet. Vis praeterea scire si unquam grana domini tui adversus te se amplificaverit, cuius amissionem levi de causa minuisti vel si debita quae tibi debentur unquam resignabuntur. Vel si habundantiores divitiae tibi unquam affluerent. Et mihi multa alia verba inania intendas enotare. Ne

longe petatur exemplum ut de femina vel si amorem possis ponere, vel si consilium possis ponere habere quo amore illius frueris. Et hoc totum tibi accidit propter signum quod musum signat. Signum habes in capite et in pectore et in utraque coxa et in genibus et in pede et in manibus. Vita tua xxii annis. De his ereptus venies ad xliiii. Si hos post vestigia possis sistere, viveris septuaginta iiii. Et in autumpno hora nona tibi mortis ergo concludetur.

NT Venus et Libra

Alcaxodolium, hoc est medietas ventris Sagittarii. Natura sua calida et sicca versus partem Orientis. Et dicitur esse tres gradus. Et spatulae Scorpionis. Natura sua frigida et sicca versus partem Meridiei, et dicitur esse tres gradus. Et sunt stellae xxvii sicut hic apparent: {figure with 27 dots}. Qui in istis laboriosis fluctibus huius seculi inpellitur, talis est ei dispositio humana futura. Et talis est eius subiectio. Tu ad me specialiter non applicuisti. Et quaeris multa consilia et sermones, quos prae manibus habes duplici modo materiam obtinent. Vel posses adhuc esse propter malefactionem quae tibi possit inferri, velut pro evisceratione tui domicili vel propter furtum quod tibi posset fieri cuius possessionem [84r] meo iudicio nunquam nancisceris. Unde per artem magicam tibi in propatulo resignaretur. Vel si furem velles reducere ad tuae rei reconciliationem, ut coarctaret animum suum et desiccaret, usque dum esset rem tuam resignans vel confitens. Adquiras tibi puerum virginem cuius aetas processerit usque ad vii annos vel ix vel duodecim, et is sciat istam artem cordetenuis qua hic scribitur. Pergat puer ad virgam quae dicitur Teilagin

{Sidenote: Virga quae emittat fructum qui dicitur bolan qui est rubeus et pilosus interius.}

et quod scias eiusdem pueri planetam et in illo die incipiat et in uno ictu scindat quamlibet virgarum et dicat istam coniurationem. O vos Nine Nilemis, Nocizig, Noderas, Cubezleb, Cudaras, Sanatas. Coniuro vos per illum qui omnes nexus continet et nullus habet potestatem illos absoluendi sine eiusdem voluntate. Et ille est nexus triplex Pater et Filius et Spiritus Sanctus. Et sicut vobis consensit potestatem per istam lineam, ut vos essetis consilium omnium furtorum. Et nullum furtum potest perpetrari nisi aliquis vestorum intersit, sicut vos illos audaces facitis ita faciatis istos timidos vel istum per virtutem virium illius. Et ut omnia membra desiccetis, sicut ista virga siccabitur, usque quo res istius reddat vel reddant (reddantur?) sive sit vir sive sit mulier. Et sicut dominus superior in maiestate vobis consensit potestatem super amorem ponendum sequendo lineam istam: Satanas, Saraduc, Belzebuc, Saradon, Ginzicon, Similim, Erin. Ille qui est durabilis per omne tempus vobis praestet potestatem ut omnia sua membra desiccetis per virtutem omnium dignorum suorum nominum. Nec plus differatis quam ista virga differet ut desiccetur sub illius focalario. Et de virgis ita coniuratis tot quolibet die unam scindat in quantum nomen amittentis scandit in substantia et qualitate. Et omnes illas coadunet in uno loco. Et quod mulier una illas deferat in toga sua usque ad focalarium. Et illa sit L annorum vel ulterius procedentium. Et in illo die qui est planeta tuus ponantur

sub foculario. Et tu habes signa vi [6]. Vita tua xl annis. De his ereptus pervenies as lx. Et si illos possis postponere vives C et x annis et morieris divitiis amplificatus in solo nativo.

UIR (MR) Venus et Libra

Aleldotoltum, hoc est venter Capricorni. Natura sua frigida et sicca [84v] contra partem Meridiei. Et sunt gradus tres. Et medietas capitis Aquarii et dicitur esse duo gradus. Natura sua calida et humida contra partem Occidentis, et sunt stellae sex, sicut hic apparent: {figure with 6 dots}. Qui in istis ventosis impulsibus seculi applicat, talis est ei dispositio humana futura et talis est eius subiectio. Tu gressus repetendo te mihi adiunxisti ut scires si rumores qui tibi enucleantur sint veritate subfulti vel si casu electus tibi competet de via quam vis ingredi. Vel quae duarum mulierum tibi esset praevalentior, quarum unam connubis intendis tibi copulare. Unde cum altera illarum tale commercium vis perpetrare. Illam vis tibi subarare et filiam suam filio tuo in matrimonio convertere. Et illud fine optabili non claudetur. Sed tibi quaedam pro uxore connectitur ex qua linea affinitatis tres privignae tibi attinebunt. Et ex illa tibi quatuor filii in ortum procedent et duas suarum filiarum viris copulabis. Una copulabitur homini in aetate prolapso. Et habes signa RM. Vita tua xliiii annis; de his expeditus, pervenies ad lx; quos si possis respicere vives octoginta octo et in proprio fundo morieris bene confessus.

ULIU Venus et Libra

Alcandolatum, hoc est alia medietas capitis Aquarii. Natura sua calida et humida contra partem Occidentis et dicitur esse duo gradus. Et est Sarnobada Picis, natura sua frigida et humida contra partem Aquilonis, et dicitur esse unus gradus. Et sunt stellae duae sicut hic apparent: {figure with 2 dots}. Qui in istis dolosas huius mundi inhabitationes et transitoras ingreditur, talis est ei humana dispositio futura et talis est eius subiectio. Tu te mihi collaterasti ut scires si terra quae iurisdictionis paternae fuerat. Unquam in tuum ius revertitur. Sed tu es sapientia praedives, et scientia tua multiplicabitur usque dum habeas xlv annos usque ad illum terminum circa doctrinam desudabis et multis vite adversitatibus subiiceris. Cum habueris complementum duarum vel trium artium ulterius fiet terminus tibi am coadunandi. Et nullum officium tibi efficacius competet quam clericale. Et illo officio interveniente multi virorum habundantia decurrent manu tua illis opitulante et habundantia clericatus Grecorum et similiter illa quam ab Ebreis disces. In dominium eminens te sustollet. De quo omnibus amicis tuis manum largitatis poteris impendere. Et habes [85r] signa. Et vita tua xlviii annis. De his ereptus pervenies ad lxvi quos si possis declinare,

vives C et xii et morieris confessus in domnio tuo extra nativium solum.

TQ Mercurius et Gemini

Algosundatum, hoc est medietas gulae Aquarii. Natura sua calida et humida versus partem Occidentis, et dicitur unus gradus, et cum supradicta parte Picis est medietas capitis. Natura sua frigida et humida versus partem Aquilonis, et dicitur esse gradus et dimidius. Et sunt stellae tres sicut hic apparent: {figure with 3 dots}. Qui in istis ab utero matris suae nudus egreditur, talis est ei dispositio humana futura et eiusdem talis est

subiectio. Tu te mihi es adiunctus ut scientia perciperes si bonum esset mutare de loco ad locum. Et in illo loco in quo morabaris non est prolixum tempus quod trabs labebatur. Et duo filiorum tuorumolvebantur in iudicio. Et a poena fuerant protecti signi bonitate quod imprimitur tuae dextrae coxae. Octo pueris gaudebis inter masculos et feminas. Et habes signa ROS. Vita tua xxiiii annis. De his ereptus conflues ad liiii. Et si illos possis postponere pervenies ad lxxviii. Et morieris in cubili tuo.

NK Mercurius et Gemini

Alorbodatum, hoc est alia medietas gulae Aquarii. Natura sua calida et humida versus partem Occidentis, et dicitur esse unus gradus. Et medietas alterius medietatis capitis Picis. Natura sua frigida et humida versus partem Aquilonis, et dicitur esse dimidius gradus. Et sunt stellae 4 sicut hic apparent: {figure with 4 dots}. Qui in istis machinae mundanae cavillosas cavillationes primo intuitur, talis est ei dispositio humana futura et talis est eius subiectio. Tu ad me ita non accessisti quod quando movisiti de loco ad locum. Haberes principalem affectum ad me veniendi. Sed ideo non est quod tres uxores (non) habuisti. Et una earum tibi peperit 4 filios. Et quilibet illorum dicessit in viam universae carnis. Et ex altera octo es fecundatus. Et omnes defuncti sunt duobis exceptis. Et ista mulier cui copula matrimonii adiungeris non est tibi beata. Et propter illius infortunum omnium tuarum possessionum amissionem deflebis. Et si non esset bonitate signi Aquarii interveniente quod est optimum bonorum nihil penes te resideret. Sed [85v] tamen victu gaudebis. Et habes signa LT. Vita tua l annis. De his ereptus pervenies ad octoginta, et si ipsos possis declinare C vives et xvi et amici tui pro tua morte contristabuntur.

BK Mercurius et Gemini

Alnescodatum, hoc est medietas humeri dexteri Aquarii. Natura sua calida et humida contra partem Occidentis, et dicitur esse unus gradus. Et medietas altera medietatis capitis Picis, quae supererat. Natura sua frigida et humida contra partem Aquilonis, et dicitur esse dimidius gradus. Et sunt stellae vi sicut hic apparent: {figure with 6 dots}. Qui in istis littori nostro applicat, talis ei human subiectio futura et talis est eius dispositio. Tu a me intendis scire, quae artium tibi fiet tibi competentior, vel quod esset meum consilium quod tibi inde largirer. Et non sunt quamplures dies, quod meam scientiam redarguisti. Et cum aliis hominibus inde feminarum litis habuisti. Illud officium quod tibi competet difficilis est assumptionis. Et tu non diutius viveres, quod ex ea fructum optatum consequi posses. Et habes signa OAF. Vita tua x et viii annis. De his ereptus pervenies ad xl. Quod si possis evadere, vives xlvi. Et morieris. (causon)

IO Mercurius et Gemini

Alipdolotum, hoc est alia mediaetas humeri dextri Aquarii. Natura sua calida et humida contra partem Occidentis. Et dicitur esse unus gradus. Et est medietas colli Picis, et dicitur esse dimidius gradus. Natura sua frigida et humida contra partem Aquilonis. Et sunt stellae duae sicut hic apparent: {figure with 2 dots}. Qui in istis conditionis humanae sunt, talis est ei dispositio humana futura et talis est eius subiectio. Tu ad me subintrasti quod tibi notificarem si viae marinae essent habiliores quam terrestres et ut habes animos diversificantes, quod inter sapientes enumeraretur ille qui tibi competenter responderit.

Modo unum affectas, modo aliud, et hoc totum de malo est, quia si animum[?] tuum firmum infigeres et ego firmatum eum invenierem consilium meum tibi esset accommodum. Quia uni propriorum tuorum parentum debet effundi desuper plenum aque calide a Et sui nominis prima littera est B et media R et ultima T, vel T est prima ____ Hac de causa? ostenderentur ei omnes ungues quae infiguntur pedum articulis. Et in hoc [86r] tibi profiguratur mors ____vel affiniore parentis quae tibi linea consanguinitatis adhaeret. Et ab hoc casu tueretur eorum uterque si haberent sigillum “dame”. Et signis RV signaris. Vita tua protenditur xliii annis. Si hos possis evadere, pervenies ad lx, quos si possis declinare, videbis nonaginta. Et confessione inundatus mundo dices ultimum vale.

SEMBIOS Mercurius et Gemini

Aldippodatum, hoc est medietas humeri sinistri Aquarii. Natura sua calida et humida contra partem Occidentis. Et dicitur esse unus gradus. Et est alia medietas colli Pici. Natura sua frigida et humida contra partem Aquilonis, et dicitur esse dimidius gradus. Et sunt stellae sex sicut hic apparent: {figure with 6 dots}. Qui in istis laboriosum transitum huius saeculi ingreditur, talis est ei dispositio humana futura, et talis est eius subiectio. Tu accessisti ad me ut ens vice nuncii, ut tu et illi qui te delegaverunt scientiae infigeretur quem casum sortiri debent bellicosus ille tumultus qui versatur inter duas villas et inter oppida et inter terras quae submittuntur eis vice supplicatoria et obediens. Et amplius ut per me notificaretur tibi quid fuerit in causa quare domina oppidi non peperit. Et alia cuius tibi supplicavit. Ut illud idem pro se de me animadverteres. Et ut mihi elegantiores fides adhiberis. Sex dies non sunt elapsi, quod adulterium perpetrasti et in cimiterio illud patrasti. Et illius mulieris brachium cum qua venereum opus illud exercuisti frangeretur et dislocabitur antequam reduces gressus domi paraveris. Et in illa nocte qua in illud adulterium diabolica instigatione incidisti, sopnum tibi tale fuit. In somno videbatur tibi quod oculi tui excaecati fuerant et quod oculis privabar et inveniendū ad me lubriconem subiisti. Unde data fuit tibi occasio mihi maledicendi et meae sapientiae signa fuerit. Et suspicioso gemitu movebaris quod tunc illi non vicinasti. Et si in illa terra usque modo perhendiasses, non evenisset quod amissionem alicuius membrorum tuorum non defleres. Quia in nocte invasiones tibi pararentur in vico a tuis inimicis quas sequeretur captio et furtum tibi imponent et naso privareris vel lingua. Multa genera infirmitatum passus es. Et percussio semel caballina te allisit in crure dextro et caput tibi est signatum et cervix pectus, spatulae, ilium et pes dexter, et esset satis [86v] necessitati accommodum quod dominus qui te huc delegavit in propria persona accederet, quia me multum indigeret si voluntati suae sederet, et ex meo consilio bonum posset et ei pullare. Vita tua xviii annis. De his ereptus pervenies ad xliiii, et si illos possis evadere, pervenies ad lii, et diem claudes dolore membri tibi ablati, et te delegans signa habet RV et idem genus mortis.

IOSSEM Mercurius et Gemini

Alsosedoltum, hoc est alia medietas humeri sinistri Aquarii. Natura sua calida et humida, et dicitur esse unus gradus contra partem Occidentis, et est medietas humeri sinistri Picis. Natura sua frigida et humida contra partem Aquilonis, et dicitur esse unus

gradus. Et sunt stellae quinque sicut hic apparent: {figure with 5 dots}. Qui in istis educitur, talis est ei dispositio humana futura et talis est eius subiectio. Animus tuus bifurcatus est et circa quamlibet rem es credulus sed cuilibet incredulus es et super omnes mulieres voluntatem deflectis et te fingis quasi nullam affectares et fingis te habere scientiam de omnibus et cognitionem et multum temet ipsum apreciari et omnes alios contempnis. Super furtum timidum geris animum. Quia timore quo movieris maxima subripiendo abhorres invadere. Et multa latrocinia committis ad dampnum. Et ad dedecus amicorum tuorum specialium. Quicquid enuncias dolose palliatum est ut alium fallas. Ubi debes pronunciare D pronuncias A alienum dapnum deflere ignoras. Et ultra modum in lamentationem incidis pro proprio. Et cum aliquo afficeris dapnum non imputas co..... sed amico tuo precordiali licet hoc fuerit fastu et dolo quos in corde obtines. Multis hominibus fraudes machinaberis pro quibus in termino uno recompensabitur meritum. Ut omnia perpetres voluntate moveris nec aliquam rem deus operatus est quam decenter scias operari; dominum (?animum) habes taediosum et litigiosum. Ingenia tua omnia perversa patefacere non sufficio. Sed BRVS in libro postremo omnes tuos dolos enumerat. Signatum est tibi caput et manus sinistra et venter, pectus, spatulae, anachae, renes debiles habes gemino signata signo est virga. Et unus pedum tuorum contractior est quam reliquus. Vita tua xlvj annis; de his ereptus venies ad lx quos [87r] si possis respicere, conflues ad octoginta quatuor. Mors tua erit quod tu ab alto precipitaberis.

KIOS Mercurius et Gemini

Aliosdalatum, hoc est pars Aquarii quae est ante pectus, et dicitur ansa pectoris. Natura sua calida et humida contra partem Occidentis. Et dicitur esse unus gradus. Et est residua medietas humeri sinistri Picis. Natura sua frigida et humida contra partem Aquilonis. Et dicitur esse unus gradus, et sunt stellae ix sicut hic apparent: {figure with 9 dots}. Qui in istis limini vitae huius genus mortis in se portantis vicinatur, talis est ei dispositio humana futura et talis est eius subiectio. Tu alia de causa ita adversus me non arripuisti, nisi ut scires quis duorum equorum in cursu palma gaudebit. Quia pignus inter unum et alium deponitur, vel pro pignore quod alterius rei de causa in manu sequestri committitur. Verba tua amphibologica sunt et fallacia. Et huic generi verba illorum conformantur qui te huc delegaverunt. Et materia huius pignoris deponendi motam habuit per mulierem, vel adhuc potuit esse per Bachi ministerium. Sicut enim vinum homini infert contributionem et nervos acuit superfluitatibus. Et ex acumine materiam administrat rerum diversarum et diffusarum. Simili modo universaliter perturbat species muliebris sensum virilem. Et habes signa FL. Vita tua xxxv annis. De his ereptus pervenies ad xlvii. Quos si possis evadere, vives l et eodem genere mortis morieris.

[Section 22 Translation]

LT Sun and Leo

Alcolladatum, this is the middle of the stomach of Scorpio. Its nature is cold and humid facing the North, and it is said to be two steps. Also it is the middle of the head of Sagittarius. Its nature is warm and dry facing the East, and it is said to be four steps. And there are thirteen stars, which look like this: {figure with 13 dots}. Whoever in these is fashioned and exposed to the tempest, such will be his human disposition and such will be his nature. You have not turned your steps toward me except to lay traps. And you are unbelieving about everyone and your trust is in no one, [since] you have malicious thoughts. And it is right that it should seem evil to you. You are marked in your kidneys and in your head, on the back of your head and on your shoulders. And if you would come to me with a good spirit and not say all sorts of bad things to me, it would not be I who would speak these things to you, things that are located in the front part. Because that which you have on your left eyebrow tells you for certain that you will be given over to the fires of Vulcan and consumed in fire, at the end of 39 years. And if you see these things from a distance you will live to 48, and in that time you will undergo torments of arms. And if you can then take flight by the custom of birth[?] you will live to 68. And in a distant land by means of the sea, ... you will be made, however you are enriched by possessions. From there great labor will be ascribed to your sons.

ROS Sun and Leo

Algabbadaltum, this is the other half of the head of Sagittarius except for the left ear. Its nature is warm and dry facing the East. And it is said to be three and a half steps. And the nose of Capricorn, and it is said to be one and a half steps. Its nature is cold and dry facing the South. And there are fifteen stars, which look like this: {figure with 15 dots}. Whoever in these crosses the threshold of earthly tribulations, such will be his human disposition and such is his nature. You have come __ the multiplication of your cattle and most of all because of your pig rather than because of your ____ heavy and full of scorn and through that __. And a long time has not elapsed since a very great shame affected you. And you join yourself to me to __. The support of your faith. And because you know __. And you have taken a succuba [?strumpet] __ And __ __. In the same way you know how many vicissitudes of the physician [?] __ by perpetrating an act of venery ____ And however you can be fashioned so much will __ be ascribed to you, and you will rejoice at the loss of another. You always look with envy on the things of others. What is the cause of this? Your left knee is marked and your right hip, head, lower belly, and hand, and few of the members in your joining are not marked. Your life is 26 years. If you escape this you will live to 34. If you can escape this you will breathe __ and you will die __, __

AB Venus and Taurus

Albendodotum, this is the neck of Sagittarius. Its nature is warm and dry facing the East. And it is said to be two steps, and the eyebrows and forehead of Capricorn. Its nature is cold and dry facing the South, and it is said to be one and a half steps. And there are five

stars, which look like this: {figure with 5 dots}. Whoever in these [enters into] the troubled waves [of] the world __, such will be his human disposition and such will be his nature. You have come to me to find out if any progeny will bring you happiness, if you will be enriched in anything or not, or if those in whom you rejoice, will remain for a long time in the reality of things. And you have desires greatly vexed, and hardly anyone can count the variations with which you vary. You have a spirit for violence against women and you think all bad things about them, and you show faith to no one, undervaluing other people, and you think highly of yourself. And the sounds of various wild animals disturb [?dissolocant] your spirit. And you have the marks OAF. Your life is 28 years. If you are rescued from these things you will breathe for 40, which if you can look back on, you will arrive at 50. And you will come to the end of your life in sorrow inflicted on you because of a friend.

CT Venus and Taurus

Alcataldintum, this is the left arm of Sagittarius. Its nature is warm and dry facing the East, and it is said to be one and a half steps. Also, all the parts of Capricorn with those already mentioned which form the middle of the head, and it is said to be one and a half steps. Its nature is cold and dry facing the South. And there are eight stars, which look like this: {figure with 8 dots}. Whoever in these is called by the goddess of childbirth into the benefit of air, such will be his human subjection and such is his nature. You have consulted me full of heaviness so that you might know __ money __ or whether you will die poor or rich, or to know __ servant remains or which land would be most useful to you, __ or if you will be able to join another wife to yourself and obtain __. And in this world there is nothing __ Because you are too restricted by frugality and in such business __ a certain woman will produce five children for you. And your head is marked, ... and [you are marked] on your hands, feet, legs, breast, shoulders and under your armpits and on your left side. Your life is 29 years. Escaping from these things you will live to 60. And if you can avoid them another 12 will be added. And when your life is overthrown, you will die.

MR Venus and Taurus

Algrabdactum, this is the right arm of Sagittarius and it is said to be one and a half steps. Its nature is warm and dry facing the West, and also the remaining half of the head of Capricorn. Its nature is cold and dry facing the South, and it is said to be four steps. And there are ten stars, which look like this: {figure with 10 dots}. Whoever in these passes into seeing human adversities, such will be his human disposition and such his nature. You have come to me because of a journey which you wish to undertake, and you wish to know if it will turn out as desired or you have fixed against __. And if you can undertake the journey in a good will, you will show neither fraud __ nor tricks when you come back to your own land. But along the way you will undergo effort and trickery. And many people on the way will be envious of you, people whose will is bent on putting you in a trap. Nor will the ability of calling be given to anyone, because of the sign with which you are signed on the right eyebrow and on the left hand; you are marked with three signs. In

the two on the right, you indicate in the flesh and on either leg and in ___ and in ___ it is prefigured on the smallest finger of your left hand, your dominion in old age. ___ and ___ There are many marks on your head in 30 years, which were ___ of your death, ___ you can devalue, you will arrive at 56. If you can escape these you will live to 70 and die confessed in your own home.

UL Venus and Taurus

Algreedentum, this is the breast of Sagittarius. Its nature is warm and dry facing the direction where the begins its journey, and it is said to be four steps, and the neck of Capricorn down to the knot. Its nature is cold and dry facing the South, and it is said to be one and a half steps, and there are eleven stars that appear like this: {figure with 10 dots}, Whoever in these comes out into the world, such is his disposition and such will be his nature. You have come to find out if you can escape from a fear with which you are vexed. And about your dreams that knowledge can be gained as to what they mean and why you are vexed by many different kinds of dreams, and ___ extensive, ___ and in your dreams you will see that turbulent water surrounds you. ___ the disposition of your life and the kind of death by which you will die.

IU Venus and Taurus

Allexdedatum, this is the upper part of the shoulders of Sagittarius. Its nature is warm and dry, facing the East, and it is said to be two steps. Also the arm of Capricorn, and it is said to be one and a half steps. Its nature is cold and dry facing the South, and there are fifteen stars, which look like this: {figure with 15 dots}. Whoever in these is exposed to the whole world, such will be his human disposition and such is his nature. You have not come to me perfectly nor with the best spirit. You are someone who mulls over many thoughts, and nothing good can be firmly impressed on you through the middle of the hour. All day you meditate about what person would be convenient [for you] to take him from the light, and your thoughts are to take vengeance on all other injuries, and constituted with a strange [reading *miro* instead of *mira*] spirit. No woman is omitted that is subjected to fault, in your thinking. And often you strike teeth against teeth so that you may throw their legs into the air. And you are the collector of many empty and wicked thoughts. Thus I consider you among the deceptive and not firm. You have a mark on your head both in front and in back, on your breast, on your shoulders, on your genitals and knees, and that on your breast predicts for you that you will undergo scourgings in the middle of a plain. Your life is 28 years. If you are rescued from these things you will go on to 41. And if you can avoid these, you will come to 60. And you will die weakened, as much as pertains to divine obedience.

RX Venus and Libra

Alxadreictum, this is all the rest of the shoulders of Sagittarius, and it is said to be three steps. Its nature is warm and dry facing the East. Also it is the middle of the breast of Capricorn, and it is said to be two steps. Its nature is cold and dry facing the South. And there are twenty-one stars, which look like this: [figure with 21 dots]. Whoever in these takes up the beginning of his being, such will be his human disposition and such is his

nature. You have consulted me that there might be news for you about the food supply [reading *annona* instead of *anona*], whether it will be in the future or is low or if profit will increase without buying, allowing that you make an effort, or what kind of seed will bring the highest price. You also wish to know if your lord's grain has ever extended itself against you, the loss of which you have diminished from a slight cause [?], or whether the debts that are owed to you will ever be paid. Or whether an abundance of wealth will ever flow to you. And you intend to unfold many other empty words to me. And an example[?] may not be sought for long, concerning a woman or whether you can have love, or whether you can gain any advice by which you might enjoy love. And all this befalls you on account of the sign which marks the center of your face [? *musem*]. You have a mark on your head, breast, on both hips, on the knees, foot, and hands. Your life is 22 years. If you are rescued from these things you will come to 44. If you can start after this instant [?], you will live to 74. And it will end with your death in the autumn at the ninth hour.

NT Venus and Libra

Alcaxodolium, this is the middle of the stomach of Sagittarius. Its nature is warm and dry facing the East, and it is said to be three steps. Also the shoulders of Scorpio. Its nature is cold and dry facing the South, and it is said to be three steps. And there are twenty-seven stars, which look like this: {figure with 27 dots}. Whoever in these is sent out into the troublesome waves of this age, such will be his human disposition and such is his nature. You have not applied to me specifically. And you seek much advice and words which you have in front of the hands [*prae manibus*]; they have obtained the material in a deceitful way. Or you can be here because of the wrong-doing which can be ascribed to you, as if for ruin of your household, or on account of a theft which can happen to you, whose possession, in my judgment, you will never find. How it might be recovered to you through magic. Or if you wish to bring back the thief to the recovery of your possession so that it might confine his spirit and desiccate it until it happens that he gives up your possession or concedes it. You should get for yourself a virgin boy whose age is up to seven or nine or twelve years, and he should learn this art by heart just as it is written. The boy should proceed to a wand called Teilagin,

{*Sidenote*: A wand which bears fruit which is called "bolon"[*bolon, botan*] which is red and, inside, is hairy.}

and because you know the planet of this boy, let him begin on that day, and in one blow he should cut the wand and say this: "Oh you Nine, Nilemis, Nocizig, Noderas, Cubezleb, Cudaras, Sanatas, I conjure you through him who contains all connections, and no one has the power to release them against his will. And this is the threefold connection: Father, Son, and Holy Spirit." And thus he will grant you power through this spell so that you will be the arbiter of all thefts. And no theft can be committed unless someone of yours is present, so that you will make the bold to act like the timid; or [you will do it] through the strength of your men. And thus you will dry up their members just as the wand is dried up, until he or they, whether a man or a woman, return those things or [until] they are returned. And also the high lord in majesty will grant to you power over

controlling love by following this spell: “Satanas, Saraduc, Belzebug, Saradon, Ginzicon, Similim, Erin.”[The reverses of the names in the earlier list.] He who lasts through all time will give you power so that you may dry up all their members through the strength of all their worthy names. Nor will you be more disturbed that the wand may vary as it is dried out under the hearth. And thus you will conjure from wands whenever he cuts one, as much as the name of the one surrendering will rise in substance and quality. And he will gather them all in one place. And what one woman may carry in her gown up to the hearth. And that woman should be fifty years or more. And on the day of your planet they will be placed under the hearth. And you have six marks. Your life is 40 years. If you are rescued from these things you will go to 60. And if you can postpone these things you will live 110 years and you will die full of riches in your native land.

UIR (MR) Venus and Libra

Aleldotoltum, this is the stomach of Capricorn, Its nature is cold and dry facing the South, and there are three steps. Also the middle of the head of Aquarius, and it is said to be two steps. Its nature is warm and humid facing the West, and there are six stars, which look like this: {figure with 6 dots}. Whoever comes in these to the windy forces of the world, such will be his human disposition and such his nature. You have turned your steps toward me seeking to know if the rumors which have been made known to you are supported by truth, or if by chance good will come to you from a journey that you wish to undertake. Or which of two women would be better for you, one of whom you plan to marry. Thus you wish to do some business with the other. You wish to promise her to yourself and to join her daughter to your son in marriage. And in the end this will not turn out well. But a certain woman will be joined to you as a wife, from whose line of affinity three stepdaughters will be joined to you. And from her, four sons will take their origin, and you will marry off two of her daughters to men. One will be joined to a man of advanced age. And you have the marks RM. Your life is 44 years; if you are freed from these things you will arrive at 60; which if you can look back at them you will live to 88 and die on your own estate well confessed.

ULIU Venus and Libra

Alcandolatum, this is the other half of the head of Aquarius. Its nature is warm and humid facing the West and it is said to be two steps. And it is the *sarnobada*[?] of Pisces; its nature is cold and humid facing the North, and it is said to be one step. And there are two stars, which look like this: {figure with 2 dots}. Whoever in these enters the sad places and passages of this world, such will be his human disposition and such is his nature. You have consulted me in order to find out if the land which was under your father’s jurisdiction will ever come back to you. But you are very rich in wisdom and your knowledge will be multiplied up to the time when you are 45 years old; until then[?] you will strive for learning and you will undergo many adversities of life. When you have completed two or three additional arts it will be the completion for you of gathering, and no position will be better suited to you than that of a clergyman. And with that position occurring, many men will run in abundance, by your hand aiding them, and the abundance of the learning of

the Greeks, and similarly those things which you will learn from the Jews. Eminence will lift you into dominance. So you will be able to extend the hand of generosity to all your friends. And you have marks. And your life is 48 years. If you are rescued from these things you will come to 66, which if you can avoid, you will live to 112 and die confessed in your Lord, outside your native land.

TQ Mercury and Gemini

Algosundatum, this is the middle of the throat of Aquarius. Its nature is warm and humid facing the West, and it is said to be one step, and with the part of Pisces mentioned above it is the middle of the head. Its nature is cold and humid facing the North, and it is said to be one and a half steps. And there are three stars, which look like this: {figure with 3 dots}. Whoever in these comes out nude from his mother's womb, such will be his human disposition and such is his nature. You have come to me to receive knowledge about whether it is good to move from place to place. And in the place where you stay, in a short time a rafter will fall. And two of your sons are involved in a lawsuit. And they are protected from punishment by the goodness of a sign imprinted on your right hip. You will enjoy eight children, both male and female. And you have the signs ROS. Your life is 24 years. If you are rescued from these things you will go on to 54. And if you can postpone these, you will go to 68. And you will die in your bed.

NK Mercury and Gemini

Alorbodatum, this is the other half of the throat of Aquarius. Its nature is warm and humid facing the West, and it is said to be one step. Also the middle of the other half of the head of Pisces. Its nature is cold and humid facing the North, and it is said to be a half step. And there are four stars, which look like this: {figure with 4 dots}. Whoever in these first enters the scornful scoffings of this earthly machine, such will be his human disposition and such is his nature. You have not come to me because when you moved from place to place, you may have the first impulse to come to me. But thus it is not that you have (not) had three wives. And one of them has born you four sons. And any of them [the sons] has gone off [reading *discessit* instead of *dicesit*] on the way of all flesh. And from another [wife] you have been given eight [sons or children]. All but two of them are dead. And this woman to whom you have been joined in marriage is not a blessing to you. And because of misfortune you will weep over the loss of all your possessions. And if it had not been for the goodness of the sign of Aquarius, which is the greatest of good things, there would be nothing left for you. But as it is you will rejoice in nourishment. And you have the marks LT. Your life is 50 years. If you are rescued from these things you will arrive at 80, and if you can avoid those things you will live to 116, and your friends will be very sad at your death.

BK Mercuri and Gemini

Alnescodatum, this is the middle of the right arm of Aquarius. Its nature is warm and humid facing the West, and it is said to be one step. And it is the other half of the head of Pisces, which is above. Its nature is cold and humid facing the North, and it is said to be one-half step. And there are six stars, which look like this: {figure with 6 dots}. Whoever

in these reaches our shore, such will be his human subjection and such his nature. You intend to know from me which of the arts would be more appropriate for you, or what would be my advice that I would offer you. And it has not been many days since you have contradicted my knowledge. And you have had disputes with other men concerning[?inde] women. The post which is appropriate for you is difficult to attain. And you will not live a long time that you could go after the desired result from this. And you have the signs OAF. Your life is 18 years. If you are rescued from these, you will arrive at 40. If you can avoid this you will live to 46. And you will die of causion.

IO Mercury and Gemini

Alipdolotum, this is the other half of the right arm of Aquarius. Its nature is warm and humid facing the West, and it is said to be one step. Also it is the middle of the neck of Pisces, and it is said to be one-half step. Its nature is cold and humid facing the North. And there are two stars, which look like this: {figure with 2 dots}. Whoever in these are [?is] of the human condition, such will be his human disposition and such is his nature. You have come to me for me to tell you if sea journeys would be more suitable than land journeys, and so that you might have various spirits, because whoever responds well to you will be counted among the wise. You are in sometimes one state and sometimes another, and all this is of evil, because if you fix a firm mind and I find it firm, my advice may be pleasant to you. Because one of your own relatives will be flooded with warm water And the first letter of his name is B and the middle is R and the last is T, or T is the first. ... What is the reason for this? All his toenails are shown. [?] And this prefigures death to you ... or of a close relative who is in your blood line. And either of them will be cared for if they have the seal *dame*. And you are marked with the marks RV. Your life will extend 43 years. If you can avoid these thins, you will go on to 60, which if you can avoid, you will see 90. And having been confessed you will say your final goodbye to the world.

SEMBIOS Mercury and Gemini

Aldippodatum, this is the middle of the left arm of Aquarius. Its nature is warm and humid facing the West, and it is said to be one step. Also it is the other half of the neck of Pisces. Its nature is cold and humid facing the North, and it is said to be one-half step. And there are six stars, which look like this: {figure with 6 dots}. Whoever in these enters the toilsome path of this age, such will be his human disposition and such is his nature. You have come to me in the role of messenger so that you and those who sent you might be given the knowledge which side they ought to take, the warlike tumult which has occurred between two towns and between cities and between countries that have submitted to them in obedience and supplication. And moreover that through me it might be revealed to you what might be the reason why the lady of the city has not given birth. And other things which they begged of you, that you would ask of me for them. And so that you would show to me greater faith: not six days have elapsed since you committed adultery, and you did it in a cemetery. And you so exercised the arm of the woman with whom you committed this act of venery that it was broken and dislocated before you could return your steps toward home. And on that same night in which you committed this adultery by

the instigation of the devil, such was your dream. In your dream it appeared to you that your eyes were blinded and that you would be deprived of your eyes, and you incurred danger by coming to me. Thus was given to you an opportunity for cursing me and it will be the signs of my wisdom. And you were moved to a deep sigh because then you were not near to it. And if you had stayed in that land until now, it would not have happened that you would not have wept for the loss of any of your members. Because in the night robberies would have been planned against you in that place by your enemies, and capture[?] would have followed, and they would have committed theft against you and you would have been deprived of your nose or your tongue. You have suffered many kinds of infirmities. And at one time a blow from a horse has stricken you on the right leg, and your head is marked and your neck, breast, and shoulders. Also the groin and right foot, and it would have been better if your lord who sent you here had come in his own person, because he greatly needs me, if it can settle in his will, and good can result from my advice. Your life is 18 years. If you are rescued from these things you will come to 44, and if you can avoid these things, you will come to 52, and you will close your day with pain in your members, and the one delegating you has the signs RV and the same kind of death.

IOSSEM Mercury and Gemini

Alsosedoltum, this is the other half of the left arm of Aquarius. Its nature is warm and humid, and it is said to be one step facing the West, and it is the middle of the left arm of Pisces. Its nature is cold and humid facing the North, and it is said to be one step. And there are five stars, which look like this: {figure with 5 dots}. Whoever in these is led forth, such will be his human disposition and such is his nature. You are of two minds, and whatever you believe you doubt, and you turn your will over all women, and you act as if you care for none, and you portray yourself as having knowledge about everyone and understanding, and you greatly appreciate yourself and hold others in contempt. You are afraid of theft. Because you are moved very much by a fear of theft, you hesitate to make a pledge. And you commit many robberies to your loss, and to the reproach of your close friends. Whatever you say craftily is hidden, so that you deceive others. When you should pronounce D you pronounce A; you do not know how to avoid another loss. And you fall into excessive lamentation for your own. And when you inflict loss on someone you do not think [?to confess] except when it is your true friend, although that will be with the contempt and sorrow that you have in your heart. You will contrive fraud against many people for whom in the end merit will be compensated. You will be moved by your will to do all these things and God does not cause any of it, since you know how to act fittingly; you have a scornful and quarrelsome lord. I will not lay out all your perverse qualities, but BRUS in the last book tells all your sorrows. Your head is marked and your left hand, stomach, breast, shoulders, ankles[?anchae]; you have weak kidneys, and your male member is doubly marked, and one of your feet is more contracted than the other. Your life is 46 years; if you escape these things you will come to 60; if you can look back at these you will go to 84. Your death will be because you fall from a height.

KIOS Mercury and Gemini

Aliosdalatum, this is the part of Aquarius that is in front of the breast, and it is called the handle of the breast. Its nature is warm and humid facing the West. And it is said to be one step. Also it is the remaining half of the left arm of Pisces. Its nature is cold and humid facing the North, and it is said to be one step, and there are nine stars, which look like this: {figure with 9 dots}. Whoever in these comes nearer to the type of death he will have by the threshold of his life, such will be his human disposition and such is his nature. You have not come to me for any reason other than to know which of two horses will take the victory in a race, because a wager will be put on one or the other, or because of a wager that has been made about another matter from the cause of property in the hand. Your words are ambiguous and untruthful, and words of this type are consistent with those of the ones who sent you. And the idea of placing this wager comes from a woman or it could have been through the help of Bacchus. For thus wine brings trouble to a person and overly arouses the nerves. And from that sharpness there arises the matter of many different things. Similarly the appearance of a woman always rouses the virile sense. And you have the marks FL. Your life is 35 years. If you are rescued from these things you will arrive at 47. If you can avoid these you will live to 50 and die the same kind of death.

[Section 23]

CDEB Mercurius et Virgo

Alcedebaltum, hoc est tantum pectoris Aquarii quod potest dici gradus unus. Natura sua calida et humida contra partem Occidentis et medietas humeri dextri Picis. Natura sua frigida et humida contra partem Aquilonis, et dicitur esse unus gradus. Et sunt stellae quinque, sicut hic apparent: {figure with 5 dots}. Qui in istis confirmationi signorum et planetarum respondet, talis est ei dispositio humana futura et talis est eius subiectio. Tu te mihi exhibuisti propter testimonia falsa quae vis producere et ut de me scires si tale quid optato fine clauderetur vel non vel si possis uxore domini tui fungi et eam [87v] submittere. Et scio quod animus tuus falsitate vacillat. Ingenium habes et fastum et malarum iniquitatum superhabundantiam. Nec est diffusus terminus elapsus quod pro re quadam 4 falsa iure-iuranda exhibuisti et furtum commisisti. Et habes signa GA. Vita tua xl annis. De his ereptus perveniens ad xliiii. Quos si possis declinare, vives xlviii et in bellicoso tumultu vita defungeris.

KIOSEM Mercurius et Virgo

Algigosdotum, hoc est residua pars pectoris Aquarii. Natura sua calida et humida contra partem Occidentis, et dicitur esse unus gradus. Et humerus sinister Picis, et dicitur esse unus gradus. Natura sua frigida et humida contra partem Aquilonis, et sunt stellae tres, sicut hic apparent: {figure with 3 dots}. Qui in istis tenebrosa uteri matris suae claustra egreditur, talis est ei dispositio humana futura et talis est eius subiectio. Tu me adiisti ut multiplicationem tuarum apum scires, vel quis dies esset utilis ad illas admittendas cum domiciliis suis quae comparasti et pactum cum voto infregisti apud excellentissimum quae pro apibus tuis pepigisti, et in isto anno duae tuarum sororum laborisam istam vitam praetermiserunt. Et tu tribus filiis ditaris, quorum non nisi unus penes te residebit. Et tu signis EC signaris et eodem genere mortis signaberis.

ECG Luna et Cancer

Alecgecdoltum, hoc est medietas spatularum Aquarii, et dicitur esse gradus et dimidius. Natura sua calida et humida contra partem Occidentis. Et est tantum pectoris Picis, quod dici potest unus gradus. Natura sua frigida et humida contra partem Aquilonis. Et sunt stellae xi sicut hic apparent: {figure with 10 dots}. Qui in istis ad qualicumque huius mundi evocatur, talis est humana dispositio ei futura et talis est eius subiectio. Tu te huc intulisti ut pax solidita sisteretur inter coniugem et maritum, inter quos ira diutuas revolutionem fecit. Et ira illa commiscebatur culpa domini eam apodiante qui ad famulae suae torum illicitum (illicite) accesit. Quam rem detestabilem unus inimicus qui se more amici palliat uxori contumeliose suggesit [88r] huic fuit inter dominum et dominam ire seminarium et domino obiecit quod illa non fuit ita progenie imnodata, quantum ad tantae dignitatis virum spectaret. Suo eum sermoni adiecit, quod si eam oculis clausis praeteriret mulier elegantioris stirpis ei coniungeretur connubii nodo. Et enim respicite

qualiter tuus status potest tibi complacere, cum genitorem oculis mentis eiusdem et carnis repetas. Et si aliud non interveniret nisi quod pater patris eiusdem secta sarracenorum faedaretur et eorundem legi innecteretur. Hac sola de causa inuente status suus te debet reflectere. Et quicquid ex coniunctione sua possis rebus tuis familiaribus adiecisse et maxime hac reinterveniente hec occasio prodiit. Scientiae etiam commendetis quod tota eiusdem propago ad nichilum revertetur et erit quasi nihil esset. Unde ille et tres sui fratres dominabuntur villae totaliter in qua morantur. Et in illo dominio fratres uxoris suae extra illud solum fugabuntur. Et illi cum quibusdam potentibus innexas habent. Et unus illorum vellet villam submittere traditioni, in qua nativitatem sumsit. Sed tamen maritus sororis eorum traditionem illam fine ad unguem consumet vel heres eius, quo facto interveniente tota villa et villae dominium Vulcani ignibus tradetur et interitum patietur. Unde forum venale de villae faleris fiet et pro leni precio omnia distrahentur. Et forum abiectum fiet de dominibus et puellulis electis. Signum illius qui traditionem operabitur, cuius cognatus germanus armis subcubuit, os habet distortum et nihil villam observat nec viros nec mulieres, nisi sigillum duodecim virtutum omnium quod deportet dominus scriptum in lamina aurea super primam[?] personam qui dominatur villae et praeficitur. Illam deferat quinque annis et quolibet die 12 pauperes extraneos reficiat vel si ei fit necessarium aliud adiutorium[?] in xvi libro reperiet. Signa illius qui erit occasio destructionis villae sunt memoz. Vita illius xlviii annis. De his ereptus perveniet ad lxiii et si illos possit declinare convolabit ad nonaginta sex.

KRXYMA (RSXYMA) Luna et Cancer

Almadasuntum, hoc est alia medietas spatularum Aquarii quae supererat. Natura sua calida et humida contra partem Occidentis, et dicitur esse gradus et dimidius. Et est tantum de supradicta parte pectoris Picis quod potest dici unus gradus. Natura sua frigida et humida contra partem [88v] Aquilonis, et sunt stellae xv sicut hic apparent: {figure with 15 dots}. Qui in istis limen vitae et mortis ingreditur, talis est ei humana dispositio futura et talis est eius subiectio. Tu te ad me deflexisti propter tuam filiam quam marito vis copulare. Et maxime intendis eam coniungere fratri illius qui aliam duxit. Primam filiarum tuarum tradidisti homini qui non est indigena et ille in brevi suffocabitur febre quae dicitur causon. Nec filia tua cum eo diu cohabitabit. Et relicte fuerant ei plures filiae quam filii. Mors illius tuae filiae fiet subitanea. Et totum hoc eveniet propter peccatum maternum. Et ne fiat tibi onus audiendi dicam quod peccatum gessit. Fertilis enim erat ultra modum in primis filiabus, et ut filios conciperet, consilium iniit quod non fuit laudabile. Illud enim sustulit filios et filias. Et si consilium sapientis ei panderetur et qui legisset librum munob [*bonus backwards*],

{*Sidenote*: Liber Munob}

quia nullus pro sensu quo possit fulgere, meo indicio sapiens potest effici, si illum suae dignae memoriae non revocet. Quia ille exhonerat pondera quae sunt honerosa ad ferendum. Et homines protegit ab exitu vitae crudeli et omnem malum fructum ita instituit ut bonum solvat. Et de mulieribus sterilibus docet qualiter possint esse fructiferae. Et quaecumque occidat in casum naturae vituperabilem bono resignat. Unde homines illi

vani a me inquirebant, qua de causa haec ars fuit composita. Et talis est mea ratio diffinita, quod deus formavit hominem ad imaginem et similitudinem suam, formavit ergo in totum. Ergo hac ratione homini subiacet omnia mira operari. Talia sunt quae sunt visibilia et vera. Et talia, visibilia et non vera. Talia sunt quae sunt invisibilia et vera et econversu. Et sicut deus disponit, quod corpus potest visu discerni et non anima. In tali casu potest condemnare magister huius artis, corpus condemnat ergo et totum et partes illius, salva anima tota ergo et partibus eius. Ergo isti est possibile omnibus auferre corpus et animam. Igitur salvare poterit corpus et animam. Et sicut deus illum scivit qui nobis pretium exstiterat et quod eius prava observatione amorem suis amitteret. Et ex quo illi suum amorem contulit, ne detrimentum illius in perpetuum pateretur. Et pro tali quod sua imagini assimilaretur ad sui opus hanc artem instituit ante terminum qui praediffinitur in constitutione angelicali. Et quod ista esset omnium hominum digna omnino. Quia si eius adiutorio ratio suffulciretur, hoc [89r] quod futurum esset, non posset ei evenire. Sed per illam resignata est perfectio omnium trans ____m quibus indica incidenter habuit cognitionem omnium rerum et cuilibet nomen imposuit. Est. Ergo videbatur tanquam esset deus. Is qui stellas numerat, Neptuni harenas. In deitate pater cognovit cuncta creata. Ergo sine contradictione hominem plasmavit ____ iure tenemur _____. Ergo nulla nobis scientia prefigitur, nisi solomomodo ista. Qua sicut illi praebita est omnium cognitio et cognitionem omnium habuit. Et nihil illum amore dominio sui resignavit _____. Quia .. doctrinam suam amisisset et misericordia illi ____ et ad ____ a maioribus tormentis expediretur. Ergo eum absolvit doctrina. Ergo eam non obtinuit nisi misericordia sua propicia interveniente. Ergo ista fuit cum ... adiutorio. Ergo isti tenemur consentire, quia illa reduxit eum ad amorem domini. Et quia nobis primus pater exstitit, illam debemus assumere et omnes alias praetermittere. Quia haec est omnium aliarum principium et meta constituta. Ideo amicus pulcher vobis consilium ministrat, qui illum filium tuum unicum huic doctrinae applices et addicas. Quia haec est omnium rerum cognitio et per istam cognoscet dominum dignae maiestatis et complementum et subiectionem cuiuslibet qui illi submittitur et bonitate Aquarii interveniente quia est optimum bonorum et qui coniungit bonum cum bono, tu dispone R su biaces, et eidem paenae mortis -

TVORS Luna et Leo

Alturodaltum, hoc est medietas ventris Aquarii. Natura sua calida et humida, contra partem Occidentis, et dicitur esse duo gradus. Et est tantum de supradicta parte pectoris Picis, quod potest dici gradus et dimidius. Et sunt stellae quinque sicut hic apparent: {figure with 5 dots}. Qui in istis brevis huius vitae statum ingreditur, talis est ei dispositio humana futura et talis est eiusdem subiectio. Tu te mihi vicinasti ut aliquod perditorum tibi panderem vel quod a me doctrinam nancisceris, qua aliquid tale adimplere valeres. Et si non esset propter humana [89v] peccata, quibus submittereris scilicet in multis falsis testimoniis et in pluribus furtis et in adulteriis quae fiunt ad aliorum iniuriam et multis vanis cogitationibus quae longum esset enumerare per singula et quia difficilis esset assumptionis sermonem non effundam super multas cogitationes sed tantum super unam multa verba de me ad te confluxerunt. O igitur non declinabo, quin illud probem, hoc dixisti et probationem de me velles excercere. Scis enim quid intendis dicere, affectas ut

more volucris tibi imponerem volandi officium per aera. Unde in tuo animo praefixisti quod si enodare tibi scirem hunc tuum animum, fidem omnibus dictis meis adiungeres, sed propter consilium meum nolo quicquam de te extorquere nec de rebus tuis. Et si perfecte experimentum adimpleas, de libro satirac [*caritas backwards*], quod est in

{*Sidenote: Liber Satirac*}

tricesimo capitulo secundo quod tabulam spiritum igneorum dissolvit, huic potes tibi assumere plenariam doctrinam et ad utilem perfectionem, qualiter illi te deferent per aera vacuum, sed prius opus est ut furta longa a te repellantur. Et maxime universaliter, libidinis officium, homicidia et falsa testimonia, fenus et fornicatio et caetera multa vana qui tibi infignitur. Et si terminus tibi ponatur minus (nimis?) diffusus ad illum eundem librum accede ad secreta secretorum locorum in tertio capitulo, quod scribitur ante praenominatum capitulum. Et invenies ibi xii nomina quae in tribus diebus te inundabunt ab omnibus tuis peccatis. Et scienti illud capitulum quarto die conferetur tibi utilitas. Unde directa ratione opus esset exquisitum ut ista tria ad unum scirentur: Soiga, munob, satirac, quia per primum sciretur omnium origo de signis et planetis et de elementis et de omnium illorum subiectionibus. Ergo nullus aliorum praeter istos qui sunt de hac linea habet istam dignitatem et istam materiam cum superhabundantiam. Secundus deservit quod si ex aliqua materia labatur, quod non sit utile ut perfectionem nanciscatur subiacet ei malos terminos propellere et hominem divertat ad iustum terminum, quamvis sit nimius labor. De sterili fructiferam constituit et pauperi ingenia tribuit, qualiter ditetur divitiis. Ergo nullus aliorum praeter istos qui sunt de hac linea habet istam dignitatem. Tertius liber famulatur ... bus, quas si tibi panderentur, fidem non adhiberis propter signum quo signatur virga et alia signa D H habes et id genus mortis. [90r]

EXYMA Luna et Leo

Alexidaltum, hoc est alia medietas ventris Aquarii. Natura sua calida et humida contra partem Occidentis. Et dicitur esse duo gradus. Et omnes aliae partes quae supererant de pectore Picis. Natura sua frigida et humida contra partem Aquilonis, et dicitur esse unus gradus et dimidius, et sunt stellae duae sicut hic apparent: {figure with 2 dots}. Qui in istis in finibus saeculorum devenit, talis est ei humana dispositio et talis est subiectio. Tu ad me gressus non deflexisti nisi ut scires cur tua scientia incrementum non possit suscipere. Quia tibi non imputandum est quod diversis periculis te non submisisti ut scientiam adipiscireris. Sed immanis stultitia esset si bovi iniungeretur tam subtiliter rostricare, ut turtur dicit vel turdo. Et adhuc diffusior esset insipientia si bovi ex vi obedientiae imperaretur modulos tam sonoros emitte, ut turdo sponte resonat ut unus volatus alterius volatu aequiparetur. ...Aut[?] ad modum excederet. Iste mentis excessus alii non attinet, si ursus ad irmidinis comparisonem volatum directum arriperet, licet hoc dictum nobis esset ... si regulus posset tantum honus sustentare, quantum et camelus ____ quod te ____ non agnoscam. Deus nullam praefixit sapientiam qua diteris. Qui ____vicissitudinibus rumor de te ad me pervenit[?]. Quare tui noticia ad me devolvit. Putas te alterari, quia aliis pellibus honeraris? Non effluerunt multi dies quod pro eadem causa ad me accessisti. Sed pro sensu tuo parvo munimine subfulto, tibi quicquam non

intendo enucleare. Non est enim bonum cum insipiente altercare nec contra cliba Igitur si accessisti ut me reconizares et binis vicibus in lineis meis incidisti et nullum consiliorum quod tibi ministravi, perpetrasti non pro te praetermittam quod vos alii pulcri amici, qui de generalibus(?gradibus) noticiam habetis et intromittitis de illis 9 vobis non dicam, quod scrutemini de istis lineis quid vobis defuerit, vel quot gradus vel quot partes graduum. Unde si aliquis istorum vobis perveniret ad aliquam negligentiam, illi alii vobis essent ad perfectionis habundantiam. Unde quilibet librorum xxiii de illis in parte sermocinatur. Et illi qui in his delectantur ad ultimum defluant, qui succinte et sub verbis succintis, qui de una stella inchoat decurrens usque ad mille. Et de duabus procedens usque ad duo milia. [90v] Et de tribus usque ad tria milia. Et quamlibet ascenderit, una aliam multiplicans usque ad x sub tribus clx capitulis reddit doctrinam et habundanter perfectionem et si aliquis istorum animi habundantiam haberet habundabit(habundaret) ei liber iste ad sciendum rerum ortum in tantum ad transformationem metallorum et subiectionem illorum ad veritatem et doctrinam perfectam, quam docet liber G.

{Sidenote: Liber G}

Et si aliquis tantam dignitatem secum possit choadunare, qua se possit fulcire in libro M. Ille administraret ei in veritate perfectionem et

{Sidenote: Liber M}

acomodum[?] quod ei fierent obtemperantes angeli benigni. A tam dignus est, qui super hanc utilitatem est compatiens. Illa enim superhabundantiam omnium utilitatum secum gerit sine aliqua deceptione. Et si mihi audacia dicendi daretur, nihil est quod in illa doctrina non concludatur. Nobis enim datur transitus per manus iustorum. Et quia haec scientia paucis subiacet et non tot quot vellem interesse. Igitur illi qui eam ignorant, meo velle contradicunt, et ideo mihi non est si procedant ad doctrinam L. Quia per illam possunt defraudare in non veritate illos qui sunt veritatis deceptores. Hoc est intelligendum, quod possibilitas eis praebetur super omnes spiritus malignos. Igitur sunt tanquam deus sed non in toto. Ille enim plenariam obtinet potestatem super illos et partes illorum. Et quia tu non dicessisti et tantum verba mea ascultasti, ubicumque eas et ubicumque venias oportet; te ad meam doctrinam redire, si ullam perfectionem intendas habere. Et si istorum trium daretur scientia plenaria decentus possis ad aliam decurrere. Et ad proprium domicilium procede, quia soror tua filio hodie beatificata est. Et habes signa Q et idem genus mortis. [91r]

Qui per sapientiam in doctrina desudare intenderit, illis sum respondens de corporum triplicibus innoxibus. Cum deus potentissima sua virtute et sua benigna dulci humilitate et suorum nominum dignissimorum benignitate nobis vii caelos disposuit, quicquid enim in mundo est post suam sanctam bonitatem ab illis sumit obsequium, et consentit quod quilibet iure debet scire, ex quo est in quo sit illorum. Et ut sciat in quo casu ille debeat eum sortiri, et si locus partis eius sit incompetens. In libro L disponit qualiter

{Sidenote: Liber L}

sustineatur quod caelum in illius contrarium non volvatur. Prebet cuilibet homini iure scire 7 coniurationes super caelos 7, ille sua humilitate dignissima virtute nominum suorum dignissimorum. Unde ille sua illius potest observari a malis omnibus solummodo et ab omnibus periculis. Et si ille illam deferat super se cuius est. Et omnibus hominibus videtur oratio sua ad sciendum. Quia illa coniuratio debet eum sistere in dei beneplacito et non solummodo in illius beneplacito, sed in omnium beneplacitis. Nec aliquid ei est difficile in die incipere, nec potest ei in malo accidere, quo illam dicat. Et cum deus in summo caelo Saturnum disposuit qui est septimum. Ille idem ei Iovem supposuit qui est sextum. Simili modo Martem subnexint qui est quintum. Adhuc Solem subdistingxit qui est quartum. Et tamen subterius Venerem collocant qui est tertium: post Mercurium sistit, qui est secundum. Usque in tantam Lunam submisit, quae dicitur prima. Ex quo tenemur[?] primo quia illa nobis est prima et omnes sub Lunari globo sumus positi. Quia illa nobis est inferior et nos sumus ei tanquam primi. Illam in nobis cognoscamus. Quia nobis est propinquior intantum quantum est in nostro corporali triplici nexu tantum inquantum nobis est. Est non ergo in totum. Quia Sol similiter in hominibus communicat et super omnes dominatur. Quidam sunt qui sunt Saturnini. Quidam sunt qui sunt Lunani. Unde illa omnibus perfectam doctrinam administrat in istis lineis, quorum sunt planetarum et cuius signi. Et si ego non omnino vobis describam in istis lineis, ite ad xi capitula postremi libri. Quia ego assumo quantum ipsa assumit in totum quorum unum est xlix et complementum. Usque ad lx et ibi habebitis quod hic dico et si in aliquo peccavere, illuc habebitis solutionem.

Primum indicium secundae constitutionis

Alnatal, hoc est caput Arietis et sunt stellae tres sicut hic apparent: [91v] {figure with 3 dots}. Qui tanquam fructus maturus ab utero suae matris prodierit in istis cum vultu meluo[?] occurret. Et per cor robustum robustus efficitur. Et intendit voluntate multa potendo choadunare. Hoc dictum est intelligendum hoc quod distrahit carius, distraere intendat quam alius et multum ab aliis postulare intendit. Et talis quaestas eum non fortunabit donec limini senectatis collinitaverit. Cor eiusdem fluit et refluit ad aquae similitudinem in omni compositione et voluntate est tediosus et in actionibus motivus et facile promittit, fabulator expeditus largiendi semper animum habet, sed confestim dandi retinet gressus retrogrados et se tibi in mente sedeat illius cognitio, corpus gerit attenuatum, oculos coloratos et terminus eveniet in quo capilli eius rescillabuntur. Omnes illius actus et dicta sunt mellita sive(?sine) refectionibus deserviat sive potationibus in exhibendo in recipiendo, in emendo, distrahendo, nasum habet acutum in nasi initio. Et multis variis signis signatur. In capite tribus, in facie in superciliis. Ars tendendi et radendi est ei amica. Maxime ars manualis semper ei attinet. De leni cachinno movetur. Veneri est pronus. Honor illius inter maiores versatur. Potestas sua in fructibus consistit in pectoribus et maior erit omnibus suis fratribus. Et fratres sui non erunt germani. Et in omni loco quo decurrit[?], honor ei largietur. Mandate principium[?] et potestati subiacet. Progenies sua ferveus est libidine et calore, honorem obtinebit. Quod praenotatum totum eveniet ei. Si in nocte ad huius mundi lucem revocetur quando Aries iacet, opus est ut ad noticiam tuam devolvatur, hoc praenotatum totum eveniet. Si de die in diem procedit, fiet

pauper et mendicus. Et si Luna sit in augmento, ei augmentabitur omne bonum. Si in detrimento steterit, decrescit in divitiis et potestate. Si autem ortus fuerit vel in die vel in nocte, et stellae electae staterint, elevabitur honor eius. Et si stellae fuerint retrogradae, omnia mala ei contingent et omnia opera sua retrogredientur. Tribus uxoribus copulabitur. Prima erit de progenie procera. Illarum una prius viro coniungetur, huius causa elevabitur eius honor. Illa replebitur multis machinationibus et elevabitur fastu. Ille patietur dolorem frontis et temporum. Ille etiam dolor ad dentes refluat et ad latus sinistrum vulneribus cultellinis corpus submittetur et gladiatorum, et unum vulnere naso vicinabit vel ictus lapideus. In pectore os frangetur vel aliquid suorum [92r] membrorum. Quacumque fuerit, aut habebit minimos digitos curvos. In capite vulnerabitur et tibiae canis morsus imprimetur. In verendis signabitur. Et ei operatae sunt fascilue[?] per vicinos et vicinas, qui ei invident. Et si illas velit absolvere gressus libro Q adiungat et

{Sidenote: Liber Q}

inveniet ibi absolutionem. Et multi vicinorum ei invident et in depraedationem incidet per manum potentis qui potentia ulterius quam[?] ille amplificabitur, et in manibus praedonum ter incidet in itinere. Et si iustum inde affectat obtinere consilium quod conferat omnibus casibus suis diversis, adquirat si supradicta xii nomina, de quibus fit inventis in capitulo TVORS, et perfectioni adiungat experimentum quod est in duodecimo capitulo libri munob. Multis variis signis signatur, in capite, in facie, in cervice, in gula, in pectore, in utero, inter spatulas, in inguinibus, in renibus, in virga, in cruribus, in genu. Illud manuum et pedum praetermitto, licet ibi infigantur. Versus metam vitae meliorabitur, si stellae malae non fiant nocivae vel signa ei impressa circa factum suum. Subiacet ergo triplici mortis generi, in capite xliiii annorum Causon, et si in his possit absolvi, immunis prorogabitur eius vita usque ad lv, licet passus fuerit multa genera morborum et si in illo termino possit evolare, confluet ad lx et praecipitabitur ab alto vel gladiis scindetur.

[Section 23 Translation]

CDEB Mercury and Virgo

Alcedebaltum, this is as much of the breast of Aquarius as could be called one step. Its nature is warm and humid facing the West. Also, half of the right arm of Pisces. Its nature is cold and humid facing the North, and it is said to be one step. And there are five stars, which look like this: {figure with 5 dots}. Whoever in these answers to the confirmation of the constellations and planets, such will be his human disposition and such is his nature. You have shown yourself to me because of the false testimony which you wish to give, so that you may know from me if this would result in a desired result or not, or if you can enjoy the wife of your lord and subdue her. And I know that your heart vacillates in falseness. You have talent and scorn and the wickedness of evil things in abundance. Nor has a long time passed since you gave four false testimonies in a certain cause, and you have committed theft. And you have the signs GA. Your life is 40 years. If you are rescued from these things you will come to 44. If you can avoid these things you will live to 48, and you will lose your life in the tumult of war.

KIOSEM Mercury and Virgo

Algigosdotum, this is the remaining part of the breast of Aquarius. Its nature is warm and humid facing the West, and it is said to be one step. And the left arm of Pisces, and it is said to be one step. Its nature is cold and humid facing the North, and there are three stars, which look like this: {figure with 3 dots}. Whoever in these comes out from the shadowy gate of his mother's womb, such will be his human disposition and such is his nature. You have come to me so that you might know about the increase of your bees, or what day would be good for giving them access to the little houses that you have made ready for them, and you have broken a treaty made with a vow with a very superior person, (a treaty) that you made concerning your bees, and this year two of your sisters will pass from this laborious life. And you are enriched by your three sons, of which only one lives with you. And you are signed with the signs EC and you will have the same kind of death.

ECG Moon and Cancer

Alecgecdotum, this is the middle of the shoulders of Aquarius, and it is said to be one and a half steps. Its nature is warm and humid facing the West. And it is as much of the breast of Pisces that could be called one step. Its nature is cold and humid facing the North. And there are eleven stars {other MS: ten stars}, which look like this: {figure with 10 dots}. Whoever in these is called out to whatever quality of this world, such will be his human disposition and such is his nature. You have come here so that a strong peace may be established between a wife and husband between whom a long-standing anger has caused estrangement. And this anger is mixed with guilt on the part of the lord against [? *apodiante*] her because he illicitly went to the bed of his female servant. To make matters worse, an enemy who pretended to be a friend, gossiped to the wife, which was the beginning of the anger between the lord and lady, and she objected to her lord that she

was not so full of progeny as would be expected of a man of such great dignity. She cast at him in her speech that if, with his eyes closed [?], a woman with a more elegant nature were to surpass her, he should be joined to her in sexual union. For look back and consider How your status could be pleasing to you when, with the eyes of the mind and of the body, you recollect [your] father. And if nothing else happened except that the father of his father made a pact with the sect of the Saracens and was entangled in their law. This reason alone suggesting that his status ought to restrain you. And whatever you can add from his joining to your family matters; and this outcome occurred very much through this happening. Also you[plural] should entrust to the knowledge that all of his offspring will come to nothing and he will be as if nothing. So he and his three brothers will completely dominate the town where they live. And in this domination the brothers of his wife will be put to flight beyond their place of birth. And they have[?] to be entangled by certain powers. And one of them will wish to surrender the town in which he took his birth. But in the end, the husband of their sister, or his heir, should complete[reading *consummet* instead of *consumet*] this surrender to the last detail so that the town and the dominion over the town are given over to the fires of Vulcan and overthrown. Thus the marketplace will become for sale by the fall [*faleris*] of the town, and everything will be sold off for a low price. And the market will be abandoned by the lords and the excellent little girls. The sign of the one who will cause the surrender, whose blood relative was felled by weapons, has a distorted mouth and does not guard the town at all, neither men nor women, except a seal of all the twelve virtues which the lord acquired, written on gold leaf concerning the first person who was placed in authority over the town and was in charge. This he took away for five years and every day he refreshes twelve poor strangers or, if it becomes necessary, he will find some aid in book sixteen. The signs of the one who will be the occasion of the destruction are Memoz. His life is 48 years. If he is rescued from these things he will arrive at 64, and if he can avoid these he will go on to 96.

KRXYMA (RSXYMA) Moon and cancer

Almadasuntum, this is the other half of the shoulders of Aquarius which was above. Its nature is warm and humid facing the West, and it is said to be one and a half steps. And it is as much of the aforementioned part of the breast of Pisces as can be said to be one step. Its nature is cold and humid facing the North, and there are fifteen stars, which look like this: {figure with 15 dots}. Whoever in these enters the doorway of life and death, such will be his human disposition and such is his nature. You have brought yourself to me because of your daughter, whom you wish to marry to a husband. And you very much prefer[?] to join her to the man's brother, who has married someone else. You gave in marriage the first of your daughters to a man who is not poor, and he was soon killed by a fever called "causon". And your daughter did not live with him for a long time. And there are left to you more daughters than sons. The death of one of your daughters was unexpected. And all this occurred because of the sin of the mother. I will not say what sin she committed lest it be a burden to you to listen. For she was fertile above average in the first daughters, and, so that she might conceive sons, she undertook a plan that was not laudable. For it allowed sons and daughters. And if the advice of the wise had been

unfolded to her, and whoever has read the book Good {*bonum* is the reverse of *munob*}, because

{*Sidenote: Good Book*}

no one in sense by which he could shine can be made wise, in my judgment, if he has not recalled that [book] of worthy memory. Because he unloads the weights that are burdensome to carry, and he protects people from a cruel loss of life and thus he has resolved all evil fruit so that he may release good. And about sterile women it teaches how they may be made fertile, and whatever goes wrong in nature can be resigned to good. Thus people vainly inquire of me from what cause this art was composed. And such is my defined reason, because God formed the human being to his image and likeness, and so he formed him totally. Therefore by this reason all miracles are subject to be done by a human being. Such are those that are visible and true, and such [that are] visible and not true. Such are those that are invisible and true and in the converse. And thus God arranges that the body can discern by sight and not the soul. In such a case, the master of this art can condemn, so he condemns the body condemns entirely and in its parts [and] the soul saved [is] entirely and in its parts. So for him it is possible to kill the body and the soul for everyone. Therefore he can save the body and the soul. And thus God knew the one who had become a ransom for us and that he lost their love by crooked observation. From this he brought his love so that his damage would not last forever. And since he was made like his image for his work, he established this art before the time defined by the angelic constitution. And this was to be worthy of all people everywhere. Because if reason were supported by his help, what was about to be could not happen to him. But through that [art] the perfection of all is resigned __ had the understanding of all things and whosever name he has established. It is. Therefore just as it seems, he is God, he who numbers the stars, the sands of the sea. In deity the father knew all created things. So he formed the human being without contradiction in his image and likeness. For therefore our carnal father came to be. __ surrender __ we are held in law__ . Therefore no knowledge is prefixed in us, except only that which thus is offered to him, the understanding of everything, and he had the understanding of everything. And he has not given up anything because of the love of his lord, ... Because ... he lost this teaching and by his mercy and __ he was freed from great torment. For the teaching released him. So he did not obtain it except by the kind mercy [of God]. So this was with ... help. Therefore we must agree because it led him to the love of the Lord. And because he is our first father we ought to take it up and give up everything else. Because this is the arranged goal of all other principles. And so, dear friend, he gives advice to you who direct and devote his only son to this teaching. Because this is the understanding of everything, and through it he may know the Lord of worthy majesty and the fullness and the subjection of whoever is submitted to him and by the goodness of Aquarius because it is the greatest of good things and who joins good to good, you show the traits[?] under R, and the same pain of death.

TUORS Moon and Cancer

Alturodaltum, this is the middle of the stomach of Aquarius. Its nature is warm and humid facing the West, and it is said to be two steps. And it is as much of the aforementioned part of the breast of Pisces as can be called two and a half steps. And there are five stars, which look like this: {figure with 5 dots}. Whoever in these enters the status of this brief life, such will be his human disposition and such is his nature. You have come close to me because so that I might reveal to you something of those things that are lost, or because you would get teaching from me in which you would be able to fulfill something, and whether it is not because of human sins to which you have submitted, namely much false testimony, many thefts, adulteries which caused injury to others and many vain thoughts which are too long to list in detail, and because it is difficult to put into words, I will not pour forth over the many cogitations, but many words about one will flow from me to you. Oh, therefore I will not decline, why should I not probe? You have said this and you wish probing from me, for you know what you intend to say, you wish that I would place on you the power to fly like a bird through the air. So you have fixed it in your mind that I might be able to explain to you this mind of yours, that you will put faith in all my words, but in return for my counsel I do not wish to demand anything from you or from your things. And if you will carry out completely the experiment from the book Caritas [reverse of *satirac*] which is in the thirty-seventh chapter which analyzes the

{Sidenote: Charity Book}

table of fiery spirits, from which you can get the complete, most useful teaching, how they might carry you off through empty air, but first care must be taken that they not be repelled by you through tedious trickery, and most of all, the work of wantonness, homicide, false testimony, usury, fornication and many other vain things that are found in you. And if a less extensive end can be set for you, go to this same book to the secrets of secrets in the third chapter, which was written before the chapter just mentioned. And there you will find twelve names which in three days will overflow you from your sins. And through the knowledge of that chapter, on the fourth day, usefulness will be conferred on you. So through direct reason the work would be carefully sought out that to one end[?] these three would be known: Soiga, Munob, and Satirac [i.e. *Agios*, *Bonum*, and *Caritas*], since through the first is known the origin of all the constellations, planets, elements, and all their subjections. Therefore no one other than those who are of this line of reasoning has this dignity and this content with superabundance. The second is devoted to what comes from the other content that is not useful to get perfection; it is concerned[?] to drive away the bad ends from him and turn the person to a just end, however difficult that would be. It makes the sterile fruitful and gives talents to the poor man, how he might have riches. Therefore none of the others but those who are of this line of reasoning has this dignity. The third book is formed ... which if they are opened to you, you would not show faith because of the sign which marks the male member and you have the other signs DH and the same kind of death.

EXYMA Moon and cancer

Alexidaltum, this is the other half of the stomach of Aquarius. Its nature is warm and humid facing the West. And it is said to be two steps. Also all the other parts which were above of the breast of Pisces. Its nature is cold and humid facing the North, and it is said to be one and a half steps, and there are two stars, which look like this: {figure with 2 dots}. Whoever in these arrives at the boundaries of the ages, such is his human disposition and such is his nature. You have not turned your steps toward me except that you might know why your knowledge cannot gain any increase. Because it is not to be attributed to you that you have not submitted yourself in various dangers in order to acquire knowledge. But it would be a huge folly if it were enjoined on a cow to sing as subtly as a bird [*rostricare*], as a turtledove or a thrush sings [*dicit*]. And so it would be an even greater folly if a cow were commanded from force of obedience to emit sounds as melodious as a thrush does on its own as one bird is compared to another bird. ... it goes above the average. [?] This excess of another the mind does not attain, if a bear were to creep in [?] to a direct flight comparison with a bird [*irmidinis*], so to speak [*licet hoc dictum nobis esset*] ___ if a rule[?] could hold so much praise, as if a camel ___ I would not know. God does not predetermine wisdom ___ who ___ by vicissitudes rumor has come from you to me, how your information has come down to me. Do you think that you can be changed because you are burdened with other skins? Not many days have gone by since you came to me for the same reason. But since in good sense you are supported by little defense, whatever[?] I do not intend to explain to you. For it is not good to dispute with a fool nor against an oven [*?cliba*] Therefore if you have come in order to make fun of [*ciconizares*] me and you have fallen[?] in two places in my lines and nothing of my advice that I gave you, have you acquired, not that I would overlook you[singular] for you[plural] are my other dear friends, who have learned some things in general (by degrees) and I will not speak to those nine of you who have been let in [?] that you may search from these lines what pertains to you, either how many steps or how many parts of steps. So that if someone of those were to accuse you of some neglect, the others would be for you the abundance of perfection. Hence each of the 23 books discourses in part. And those who are delighted with these things will go on to the end, which [is] short and in short words, from one star begins running up to a thousand. And from two proceeds to two thousand. And from three, on to three thousand. And however he goes forward, one multiplying another up to ten, it gives teaching under 160 chapters and quite complete, and if any one of these has abundance of mind, this book will give to him abundantly to understanding the origin of things such as the transformation of metals and their properties to truth and complete teaching, which book G teaches. And

{Sidenote: Book G}

if anyone can undertake such worthiness, in which he can give himself support in book M. That one [the book] will give him perfection in virtue

{Sidenote: Book M}

and will make it suitable that the good angels will be obedient to him. A [?book A] is so worthy who is equal [?*compatiens*] to this usefulness. For this [?book A] brings with it superabundance of all usefulness without any deception. And if the boldness may be given to me to say it, there is nothing of this teaching not included. For it is handed to us through the hands of the just. And because this knowledge is available to a few and not to as many as I would wish [?]. Therefore those who do not have it will contradict my wish, and therefore it is not to me if they go on to teaching L. Because through this they can defraud in untruth those who are deceivers of truth. It must be understood that the power is given to them over all the bad spirits. Therefore they are like God, but not completely, for he holds full power over them and their parts. And since you have not departed and have listened to so much of my words, wherever you go and wherever you need to go, return to my teaching, if you aim to have any perfection. And if the full knowledge of these three is given correctly, you can go on to another. And go to your own home, because today your sister is blessed with a son. And you have the signs Q and the same kind of death.

Whoever intends to dedicate himself through wisdom in what is taught, I respond to them concerning the triple mixtures of bodies. Since God in his most powerful virtue and his benign sweet humility and by the goodness of his most worthy names, arranged the seven heavens for us, for whatever in the world is from his holy goodness is praised by them, and he decided what anyone ought to know by law, from whom it is, where it may be. And so that he [anyone] might know in what circumstance he ought to cast lots, and whether the location of his part is unsuitable. In book L it is set out how he

{Sidenote: Book L}

is sustained because the heaven opposite him does not turn. It presents to anyone by law to know the seven conjurations over the seven heavens. He by his humility, by the most worthy virtue of his most worthy names. So he can guard his things from all evils and also from all dangers. And if he brings it back over himself, it is his. [?] And to all people his prayer is seen conducive to learning. Because this conjuration ought to cause what is pleasing to God, and not only to God but to everyone. Nor is anything difficult for him to accomplish in a day, nor can he fall into evil when he says this. And since God set Saturn in the highest heaven, which is the seventh. He arranged the same for Jove who is sixth. In the same way he next put Mars who is the fifth. Then he defined the Sun which is the fourth. Then he put in place further below Venus, who is the third; then he established Mercury which is the second. From there he put the Moon underneath, and it is called the first. This is why it is considered the first: because it is the first to us and we all are located under the sphere of the Moon. Because it is inferior to us and we are like the first to it. We acknowledge it in ourselves. Because it is nearer to us, as much as it is in us by the threefold connection of the body, so much is it in us. But it is not completely. Because similarly the Sun communicates with people and dominates over everyone. For there are some who are Saturnine. There are some who are Lunar. So it gives the complete teaching to all in these lines, of which planets they are and their signs. And if I have not described

everything to you in these lines, go to chapter eleven of the last book. Because I take up as much as it takes up the total of which is 49 and the rest. You will go up to 40 and there have what I say, and if there is sin in anyone then you will have forgiveness.

The First Indication of the Second Constitution

Alnatal, this is the head of Aries and there are three stars, that look like this: {figure with 3 dots}. Whoever in these comes out as mature fruit from his mother's womb, he will have a soft[?meluo] countenance. And he will be made strong with a strong heart. And he will try to begin with a very powerful will. This saying should be understood: what the dearer one pulls apart, he aims to pull apart more than anyone else, and he tends to demand much from others. And so his quest [?quaestas] will not give him fortune until he arrives [?collinaverit] at the beginning of old age. His heart flows back and forth like water in every way, and he is tedious in will and moved in actions and promises easily, a liar, he always has a mind eager to give but immediately holds back from giving, and his thought is settled in his mind, his body becomes weak, eye stunted[?] and finally it happens that his hair is *rescillabuntur*[?]. All his actions are said to be sweet whether in eating or drinking, in showing, receiving, buying, selling; he has a sharp nose in the beginning of the nose. And he is marked with various signs: three on the head, on the face, on the eyebrows. The art of stretching and scraping is favorable to him. Manual arts always come to him. He is moved by soft laughter. He is prone to venery. His honor is among the greater ones. His power is in successful candidates for office, and he will be greater than all his brothers. And his brothers are not full brothers. And in every place in which he runs, honor is given to him. And he is subject to the command and power of princes. His offspring is intense in desire and heat, and will obtain honor. All that has been predicted for him will come about. If in the night he is called back into the light of this world when Aries is at rest, care must be taken that this information is rolled forth, all of this prediction will come about. If he comes forth from day into day, he will become a pauper and a beggar. And if the Moon is on the increase all good will be increased to him. But if it is on the decrease, he will decrease in power and wealth. Also if his beginning, either in day or in night, is when the right stars have appeared, then his honor will be elevated. And if the stars are in retrograde, all evil will befall him and all his works will be in retrograde. He will join with three wives. The first will be extensive in progeny. One of these [the children] will first be joined to a man whose honor will be elevated by his cause. She will be full of many schemes and elevated in scorn. He will suffer pain of the forehead and temples. Also he will have pain in his teeth, and his body will be submitted on the left side to wounds from knives and swords, and one wound will damage his nose, or it will be a blow with a stone. In his breast the bone will be broken or else some other member. However that may be, also his smallest fingers will be bent. He will be wounded on his head, and his leg will be bitten by a dog. He will be marked in his genitals. And bandages will be given[? operatae sunt] to him through his neighbors, who will be envious of him. And if he wishes to absolve them he will turn his steps to book Q and find there absolution. And many of his neighbors will

{Sidenote: Book Q}

envy him and fall upon him in depredation through the hand of a powerful one who will have his power increased from the outside, and three times he will fall into the hands of robbers on journeys. And if he then strives to obtain good counsel which applies to all his many different situations, he should get the twelve above mentioned names which may be found in the chapter TUORS, and undertake to perfection the experiment which is in the twelfth chapter of the good book [*munob* in reverse]. He is signed with various signs, on the head, on the face, on the neck, in the throat, on the breast, on the stomach, between the shoulders, on the groin, on the kidneys, on the male member, on the legs, and on the knee. I omit that of the hands and feet; there it is fitting to be marked. At the end of life he will be made better if bad stars do not become hurtful or the signs printed on him concerning his deed. He is subject to three kinds of death: caupon fever in the head at 44 years, and if he can be absolved in these things he may prolong his life to 55, although he must suffer many kinds of sickness, and if he can escape in this end he will go on to 60, and he will have a fall from a high place or be hurt by swords.

[Section 24]

Secundum

Albotam, hoc est alvus Arietis et sunt stellae duae sicut hic apparent: {figure with 2 dots}. Cui in istis opus spirandi imponitur, per talem staturam potest discerni nec procerus est nec adabbreviatus, sed medio tutissimus ibit. Staturam habet spericam vultum rotundum non potest indicari niger neque albus, sed tamen cum color splendens decorat. Corpus etiam et forma sunt satis decentia. Multa adversa eum afligent et causidici labores eum vexabunt, mulieribus invidet et iusiurandum infringet et in adulteriis incidat. Et omnes eius pueri gremio telluris imponentur eo superstite. Licet ei videatur quod illi ab eo contrahant originem. Eis communicat in tantum quantum ego non meis communico quam[?] pro eis numquam mentulas exhoneravit. In labio signabitur. In pectore vulnerabitur. In tibiis, in cruribus, in verendis, in manibus, in capite signabitur. Diversis generibus morborum submittetur usque ad x et viii annos fraudibus et machinationibus vallatur. Prima afflicto veniet in termino xl annorum. De his expeditus [92v] continget 56. Quos si possit evadere, perveniet ad 59, et ruptura membrorum suorum vita defungetur. Et si malos casus accidentes tollere intendet, supradictis 12 nominibus munitus esset. Nec si soli impono habere ea. Sed omnibus qui casibus diversis subiacebunt. Meo iudicio illa delata homini infortunium tollent. Et in vicesimo quinto capitulo munob protectionem et obumbraculum protegendi experimentum invenient.

Tertium

Aldaraia, hoc est finis Arietis et caput Tauri et sunt stellae septem sicut hic apparent: {figure with 7 dots}. Qui in istis calamitati mundanae vicinatur eius cognitio menti potest adhaerere per talem compositionem. Mundo colore coloratur, capite mundo decoratur, vultu decoro aridet, capillis planis et splendentibus velatur. Quatuor ei genera fasciliarum illata sunt nec illis in aliquo succumbet, licet taedia animo inferent et cum ab illis expeditus fuerit, aliae eum honerabunt. Multis signis signatur vultus cum capite, corpus, dextrum latus, dextra manus. Signis signatur pectus, capiti imprimitur canis morsura vel lupina vel ferri vulnus vel saxi. Prima anxietas suae mortis erit effluis 28 annis. Si hos sine infectione possit evadere 48 gaudebit. Et si illos possit negligere, eius cursus erit usque ad septuaginta. Et si priusquam (postquam) concluderet 30 annos haberet nexuram supradictorum nominum, sicut sunt invera[?] in experimento vicesum sexti capituli libri munob. Gula non moreretur et in termino ulteriori conferret ei experimentum.

Quartum

Albaran, hoc est robustum cor Tauri et sunt stellae 17 sicut hic apparent: {figure with 17 dots}. Quem in istis mundanus impetus suscipit, talis eius erit corporea dispositio; faciem obtinet candore decoratam, sed in quibusdam locis rubedine fit distincta. Capillos nec habet albos nec brunos humeros strictos et facile risu excitatur. Veneri est obediens. In uno brachio laedetur. Multis signis signatur eius corpus: caput plaga notatur. In gula. In

verendis, in spatulis, in coxis signis signatur. Effluxus quatuor annis fiet prima passio. De his ereptus veniet ad 34. Quos possit eludere, perveniet ad 60. In terra aliena humi tradetur, nec erit pallio coopertus. [93r]

Quintum

Almizen, hoc est finis Tauri impetuosi et caput Gemini ventosi. Et sunt stellae binaris distinctae sicut hic apparent: {figure with 2 dots}. Qui eiulatus et fletui mundano in istis adicitur, talis eius erit in essentia corporea positio. Medio colore coloratus erit inter albedinem et nigredinem procedens utrumque devitans. Corpus habet a mendis purgatum. Omnia opera cum manibus affectat atractare nec compositionis rationem obtinet nisi prout dictaverit sensus proprius. Tota die alienis divitiis invigilat cogitando et forti ira movetur et animo ponderoso. Sed sine more prorogatione in iuste positione dilectionis revertitur. Huius rei, quae est causa? Signum quo vultus signatur; in capite, in pectore, in coxa, in verendis signatur. In latere vulnus, in tibia impressionem dentium canorum. Vita tua septemius quod si declinet, perveniet ad 35. Et si ei non concludant, vivet 95, et confessus defunget vita in domicilio proprio.

Sextum

Altagab, hoc est uterus Gemini et sunt stellae sextem [?septem], sicut visui currunt (occurrunt): {figure with 6 dots}. Qui in istis beneficium spirandi sibi assumit, in extentia corporea talis est. Vultum gerit prorsus decentem. Et statura ratione sua est pulcra et diffinita. Et supercilia iusto moderamine distincta. Capelli sui nigredine sunt affecti. In capite signum in vultu; vocem habet resonantem ad modum philomenae et audientes delectantem. Duae in connubio sibi confaederabuntur nec earum spiratio in longinquo protendetur. Huius rei causam diffinis propter signum quo signatur viri caput. In facie, in manu, in verendis, in cruribus, in pedibus, in manibus et in genu signis signatur et faciem habet lentiginosam os super se fractura dissociatum et haereditate parentum ditabitur. Bonus est et cum in laude recipitur, meliorabitur. In senectute honore maiori amplificabitur quam in iuventute processus suae vitae 6 annis et usque 12 morbidus erit. A quorum litore si possit evolvere cursum quadraginta perficiet. Quos si possit deridere, prolongabitur usque ad 75 (85), et in locum quietis tempus dissolutionis inibit.

Septimum

Alderaac, hoc est Gemini meta et Cancri caput. Et sunt stellae duae, sicut [93v] hic apparent: {figure with 2 dots}. Qui in istis ad stellarum doctrinam primum ingressum obtinet, talis eius corporea dispositio praefigitur. Est candidus et levi de causa in ingredinem alteratur. Colera in eo dominium obtinet, ut pote illa quae in eo dominium obtinet, praeabundat. Unde forti ira contaminatur et in qua de levi incidit, ilaritate amplificatur. Corpus decens subtile. Cipris ei imperabit. Nil operatur iureiurando non interveniente quod transgreditur. Et in omnibus adversis est adversus. Multas varias cogitationes in se revolvit, nulli amicitia confaederatur, non datur ei possibilitas aliquem defraudandi, nisi opus fine concludat. Uxori propriae amicitia non coniungitur. Voce magna tibicinando loquetur. Erga mulieres bonis voluntatibus movetur ut omnibus illarum invidet et in alienis cantionibus delectatur et eis officium cantandi iniungit. Uxores

suae diutius vitales auras non spirant. Canteriorum impressorum temporibus est baiulus post quamcumque combustionem habet in facie, omnibus principatur, in fronte signatur vel vulneratur. In gula, in brachio, in pectore, in verendis, in manu, in coxa signis signatur. Prima passio in capite vii annorum. De his ereptus perveniet ad 48. Quos si possit eludere, vivet usque ad nonaginta septem. Mors ei luctuosa, amicis fiet comoda et delectabilis.

Octavum

Alnatad, hoc est residua pars capitis Cancri. Sed in parte potest dici caput. Unde hic manifeste aperitur ratio. Quia quando Luna est in crepusculo suo, cum incrementum adimplevit, et detrimentum ingreditur et detrimentum perfecit et augmentum ingreditur usque ad punctum quo dicitur prima. Quia postea quidam volunt quod moretur in quolibet signo per duos dies et dimidium. Et cum pervenerit ad cuislibet finem et ad caput alterius plus moratur per tres punctos et dimidium qui possunt obtinere quintam partem unius horae et ideo dicitur residua pars capitis et capitis. Cum enim unum illorum egreditur et alterum ingreditur. Propter acumen in gressus illius et propter exasperationem magnae compraeensionis illius quod facit illam retrogradam. In his casibus in tribus punctis et dimidio. Ad huius literae manifestiorem intelligentiam proponantur hic duo rivi. Unus magnae quantitatis in linea directa velociter currens. Alter parvae quantitatis non velociter currens. Uterque proponit viam suam adimplere. Minor retardatur in initio ingressus propter maioris impetum, qui paulatim [94r] gradiendo vires maiores sumit. Et postquam tertiam partem rivi maioris occupaverit, minor patefit ei via et liberiori cursu defluit. Ita de Luna intellige. Dicitur caput et residua pars capitis hac ratione. Et sunt stellae octo sicut hic apparent: {figure with 8 dots}. Quidam dicunt quod possunt esse decem sicut hic apparent: {figure with 10 dots}. Qui in istis ad firmamenti inspectionem praecipitur adesse, talis est suae compositionis compositio. Homo est ingredine affectus et colori melus vicinatur. Et est fabulator prontissimus. Ira eius choalescat super illos quibus inhaeret cum ipsa fortitudine iunxa. In renibus, in genibus dolore gravatur et in dentibus, quatuor uxoribus copulabitur. Quarta eum humi commendabit. In pectore, in latere, cervice, in spatulis, in manibus, in capite signatur. In tibia canis morsa. In brachio signo signatur, quod trahit ad ruborem. Oculi eius dolore gravantur. Prima passio in fine 8 annorum. De his ereptus veniet ad 24, quos si possit declinare, perveniet ad octoginta et ventris dolore dies terminabit.

Nonum

Alt ... se, hoc est uterus Cancri et sunt stellae duae sicut hic apparent: {figure with 2 dots}. Qui in istis rebus mundanis adicitur, hoc modo corpus suum est dispositum. Corpus habet candore nitens et vultum habet et capillos rubore affectos, et corpus tenerum adulteris faedabitur. Et fortis ira ei imperat. De levi ad eam provocatur et de levi eandem remittit et in motu erit expeditus et velox. Fratres sui diu non spirabunt et cum irascatur, non avertit eum nisi deus, caput eius dolore oprimitur et iusiurandum infregit et in omnibus malis pronus est nec aliquid veretur, licet aliquando voluntatem commendabilem habeat. In labio superiori vulnerabitur, in fronte, in manu dextra, in pectore, in iliis, in verendis, in tibia signatur. In fine decenii erit prima passio. De his

ereptus, veniet ad 20 quos si declinet perveniet ad 40 et armorum incisione vitam terminabit vel per percussionem. Et si consilium haberet quod continetur in secundo capitulo expediretur. Si consilium illud assumerit, a 36 annis inferius. Sed morietur in terra aliena.

Decimum

Altaref, hoc est finis Cancri et caput Leonis et sunt stellae quatuor sicut hic apparent: {figure with 4 dots}. Quem enucleabit ab utero matris suae tempus [94v] procedens, ita corpus eius disponitur. Corpus habet candore intensum nec multum. Et vultum nec album nec nigrum, sed dispositum sine ruga. Visio eius fera. Facies eius signatur quod reddit eum epulonem et potatorem et lusorem et alieni petitem. Et vicissim colera in ossibus suis delabatur quam ad talos eum instimulat, quos sequitur rerum dilapidatio. Avarus est possessor, dolorem capitis patitur aliquando, nasum habet brevem et dentes decentes et latos et in arto vinctos. In brachio, in cervice, in facie, in pectore, in verendis signis signatur, robustam habet iram, antequam a vita subtrahatur. Vulnerabitur vel os ei frangetur. Prima passio in capite 22 annorum. De his ereptus perveniet ad 34. Quos si possit evadere, vivet 48, et gladii incisione morietur, vel percussione.

Undecimum

Alcorac, hoc est cor Leonis et sunt stellae quatuor sicut hic apparent: {figure with 4 dots}. Qui in istis paenam nascendi sustinet, corpus eius ita disponitur. Si prodeat in lucem in prima hora noctis vim et potestatem obtinebit. Si prodierit in prima hora diei, viribus privabitur, in itinere erit meticulosus, machinosus existet, sustinebat varias infirmitates. Tamen ventrem habet impinguatum dilatatum. Statura eius satis intense coloratur. Multis variis ingeniis est honoratus. Largus est cibariorum assumptor, propter signum quod pedi imprimitur. Multa genera fatigationum sustinebit. Carnis affectat ad vescendum. Aquae sunt ei infortunatae. Duabus uxoribus coniungetur et ultimae non adhaerebit nisi novem mensibus vulnerabitur in corpore vel super caput labetur lapis. Castris Veneris est miles expeditus. Et propter signum quod pectori infigitur a luce media tollentur sui pueri. Et si supradicta nomina possideret cum eorundem expositionibus et cum eorundem tribus innexibus non haberet signum linguae qua incisione prinabitur. Postquam non spirabit nisi duobus annis. Adulteria transactiones iurium iurandorum per illum adimplebuntur. Levem habet animum multa consilia iniqua communicat, laus humana eum. Ultra modum lascivire facit, novit etiam hominibus adulari. Multis signis signatur quae complebuntur in capite 50 annorum et in itinere praedabitur. Qui si scire intendat signa Albotam pronuntia et illud idem ei communica consilium, quod si pretermittat, idem genus mortis patietur et in lecto succumbet. [95r]

Duodenum

Alzarah, hoc est finis Leonis et Virginis caput et est stella solitaria sicut hic visui occurat: {figure with 1 dot}. Qui in ista ad mundi complementa procedit, talis tenetur eiusdem corporis dispositio adesse. Corpus eius est candidum, faciem habet meluam, capillos gerit rubeos, supercilia distincta et eius adquisitio fit cum maximo labore et in deperditionem labetur propter signa tria quae in pectore signatur et in utero duo signa,

facies signo vel vulnere notabitur. In ilio signum infigitur et ei uxor connectetur de parentela sua et duabus copulabitur, vita sua protenditur xii annis. De his ereptus veniet ad 67. Quos si possit respicere perveniet ad 84, et febre morietur.

Tertium Decimum

Alabnai, hoc est alvus Virginis et sunt stellae quinario numero distinctae sicut hic possunt discerni: {figure with 5 dots}. Qui in istis rarae fidei initium sumit, talis eius erit corporea dispositio, corpus habebit candidum, colorem rubeum, capillos planos et se in se mirat. Inter fratres suos sibi taedia ponuitur[?] et non erunt germani. Eius genitor unum oculorum secus habet coloratum quam reliquum, plenus est fastu et superbia. Sed de leni in voluntate benigna revertitur. Possessionibus erit amplificatus, amplioribus quam aliquis parentum suorum, aliorum sensum vilipendit et suum apreciando extollit, pronum[?] habet animum super mulieres, super paucas visum deflectit, quibus non invideat, multa adulteria perpetrabit et falsa testimonia a se producet, volendi habet animum diversicatum et multis malis potest exponi. Signatum est ei caput variis modis, per longas regiones deambulabit, in oculo, in mento, in ore, in coxa dextra, in genu, in utero, in cruribus, in cervice, et in verendis signis signatur. Terminos suarum possessionum ignorat, opus est ut sibi provideat de dolis quia ei multae lites inde occurrent. Et duabus litibus existentibus in causa duobus vulneribus submittetur. Et ter depraedabitur in itinere et genere mortis Alnatal morietur.

Quartum decimum

Alcebak, hoc est finis Virginis et sunt stellae quinque, sicut hic visui occurrent: {figure with 5 dots}. Qui producitur in istis ad nostras auras, tale [95v] debet esse eius corpus ex dispositione. Corpus candidum, facies pulcra, statura procera, oculi stricti, et fabulator expeditus modicos habet infares. Et superhabundant ei emorbide[?] propter signum quod spatulae infigitur, in facie, in fronte, in pectore, in verendis signis signatur et corpori suo imprimetur canis morsura. Venter et ilia sunt signata. Duabus copulabitur. Iste fient de maiori astro, quo beatificatur. Humilis erit modis omnibus et sapientia disertus, passionibus gravibus affligetur. Prima passio erit in meta 25 annorum quam si poterit declinare, veniet ad 60. De his si fuerit ereptus, perveniet ad 85. Morietur nimium decrepitus et curvus pro dolore, quem inferet ferrum in loco quietis dies claudet.

Quintum Decimum

Algafol, hoc est caput Librae et sunt stellae tres, sicut hic apparent: {figure with 3 dots}. Qui in istis primo aere concluditur eius fit talis substantia corporea. Formam et colorem habent decentes, pilos planos, linguam acutam, facundus erit et in amore mulierum recipietur. In facie, in corpore signa varia signatur. Brachia sua cauterizantur, tibiae canina morsura, mendam reliquit et depraedabitur. Illis qui ei insistent laboranti, vice famulatoria aequa lanca non impendit. Caput suum dolore affligitur, cor dolore opprimitur, honorum amplorum fiet adquisitor qui a manibus suis effluent. Multis hominibus intendet bene facere et pro illo bono multi, in acusationem eum deferent. Et honus grave homicidii ei imponent. Et ipse subtilis cordis habundantia pro se eis oppugnaculum opponet et iudicium rectum eis exhibebit. In adulterio geminam prolem

generabit et duabus uxoribus concatenabitur. Propter signum cuius manus dextra est baiula, in costa in dextra, in fronte, in verendis tribus signatur. Vita sua 38 annis et postea veniet ad 40, quos si possit evadere veniet ad 44 annos et ferri incisione scindetur vita.

Sextum Decimum

Alzebem, hoc est uterus Librae et sunt stellae duae sicut hic apparent: {figure with 2 dots}. Qui in istis limosis actibus mundi implicatur, talis per dispositionem corpoream disponetur. Faciem rubedine tinctam habet, caesariem planificatam. Erit adulter, igne fatigabitur, sed maxime illud diiudico in vultu. In substantia sua veniet dissipatio et attenuabitur [96r] et os in corpore suo disiungitur. Et cum fuerit multis malis expositus in electiorem consistentiam redibit et lucrosam. Et multae divitiae ei affluent. Et propter signum quod genu imprimitur, nascentur ei duo pueri in adulterio. In capite, in facie, in spatulis, in pectore, in manu, in coxa, in virga signatur. Protensio vitae suae 48 annis. De his expeditus, perveniet ad sexaginta, quod si possit evadere vivet sexaginta quinque et morietur pro dolore ventris.

Septimum Decimum

Alacrin, hoc est meta Librae et caput Capricorni, et sunt stellae septenario numero distinctae, sicut hic apparent: {figure with 7 dots}. Qui in istis viscosis actibus mundanis absorbetur, talis est eius corporea dispositio. Faciem habet cristallinam et corpus decens. Honor vulgaris ei exhibebitur, forti bile morietur. Fratres sui et parentes ultimum dicent vale. Et ipse haereditates eorum iure hereditaris possidebit. Et signum naso suo est vicinatum, multa etiam alia sui corporis loca, signa occupant. Et in aspectu muliebri animus oculo depraedatur. Et non intervenit malitia quia eas affectuose diligit. Nec est aliqua versus quam amoris vinculum intendat, quae ab eo non vinciatur. Vita sua 12 annis. De his ereptus perveniet ad 40, quos si possit evadere, vivet octoginta octo et dolore lateris animam excludet.

Octavum Decimum

Alcabuo, hoc est alvus Scorpionis et sunt stellae tres, sicut hic manifestantur: {figure with 3 dots}. Qui in istis in huius labentis saeculi motibus primo movetur, talis dispositio eius corpus informat, lactei erit coloris et rubori vicinatur. Corpus et color decentia et quando in lucem prodierit, colore maluo colorabitur. Morbo interveniente cor eius dolore gravabitur, qui habebit reflux... usque ad scinam. Forti ira movetur et de levi causa. Amori se scito applicat. Uno die conformatur magnae letitiae consequenti tristitiae. Signum habet in corpore quod impressit ferrum. In capite, in latere dextro, in fa... dextra, in mentone[?], in pectore, in verendis et in manu dextra signatur. Et ubicumque fuerit os fractum deflet. Vita sua 18 annis. De his ereptus veniet ad 34. Quos si possit evadere, perveniet ad nonaginta et in itinere exspirabit.

[Section 24 Translation]

Second

Albotam, this is the stomach of Aries and there are two stars, which look like this: {figure with 2 dots}. Whoever has his work of breathing established in these, he can be distinguished through such stature, being neither very tall nor very short, but “in the middle he will go safest.” Also he has a spherical appearance and a round face that can be called neither black nor white, but it has a very good color. Also his body and appearance are good. Many adversities will afflict him, and the labors of a special advocate will vex him; he is jealous of women, breaks the law, and falls into adulteries. All his sons will be committed to the earth while he is still alive. Although it may seem to him that they take their origin from him, he has as much in common with them as I do not have in common with mine, since for them he has never emptied the male member. He will be marked on his lop. He will be wounded on his breast. He will be marked on his upper legs, his lower legs, on his genitals, on his hands, and on his head. He will suffer with different kinds of illnesses up to 18 years and he is fortified by lies and schemes. His first affliction will come at the end of 40 years. If he is rescued from these, he will get to 56. And if he can avoid these he will come to 59, and his life will be destroyed by the breaking of his members. And if he has to endure any bad circumstances, he will be protected by the 12 names already mentioned. Nor would I impart this only to him, but to all who are subject to various circumstances. In my judgment these delightful things raise up the unfortunate. And in the twenty-fifth chapter of Good Book [*munob*] they will find protection and the experiment, the overshadowing of protection.

Third

Aldaraia, this is the end of Aries and the head of Taurus, and there are seven stars, that look like this: {figure with 7 dots}. Whoever in these comes near to the worldly sorrow, his understanding of mind can adhere through such composition. He has fine color, he is adorned with an elegant head, he is pleasing with a pleasing face, and he is enfolded in straight, splendid hair. Four kinds of bands are brought in to him and he does not yield to these in anything, although they bring his mind scorn, and when he is free from them, others will burden him. His face along with the head is marked with many signs and also his body, right side, and right hand. There are many signs on his breast, and on his head is imprinted the bite of a dog or wolf or the wound from a sword or a stone. His first fear of death will be when 28 years have gone by. If he can avoid these without infection, he will enjoy 48. And if he can ignore these, the span of his life will be to 70. And if before (after) the age of 30 he will bind himself to the above mentioned names, such as are found in the experiment of the twenty-sixth chapter of the Good Book [*munob*], may his throat not wither, and in the end may he acquire the experiment.

Fourth

Albaran, this is the strong heart of Taurus, and there are seventeen stars, which look like this: {figure with 17 dots}. Whom the worldly force undertakes in these, such will be

his bodily disposition. He has a face adorned with whiteness, but in places made distinct by red. He has neither white nor brown hair, arms drawn together, and he can easily be made to laugh. He is a follower of Venus. He is injured on one arm. His body is marked with many signs: the head marked by an injury. He is marked with signs on the throat, genitals, shoulders, and on the hips. At the end of four years he will undergo his first suffering. If he is rescued from these he will come to 34. If he can avoid these, he will arrive at 60. He will be committed to the earth in a foreign land and he will not be covered by a cloth.

Fifth

Almizen, this is the end of impetuous Taurus and the head of breezy Gemini. And there are two distinct stars, which look like this: {figure with 2 dots}. Whoever in these is thrown into weeping and wailing, such will be in essence his bodily arrangement. He will be colored with a color between white and black but being neither white nor black. He has a body free from blemish. In all the works which he tries to do with his hands, he will not have the right composition except according as his own sense dictates. Every day he will eye the riches of others with thinking and he is moved by a strong anger and a heavy mind, but without long delay he is returned to a good mood of delight. And what is the reason for this? The sign with which his face is marked, and he is marked on his head, on his breast, on his hip and on his genitals. On his side, a wound, and on his leg the impression of the teeth of dogs. Your[sic] life will be 7, which if he decline, he will come to 35. And if it does not conclude then, he will live to 95 and die confessed in his own home.

Sixth

Altagab, this is the stomach of Gemini, and there are six[?] stars, which appear thus: {figure with 6 dots}. Whoever in these takes on the benefit of breath, such will his bodily essence be. His face will be definitely good, and the proportion of his body is beautiful and clear. His eyebrows separated by the right amount. His hair is tinged with black. He has a mark on his head on his face, and a resonant voice like that of a nightingale, delighting those who hear it. He will be joined to two women in marriage, and neither of them will have a long life. The reason for this is because of the sign on the man's head. He is marked with signs on his face, hand, genitals, legs, feet, hands and knee, and he has a freckled face and a bone misaligned because of a fracture, and he has been enriched by an inheritance from his parents. He is a good man and when received with praise he is made better. He will receive great honor in old age; in his youth over the course of 6 years he will have as many as 12 illnesses. If he can turn from the shore of these his span will be 40. If he can laugh at these, it will be prolonged to 75, and the time of his death will be held back in a place of quiet.

Seventh

Alderaac, this is the end of Gemini and the head of Cancer. And there are two stars, which look like this: {figure with 2 dots}. Whoever in these takes his first step to learning about the stars, such is predicted his bodily disposition. He is fair and changes color for

any light reason occurring. In him cholera has dominance so that indeed those things that he gets from that

dominance he has in abundance. Thus he is overcome by strong anger and when he falls into levity he is full of hilarity. His body is clearly good. Cyprean Venus commands him. He does nothing except by the force of law, which he transgresses, and in all adversities he is the opponent. He revolves within himself many various thoughts, he is not bound by friendship to anyone, and it is not possible for him to defraud anyone except when the business is over. He does not have the friendship of his own wife. He speaks with a loud voice like the playing of flutes. In regard to women, he is moved by good intentions so that he envies all of them, and he delights in others' incantations and has taken on the role of singing to them. His wives will not breathe the vital air for long. His temples have been seriously hurt by rafters falling on him, after the burn on his face, but most of all, he is marked or wounded on the forehead. He is marked on the throat, arm, breast, genitals, hand, and hip. His first suffering, in the head, is in 7 years. If he is rescued from these, he will come to 48. If he can elude these, he will live to 97. His death, sorrowful to himself, will be advantageous and delightful to his friends.

Eighth

Alnatad, this is the remaining part of the head of Cancer, but it can also be called the head. Here is the reason for this: when the Moon is in its dark period, then it increases, then it decreases and when its decreasing is complete it starts to increase up to the point called "first". Because afterwards some would have it that it stays in each sign for two and a half days. And when it arrives at the end of one and the head of another, it stays for three and a half days, so that they can get a fifth part of one hour, and so it is called the remaining part of the head and the head. For when one of them is exiting, the other is entering. On account of the sharpness of their coming in and also the roughness of their great comprehension, which causes the retrograde, in these cases in three and a half points. For the greater understanding of this, think of two streams, one, of a great quantity, flowing swiftly in a straight line, the other of a smaller quantity flowing not so swiftly. Each of them tries to complete its way. The smaller one is pushed back in the beginning of its entering because of the force of the larger, which has a little more power than the one entering. After it occupies a third of the greater stream, the smaller one makes its way and flows more freely. So understand concerning the Moon. For this reason it is called the head and the remaining part of the head. And there are eight stars, which look like this: {figure with 8 dots}. But some say there could be ten, which look like this: {figure with 10 dots}. Whoever in these begins to approach the inspection of the firmament, such is the composition of his composition. This person is tinged with blackness, and his color is close to a honey color. And he is very quick to gossip. His anger occurs against those whom he is connected to with a strong connection. On his kidneys and on his knees he suffers pain, also in his teeth; he will join with four wives. The fourth one will commit him to the earth. He is marked on the breast, side, neck, shoulders, hands, and head. On his leg, the bite of a dog. He is marked on his arm with a sign which tends to redness. His eyes suffer with pain. His first suffering is at the end of 8 years. If he is rescued from these

things he will come to 24, which if he can avoid he will arrive at 80, and he will end his days with pain in the stomach.

Ninth

Alt ...se, this is the stomach of Cancer, and there are two stars, which look like this: {figure with 2 dots}. Whoever in these is thrown into earthly matters, this is what his body is like. He, shining, has a bright body, and he has face and hair somewhat red, and his soft body will be involved with adultery. And a strong anger rules him. He can be provoked to it from a light [cause] and he can send it back from a light [cause], and he will be swift and unencumbered. His brothers will not live long, and when he is in a rage nothing holds him back except God. His head is bothered by pain, he breaks the law, and he is prone to all evils and respects nothing, even though he has good will toward someone. He will be wounded in the upper lip, and he is marked on the forehead, the right hand, the breast, the groin, the genitals, and the leg. His first suffering will be at the end of 10 [years]. If he is rescued from these, he will come to 20, which if he avoids, he will arrive at 40, and he will end his life by a cut on the arms or through a blow. And if he would have advice, what is contained in the second chapter would be helpful, if he takes this advice before the age of 36. But he will die in a foreign land.

Tenth

Altaref, this is the end of Cancer and the head of Leo, and there are four stars, which look like this: {figure with 4 dots}. Whomever time, going forward, reveals from his mother's womb, thus is his body arranged. He has a body intense in brightness but not too much. And a face neither white nor black, and without a wrinkle. His expression is savage. His face is marked so that it reveals him as a feaster, a drinker, a player, and one who petitions another. On the other hand, cholera has sunk into his bones so that it urges him toward gambling, from which will follow the loss of his possessions. He is a greedy possessor, he suffers some pain in his head, he has a short nose and good teeth, wide and without gaps. He is marked on his arm, neck, face, breast, and genitals, and he has strong anger before being drawn away from life. He will be wounded or have a bone broken. His first suffering in his head will be at 22 years. If he is rescued from these he will come to 34. And if he can evade these, he will live to 48 and will die of a cut by a sword or by a blow.

Eleventh

Alcorac, this is the heart of Leo, and there are four stars, which look like this: {figure with 4 dots}. Whoever in these undergoes the pain of birth, thus will his body be arranged. If he is born in the first hour of the night, he will have strength and power. If he is born in the first hour of the day, he will be deprived of his powers and be fearful on a journey, be scheming, and will have various infirmities. He will have a fattened stomach, spread out. His appearance is colored intensely enough. He is burdened with many characteristics. He is generous with food, according to the sign which is printed on his foot. He will have many kinds of tiredness. He weakens his body by eating. Waters are unlucky for him. He will be joined to two wives and he will not stay with the last one unless his body is wounded in nine months or a stone falls on his head. He is a soldier in

the camp of Venus. And according to the sign imprinted on his breast his sons will be taken away at midday. And if he had had the above mentioned names with their expositions and their triple connections he would not have the mark on his tongue where he was printed with a cut. He will not live more than two years afterwards. Because of adultery, transactions of the law will be fulfilled by him. He has a light mind and gives out much bad advice [for] human praise. He is wanton above average for he knows how to fawn on people. He is marked with many signs which will be fulfilled in his head at 50 years and he will be ruined on a journey. Whoever wants to know the signs pronounced Albotam and it would give him the same advice, which if he ignores it he will suffer the same kind of death and die in his bed.

Twelfth

Alzarah, this is the end of Leo and the head of Virgo, and there is one solitary star, which appears like this: {figure with 1 dot}. Whoever in this star proceeds out into the fullness of the world, such is believed to be the arrangement of his body. His body is fair, he has a sweet face, and his hair is red, eyebrows distinct, and his acquiring will be with very great effort and he will fall into ruin according to the three signs which are on his breast and the two on his stomach. His face is marked or will be noted by a wound. A sign is imprinted on his groin, and a wife is married to him from his relatives, and he will be joined to two [wives]. His life will last 12 years. If he is rescued from these things he will come to 67. If he can look back at these, he will arrive at 84, and he will die of a fever.

Thirteenth

Albnai, this is the rest of Virgo, and there are stars, five in number, which look like this: {figure with 5 dots}. Whoever in these takes up the beginning of sparse faith, such will be his bodily disposition. He will have a pale body, reddish in color, straight hair, and he will admire himself. Scorn is directed at his brothers, and they are not his full brothers. His father has one eye colored differently from the other, and he is proud and full of contempt. But he can be turned by gentleness to a good will. He will be filled with possessions, more than any of his relatives, he devalues the ideas of others and holds his own in high regard, he has a mind susceptible to women, he can turn his glance away from few whom he does not envy; he will commit adultery many times and give false testimony; he has a mind varying in thought and can be exposed to many evil people. He is marked on his head in various ways; he will travel through distant lands; he is marked with signs on his eye, chin, mouth, right hip, knee, hand, stomach, legs, neck, and genitals. He is ignorant of the boundaries of his possessions, and it is hard to provide for himself against pain because many lawsuits will be brought against him. And when there are two lawsuits in two cases he will suffer wounds. And three times he will be robbed on a journey, and he will have the kind of death as described in Alnatal.

Fourteenth

Alcebak, this is the end of Virgo, and there are five stars, which appear like this: {figure with 5 dots}. Whoever in these is led out into our air, such will be his body in disposition. A pale body, beautiful face, tall of stature, narrow eyes, and a ready gossiper, he has a

medium amount of wrong-doing [*?infares*]. And he will abound in *emorbide*[?] according to the sign on his shoulder, and he is marked with signs on his face, forehead, breast, and genitals, and the mark of a dog bite is on his body. His stomach and groin are marked. He will be married to two wives. This will occur through the greater star with which he is blessed. He will be humble in all ways and distinguished in wisdom, and afflicted with serious suffering. His first suffering will be at the end of 25 years, which if he can avoid it, he will come to 60. If he is rescued from these he will arrive at 85. He will die very feeble and bent with pain, which a sword will bring; he will finish his days in a place of quiet.

Fifteenth

Algafol, this is the head of Libra, and there are three stars, which look like this: {figure with 3 dots}. Whoever in these is first surrounded by air, such will be his bodily substance. They have good form and coloring, straight hair, a sharp tongue. He will be eloquent and will be successful with women. He is marked with various signs on his face and body. His arms are burned and the bite of a dog has injured his legs and left a mark. To those who urge him laboring, as if in servitude, he will not apply his lance. His head is afflicted with pain, his heart weighed down with sorrow; he will become the acquirer of great honor, which will flow out by his own hands. He tries to do good for many people and for the good of many he brings forward an accusation. And homicides will put a heavy burden on him. And he will oppose an attack with an abundance of subtle heart for them and show them right judgment. He will have two children in adultery and he will be connected to two wives. According to the mark on his right hand there is weeping, and he is marked three times on his right hip, forehead, and genitals. His life is 38 years and afterwards he will come to 40, and if he can avoid these he will come to 44 years, and his life will end by the cut of a sword.

Sixteenth

Alzebem, this is the stomach of Libra, and there are two stars, which look like this: {figure with 2 dots}. Whoever in these is involved with the muddy deeds of the world, in this way will he be disposed in bodily disposition. He has a face tinged with red and hair straightened. He will be an adulterer, plagued by fire, but mostly I discern that in his face. Dissipation will come to his substance and he will be weakened, and a bone in his body will become separated. And when he is subjected to many evils, he will turn to better, more profitable conduct. Many riches will come to him. According to the mark which is imprinted on his knee, two sons will be born to him in adultery. He is marked on his head, face, shoulders, breast, hand, hip, and male member. The extent of his life is 48 years. If he escapes these, he will come to 60, and if he can avoid these he will live to 75, and he will die because of pain in his stomach.

Seventeenth

Alacrin, this is the end of Librae and the head of Capricorn, and there are stars seven in number, which look like this: {figure with 7 dots}. Whoever in these is absorbed into sticky earthly deeds, such is his bodily disposition. He has a crystalline face and a good body. The honor of the people will be shown to him, he is eaten away by strong bile. His

brothers and parents will bid him a last farewell, and he will come into their inheritances by the law of inheritance. There is a mark near his nose and also signs occupying many other places on his body. His mind will be overcome by his eye upon seeing a woman. Nor is there any woman for whom he would wish to be bound by love except the one who is not bound by him. His life is 12 years. If he is rescued from these things he will come to 40, and if he can avoid those he will live to 88, and he will yield his soul with a pain in his side.

Eighteenth

Alcabuo, this is the stomach of Scorpio, and there are three stars, which are manifested here: {figure with 3 dots}. Whoever in these is first moved by the movements of this sliding age, such will disposition form his body. He will be of a milky color close to red. When sickness occurs his heart will be burdened with sorrow, and he will have reflux[?]... as far as his shin. He is moved by strong anger for a light cause. He tries to be suitable for love. One day he will be filled with great joy and the next day, with sorrow. He has a mark on his body which a sword made. He is marked on his head, right side, right [fa_], chin, breast, genitals, and right hand. And he will lament whenever a bone is broken. His life is 18 years. If he is rescued from these he will live to 34. If he can avoid those he will come to 90, and he will die on a journey.

[Section 25]

Nonum Decimum

Al ____ hoc est finis Scorpionis et caput Sagittari, et sunt stellae sex sicut hic notantur: {figure with 6 dots}. Qui in istis a carcere elapsus in alium ingreditur, talem dispositionem sui corporis nasciscitur. Corpus lineis rectis lineatum habet et vultum decentem, staturam inter utrimque procedentem, capillos planos. In uno tempore sociali federe iungetur viro in alio sequestrabitur. Tempore quodam vitam attenuati noscet. In alio efluet divitiis, dictis palliatis est elusor. Corpus habet formosum, decenter se vult indui. Propter signum quo signatur genu et tribus uxoribus lege maritali fungetur. Unam illarum in viduitate sibi assumet. Inibit multa falsa sacramenta et longinquas regiones deambulabit et manibus eius occurrent multa brachia. Et primam uxorem suam repudiabit et inter eos celebrabitur divortium propter signum quo signatur Et in brachio infigitur canis morsura, vel bestiae, animos obtinet varios et signa varia et mala varia perpetrabit: nec alicui fidem adhibet. Vita sua 19 annis. De his ereptus perveniet ad 42. Quos si possit evadere, vivet nonaginta tribus et pauper terminabit et multum habebit mortem variam.

Vigesimum

Alnanug, hoc est venter Sagittarii, et sunt stellae octo, sicut hic apparent: {figure with 8 dots}. Qui in istis ad vitam popularem populariter vocatur, talis disponitur ex assumpta sibi corporea dispositone. Omnes suas compositiones habet decentes, quamvis velit furto faedari. In cursu pedes habet expeditos et adquirit sibi parentum haereditates et vult viris honestis associari et in hominibus scientia praeditis delectabitur. Et patrem habuit sapientissimum, quamvis multis adversitatibus inde subiiceretur et multis angustis aqueis detineretur. Vulnerabitur enim in mari et si aliquis esset qui compateretur filio, servitia bona multa impenderet, quia magnis horis submittit eum humilitas. In latere sinistro capitis vulnerabitur et in digitis manus sinistrae et in spatula sinistra, et tibiae dextrae adhaerebit canina morsura et in digito medio manus dextrae morsura bestialis infigitur. In verendis signatur; animos obtinet generos. Et nisi scripto munus daretur, sicut in capitulo Albatam dicitur, eidem generi mortis subcumbet. Si non hanc mortem habet, tunc vita sua protendetur 40 annis. De his ereptus perveniet ad 60. Quos si possit evadere, vivet [97r] octoginta et iter arripit et cibariis infundetur et dissipabitur eius possessio in manibus alienis et ut pauper humi tradetur nec mundabitur confessione.

Vigesimum Secundum

Albedar, hoc est finis Sagittarii, et sunt stellae septem, sicut hic formantur: {figure with 7 dots}. Qui in istis fortunatus infortunatis rebus adicitur, ita disponitur corpus eiusdem. Vultum habet candidum, corpus decens et ab hominibus ei impenditur honor et vicissim facies eius rubescit. Capillos habet rubeos. In multis possessionibus labor ei imponetur et omnes alienabuntur; propter signum quod infigitur costae et lateri sinistro et tempora sua

dolori assuescunt. In capite, in tibia, in verendis signabitur, et calvitis indumentum sincipitis tollet et erit in cursu expeditus, ad iram de levi declinat. Vita sua 25 annis. De his ereptus perveniet ad 46, quos si possit evadere, vivet nonaginta et in expeditione diem claudet paena armorum ei concludente.

Vigesimum Tertium

Alsadas, hoc est caput Capricorni, et sunt stellae tres, sicut hic apparent: {figure with 3 dots}. Qui in istis ab aere liberiore recipitur, taliter erit subiectum eius dispositum. Non erit candidus nec niger, sed inter utrumque colorem et rubori vicinatur, planos refert capillos, robustam habet iram et est curiosus et faciet se potentem. Infirmetas erit causa doloris capitis et gemina ... in adulterio contaminabitur et novem perpetrabit, haereditate suorum parentum ditabitur. Multis signis signatur eius corpus. In palma et cervice iuxta colum, in capite, in spatulis signetur et in itinere ... dolorem tibiaram conqueretur. Vita sua 13 annis. De his ereptus perveniet ad 31. Quos si possit eludere perveniet ad septuaginta et ab al. tua erit percipiet.

Vigesimum Quartum

Alsadat, hoc est uterus Capricorni, et sunt stellae duae, sicut hic apparent: {figure with 2 dots}. Qui fortunatum casum huius mundi fortunate subicietur, talis ei eminebit in substantia corporea. Colore decente colorabitur nec multum procerus erit nec nimis pusillus. Ira minus intensa exaestuabit et ira vires eius multiplicat et intendit et in se miro modo [97v] delectatur. Collum habet distortum, operi Veneris deditus erit et in itinere depraedabitur. Levi de causa in iram declinabit et affectuose diligit amicum, ex quo amoris suo concatenatur. Omnia pro posse suo ei impendit et tanta libertate eius cor fulcitur, quod non potest velle inimicis in eum promerentibus malum refundere. Et propter signum quod infigitur pectori et propter eiusdem malitiam adulteria perpetrabit. In capite, in cervice, in palma, in coxa, in tibia percutietur. In tibia vulnerabitur. Vita sua 24 annis, quos si possit declinare, 46 vivet, usquequo pervenit ad 90, et ditatus possessionibus dies terminabit.

Vigesimum Quintum

Alacsau, hoc est finis Capricorni et caput Aquarii, et sunt stellae geminae distinctae, sicut hic apparent: {figure with 2 dots}. Qui in istis fluctuosis tempestatibus et de extremitatibus egreditur, compositio eius corporea taliter formata est. Color eius albus et negredini vicinatur vicissim ad colorem crocem declinat. Faedus magnae societatis uno tempore inibit. Adversa in suis possessionibus concurrent et vice epulonis fruatur. Et decursus eius per terras longinquum et in tempore quodam deus eum protegit et postea in quodam criminali labetur. Qua de causa deus eum contempuit et illius actus et postea versus eum revertitur et per longinquas deambulabit regiones, et ei contingent adversa. Sed ab omnibus istis liberabit eum deus et honorem cum ei impenditur bene dinoscit. Corpus et caput dolore affliguntur et in adulterium incidet et postea omnibus hominibus taedium inferet et omnium erit accusator. In capite, in pectore, vulnus habebit. Et in tibia imprimetur canina morsura. Vita sua 26 annis. De his ereptus, perveniet ad 44. Quos si

posset declinare, spirabit 60. Et si scripto Leuname ditaretur, in terra aliena vis Neptuni eum non obrueret.

Vigesimum Sextum

Alsarex, hoc est alvus Aquarii. Hic sunt stellae xii, sicut hic apparent: {figure with 12 dots}. Qui in istis populum augmentat ad viam vitae procedens, talis eius corpori attribuitur dispositio. In medio statura infinitus[?] procedit, nec nimis impinguatus, nec minus attenuatus. Superficiem habet albam, bonitate, humilitate ditatur. Verecundia [98r] quae est optimum signum muniens refulget sa ... et dei timori submittitur et bonitas, quae ei inhaeret, principalis est caussa{causa} credulitatis et ipse vitio exhibit. Omni vanitati abbreviuntians. In renibus eum dolor opprimit et in dentibus et ad eum devolvitur omnem parentum suorum haereditas. Et si lux diurna eum nascentem suscipiat in die stella sibi appropriata, quae dicitur Via et signi bonitate fecundabitur. Divitiis amplioribus suis parentibus et ut ampliori fiat eius noticia in quorumque loco sui corporis duplici signo signatur, et si esset clericali officio addictus ad eminentem dignitatem conflueret. Et ille qui oritur in diei ingressu est sub illa stella quae populus nuncupatur Asuperis[?] dabitur ei thesauri inventio et de forte dei debet fieri et homo sapientia praeditus usque ad 54 annos circa doctrinam desudabit. Et nullum genus doctrinae vilipendit et in omni doctrina sapientia fulgebit et maxima parentum suorum occurret fractura. Et ille omnes ab invidia tollet et calamitate. E multis mulieribus et viris eorundem subarationem communicabit. Et habet collum sinistratum et constituet quamplures domos orationis et communicatus alius eum recipiet et ibi honor ei impendetur. In tibia et in brachio canina morsura imprimetur. In capite, in supercilio, in collo signatur. In ambabus manibus, in verendis, in cruribus, in lateribus signatur. Vita sua 34 annis. De his ereptus perveniet ad 33. Quos si possit declinare, vivet 95, et sepeliatur in terra aliena, cum honore et divitias ... largietur pro dei amore et alieni possidebunt eas.

Vigesimum Septimum

Algaray, hoc est finis Aquarii et caput Picis, et sunt stellae binaris numero distinctae, sicut hic visu manifestantur: {figure with 2 dots}. Qui in istis ortus nativitati debitus ad lucem vocabit hoc modo substantiam corpoream in humanis rebus communicabit. Corpus habet electum, formam pulcram, in corporea refectione delectatur. Omnia quae visu discerint concupiscit et amore multum inardescit et tempore diuturus uni illarum concatenabitur. A fratribus suis discordia dissociabitur. Et nullus eorum penes eum residebit et signo Assadas signatur. Protensio sui spiraminis fiet usque 36 annos. Quos si possit evadere, perveniet ad 55. Et magna (maxima) infirmitas suae necis erit causa. De his ereptus [98v] vivet ad 64.

Vigesimum Octavum

Algaz, hoc est venter Picis, et sunt stellae binaris distinctae, sicut hic apparent: {figure with 2 dots}. Quem in his ad res naturales matura evocaverit talis eius erit subiecta dispositio. Capillos habet planos et cum in ...is choabitare affectat amat claritatem et coniungetur mulieribus __ no cadentibus et possessionibus infinitis defluet. In substantia sua accidet dissipatio. Caput illius dolore afficietur et corpus suum variis modis signatur.

In capite, in ventro, in tibiis, in verendis, in manibus, in pedibus signatur. In verendis unum rubem. Vita sua elongatur annus 50. De his expeditus veniet ad 60. Quos si possit declinare, ad 70.

Vigesimum Nonum

Alnatha, hoc est finis Picis, et sunt stellae xxiiii, sicut hic apparent: {figure with 24 dots}. Qui in istis ortum habet, talis est eius corporea dispositio. Forma bona eum explanat et capillos planificat, humilitate erit submissus, verecundia cornua sua reprimet sapientia ditabitur et timori dei submittetur. In uno die abstinet, altero reficitur; vanitati contradicit in animo. Egritudine incidet in dolore omnium membrorum. Vita sua x et vii annis. De his ereptus, veniet ad xxxviii. Quos si possit evadere perveniet ad xlix. Et superius Assarex signatur. Et eodem vitam terminabit mortis genere. [99v]¹⁰⁹

Numerus correspondens omnibus literis dxxiiii per unus[?] Sed Z nihil habet.

A	3	L	30
B	18	M	38
C	42	N	30
D	44	O	9
E	15	P	29
F	18	Q	53
G	22	R	26
H	6	S	24
I	15	T	24
K	19	V	16
		X	31

Y 6 secundum numerum literarum feus ut fis ut vi ut fui

Z __ secundum numerum literarum zeda ut zeta

{box with 50 in it}

{The following is in the Bodley MS, not in the Sloane.}

Ex alio exemplari

Here followe the mansions of ye {moon} with their sterres.

Almath is the first mansion of ye {moon} and is the hed of {Aries} and hath 3 sterres thus standinge: {3 stars}.

Albothayn is the wombe of {Aries} and hath but 2 sterres {2 stars}.

¹⁰⁹The following number chart is in the Sloane MS, but not in the Bodley MS.

Aldoran is the end of {Aries} and the hed of {Taurus} in 7 sterres {7 stars}.
 Albothan is the harte of {Taurus} in 18 sterres {18 stars}.
 Almisten is the end of {Taurus} and the hed of {Gemini} in 2 sterres {2 stars}.
 Althaya is the wombe of {Taurus} in 5 sterres {5 stars}.
 Alderam is the end of {Taurus} and hathe 2 sterres {2 stars}.
 Alnetra is the hed of {Cancer} and hathe 10 sterres {10 stars}.
 Altrap is the wombe of {Cancer} in 2 sterres {2 stars}.
 Algebatha is the end of {Cancer} and the hed of {Leo} and hath 4 sterres {4 stars}.
 Alcorathen is the herte of {Leo} and hathe 4 sterres {4 stars}.
 Alscarpha is the end of {Leo} and the hed of {Virgo} and hath one sterre {1 star}.
 Alana is the wombe of {Virgo} and hathe 5 sterres {5 stars}.
 Alsameth is the end of {Virgo} and hathe 5 sterres {5 stars}.
 Algophara is the hed of {Libra} and hathe 3 sterres {3 stars}.
 Alrauenen is the wombe of {Libra} and hathe but 2 sterres {2 stars}.
 Alchild is the end of {Libra} and the hed of {Scorpio} and hath 7 sterres {7 stars}.
 Alcalu is the wombe of {Scorpio} and hath 3 sterres {3 stars}.
 Allebra is the end of {Scorpio} and hed of {Sagittarius} and hath 6 sterres {6 stars}.
 Alnathan is the wombe of {Sagittarius} and hath to hym 8 sterres {8 stars}.
 Albelda is the end of {Sagittarius} and hathe 4 sterres {4 stars}.
 Alsaldabe is the hed of {Capricorn} and hathe 3 sterres {3 stars}.
 Ascaldolola is the wombe of {Capricorn} and hathe 2 sterres {2 stards}.
 Ascaldacoth is the end of {Capricorn} and the hed of {Aquarius} and hath 2 sterres {2 stars}.
 Ascaldacand is the wombe of {Aquarius} and hath 14[?] sterres and thus[?] they stande {12 stars}
 Algafal is the end of {Aquarius} and the hed of {Pisces} and hath 2 sterres {2 stars}.
 Algarfalango is the wombe of {Pisces} and hathe 2 sterres {2 stars}.
 Alnathen is the end of {Pisces} and hath 20 sterres {20 stars}.¹¹⁰

1. Sole exunte 15 die kalendis Martii. Almath est vixdum caput Arietis et sunt stellae tres sic stantes ut hic apparet {figure with 3 stars}. Qui natus fuerit in Almath habebit faciem mellinam et fortem et vult multum capere, et non obtinet ei usque sit senex. Vadit cor eius sicut aqua in omni rei quam voluptat. Est mansiosus et peritissimus fabulator, et habet voluntatem dare semper. Si

¹¹⁰Also in the Bodley manuscript but not in the Sloane manuscript is the following.

volueris eum cognoscere habet corpus siccum cum capillis, coloratos et reconsiliatos. Omnia eius facta et dicta sunt dulcia, sive comedendo sive bibendo, dando et recipiendo, emendo et vendando. Nasum habet acutum. Et in dextra facie signa, et in superciliis signa. Semper vult se tondere et vadere lene ridet. Venire non percet. Honor suus est cum principibus et potentatibus. Amat dulcia, odorifera et fructus sua possessio de omni fructu et pecore erit. Et erit maior de omnibus fratribus suis in cunctis locis ubi ambulaverit. De principibus potentatem habebit. Quicquid potierit prestabit ei deus et quasi niger erit priusquam moriatur. Habebit magnam angustiam; malificus erit et malignus spiritus pertractabit eum. Princeps populi erit et amatus multum in suam naturam. Amplo corpore dilatabitur, et inimicorum vicinorum erit multum longus et delicatus dentibus et pedibus pilosus erit de potentate in potentatem transiet. In omnem terram ubi intraverit honorem habebit. Nascentur de illo duo vel duae, et habebit dolorem cordis. Et vivet annos 14 aut 80. Si in capite 14 annorum non moritur aut secus erit aut gladio morietur. Quod autem supradiximus inveniet. Et si de nocte natus fuerit quam[?quamvis] Aries iacet satus ad bonam creaturam dabitur. Si vero in die natus fuerit, medicus erit. Si vero natus fuerit in die vel in nocte, et steterint stellae eiusdem Arietis bono. In omnibus bonis elevabitur honor suus. Et si reverterint stellae, in omnibus malis facta sua, et opera retrogredient. Prima uxor eius quam habebit de nobili genere erit. Et ipsa de alio viro potens erit. Et per ipsam elevabitur honor eius, et erit benevolus et mansuetus. Dator peritissimus et in omni actus jocundus. Habebit autem dolorem in fronte et in temporibus, et idem dolor eveniet ei in dentibus suis, et in sinistro latere, et in pectore. Et habebit os fractum aut membrum aut minimum digitum curvum. In corpore suo plagabitur ense, et iuxta nasum signum habebit in capite vero plagam. Et in tibiis morsurum patietur. In verendis signum habebit, et anxietatem de vicinis patietur, et de inimicis. Et homo potentissimus depredabit eum. Finis vitae eius melior erit initio. Si stellae retrogradae fuerint suae facta male[?] nocebunt. Et vivet annis 44. Sed si inde ereptus fuerit, annis 40 vivet. Et morietur in loco suo aut de persequicune ferri.

2. Secunda facies Arietis et habebit stellas ut hic {figure with 2 stars}. Albothayn est venter Arietis et sunt stellae duae sic stantes. Qui natus fuerit in Albothayn, ab omni creatura amabiliter bonis habundabitur. Et mediocrit erit staturae, faciem rotundam habebit, neque albus necque niger, sed splendidum corpus habebit, et corpus et formam competentem. Veneri non percet, propter labia signum aut plagam habebit. Et in pectore 4 signa. Et in tibiis signa. In 10 annis vel in 18 habebit passionem, et si hanc evaserit, perveniet ad 80. Et in lecto suo morietur. Artifex erit, libenter vadit; machinationibus magis laborabit. Signum habebit in facie, ferro aut morsu canis languebit. Spinarum dolore vexabitur. Iracundus erit et invidus erit. Felix erit arando et seminando; in gutture signabitur. Audax erit. Res aliena dabuntur de hiis quae facere voluerit ad multum proficuum per coniungem suam dives fiet. In prima iuventute sua contentiosus erit. Pecuniam habebit. Multum peregrinabit effcum[?officium]

suum. Erit in terra verecundus erit. Imperabit emere et vendere annis 13 in meliores partes veniet. De inimicis suis vindictam videbit. Stomachi dolorem patietur, sed sermones blandos volubilis propter mulieres et penes experietur. Post annos 40 dives fiet. Et ad magnam dignitatem eveniet. Puella si fuerit ingeniosa bona parentum habebit. Et erit officiosus, semper letificabitur. Quicquid consilio suo factum fuerit ad opus perfectum dicetur post annos 13 meliores partes eveniet. Filios ex marito suo plures pariet et aliorum filiorum appellabitur. De quadripedibus iniuriam patietur. Caveat ne nubat inter annum 4 et 14.

3. Sole exunte in Tauro 15 kalendis Aprilis. Aldoran est finis Arietis et caput Tauri, habens stellas 7 sic stantes ut hic apparet {figure with 7 stars}. Qui natus fuerit in Alderan, 3a mundum corpus habebit, et colorem nitidum. Et faciem habebit formosam, prolixos capillos et splendidos et[?] anxietates habebit, et non facient ei malum postquam ereptus fuerit de istis. Supervenirit ei alia mala sed non ei nocebunt. Quare pro signis multis quae habet in facie et in corpore suo et in dextro latere signa et in dextra manu. Et in pectore signa et in corpore suo morsuram canis aut plagam de petra aut ferro. Animosus erit. Cordis dolorem laborabit, instantibus habundabit. Societas eius bona. Primus terminus vitae suae 14 anni. Si evaserit 70 vivet. Mores suas seculares.
4. Albothan est cor Tauri et sunt 18 stellae in isto signo sic stantes {figure with 18 stars} ut hic apparet. Qui natus fuerit in Albathan habebit faciem albam et trahit ad nigredinem. Capillos habebit planas et strictos humores. Ridens et artifex erit. Irascetur cum parentibus parvum cogitat, et feminas amat. Veneri non precit. Habet in corpore signa et unum brachium lesum. Habet in capite plagam et signum in gula, inter spatula signa et in verendis. Primus terminus vitae suae 4 annos. Si evaserit 40. Si inde ereptus fuerit, vivet usque 60 annos. In terra aliena morietur. Non erit palleo coopertus ut cum havem[?] sepultus nec lamentatus nec surget aliquis qui dicat propinquens est.
5. Sole exunte in Geminis 15 die kalendis Maii et tertia facies. Almisten est finis Tauri et caput Geminorum et sunt stellae duae sic {figure with 2 stars} stantes. Qui natus fuerit in Almisten non erit albus neque niger sed formam equalem habebit. Color faciei suae meline vel bage[?] coloris. Omnia opera manus suae facient et non documento neque potentate aliorum. Capillos erit formosus et mundus corpore. Quotidie cogitat de possessionibus divitiarum, fortiter irascitur, et gravem animum habebit. Sed cito revertitur prope signa quae habebit in facie sua, et in pectore et in femore dextra signum et in verendis signa. In uno latere plagam ferri aut morsuram canis. Primus terminus vitae suae 7 annis et si evaserit ad 95 annos, bona via gradiens petra patietur. A mulieribus amabitur et nomine femininae; felix erit cito gradietur. Invidia et multa crimina patietur. Frontem amplam habebit. Capillos crispas et asperos nigrosos obtinebit. Respicit terram et veruntum vagus est. Signum in testiculis vel in priapo habebit. Vires bonas tractabit. Erit omnibus faustus. Pecunias

multas sua cura habebit. Per loca non nota ambulabit. Confidens in sua sapientia aut virtute erit peregrinus, quodcumque voluerit faciet. Propinorum non audiet. Consilio suo vivet. Ubi natus fuerit non permanebit; post annos 14 fortunam suam crescere videbit. Virginem si coniungerit, morietur, et aliam ducet uxorem, de cuius beneficio amplior erit. Anno 21 vulnus habebit in capite vel in brachio, et in aqua turbatur. Femina si fuerit, in actibus suis erit animosa et artificiosa et murmuriosa et dubiosa erit. Ab hostibus lucrabit. De alieno faciet suum opus, boni intellectus erit et larga mutatione loci experietur. Oculorum dolorem patietur. Signatus erit in cervice vel in facie.

6. Althaya est venter Geminorum, et sunt stellae 5 sic stantes {figure with 5 stars} ut hic apparet. Qui natus fuerit in Althaya, faciem formosam habebit et staturam pulcherimam, et supercilia pulchra. Capillos nigros habebit, et vocem optimam, et uxores habebit. Signum in manu sua et in facie habebit, piger est et bonum est ei quam[quum] homines eum collaudant. Honor suus melior est in senectute quam in iuventute. Multa bona habebit, et feliciter orat. Timidus est et vexabitur spinarum dolore; in lecto morietur. Primus terminus vitae suae 6 annum. Si huic ereptus, vivet usque 12 annos. Item si evaderit vivet et perveniet ad 40, et si convaluerit veniet ad 48 annos.
7. Alderan est finis Geminorum et sunt stellae 2 sic stantes {figure with 2 stars} ut apparet. Qui natus fuerit in Alderan albus erit, sed saepe revertetur ad colorem mellinum; colericus erit, et iracundus et letus corpus habebit pulchrum et siccum. Veneri non percet, nec faciet aliquid sine iniuria. Et est ausus in omni malo et audax ante faciem principis. Non amabit uxorem suam. Alta voce loquitur. Bonam voluntatem habebit, sed inviatur est feminarum. Omnia providet antequam sibi eveniant, et multum adiscet prima femina quam cogniscet nigra et turpissima erit. Uxor eius non per multum tempus vivet. In capite plagatus erit; in brachio et in verendo signa habebit. Irascitur cum parentibus aliquando et sepeliet eos sub terra inveniet pecuniam. In tibia habebit plagam et iuxta os signum. Primus terminus vitae suae 10 anni. Si evaserit, 96 vivet, et gladio morietur. Puella si fuerit, anima fervida erit, cito irastitur et cito revertitur. Erit officiosa fervens et iocosa, et multa patietur, sed tamen evadet, et ad honorem perveniet in senectute. De inimicis suis vindictam videbit; per virum suum gaudebit. In aqua fervida dedetur. Ac etiam de alto lapsa cadet.
8. Sol in Cancro 15 die ball. Iunii. Alnathra est caput Cancri et prima facies, et sunt stellae 10 sic stantes {figure with 10 stars}. Qui natus fuerit in Alnathra, niger erit, et trahit ad colorem mellinum. Et est fabulator, et multum iratus super illos quibus irascitur. Dolorem in renibus, in genibus, in tibiis patietur. Tres uxores habebit, et tertia eum sepeliet. Dolebit oculorum. Litigator erit; castigationum amicorum renuet, et erit eloquens. Finis vitae suae multum melior quam initium. Hic habebit signa in latere et cervice et in tibiis, et in

brachis signum quod ad ruborem trahit. Primus terminus vitae eius 8 annos, et si convalverit, 20 . Si evaderit, 8[?] annos vivet, et de ventris dolore morietur.

9. Altrap est venter Cancri et secunda facies, et sunt stellae 2. Qui natus fuerit in Altrap corpus candidum et faciem rubeam habebit. Capillos rubeos et gracile corpus habebit. Adulter et iracundus erit, bene ignoscit, et est velox. Fratres sui non venient quam irascitur. Non potest eum aducere quis nisi Deus. Dolorem habebit in capite, et est periurator. Bonam voluntatem habebit. Notis scritator erit ad ferendum; impius sapiens erit. A duabus virtutibus lactabitur. In spina dolorem patietur. A bestia mordetur. In capite plagabitur. Animosus erit. Agris et vineis laborabit, et habundabit finis eius bonus. In itinere non diu morabitur. Velox erit, et in oculo calumniam habebit. Audax erit, et in palam semper loquietur. Minator erit sed cito in gratiam revertitur. Post annos 30, aes et divitias suas crescere videbit. Res publica ei dabitur, et a maiori se honoratur. Derisor erit; per aliquam personam ad magnam dignitatem perveniet. Amabilis erit. De tribus divitiis fortunam accipiet. De alieno labore per suum coniunxem amplior erit. Multum peregrinabitur. Combustionem de igne sentiet. De alto lapsus cadet; in aqua perturbabitur, et tribulationes patietur. Pecuniam absconditam inveniet. Patietur in anno 33 et in dubio erit in anno 30. Et si eos evaserit, vivet 80 annis. In superiori maxilla signum aut plagam habebit, et in fronte, et in manu dextra, et in ventre, et in pectore, et in ilia signabitur. Et morietur in terra aliena. Femina si fuerit erit verecunda, servitiosa, ingeniosa, amiciosa suae familiae, et contumeliosa, sed cito in gratiam revertitur. In annis 33 inter vitam et mortem cadet, et insidiosas de proximis suis habebit. Per suos maritos semper augebitur, et vivet annis 67.
10. Sole exunte 15 die kalendis Iulii et 3a facies Cancri et caput Leonis. Algebatha est finis Cancri et caput Leonis, et sunt 4 stellae sic stantes. Qui natus fuerit in Algebatha, candidum corpus habebit, et faciem nec albam nec nigram, sed plenam. Visu est terribilis, et signum habebit in facie. Multum comedere et bibere et ludere. Talis humoris est per colera veniet ei in ossibus suis. Et avarus est, et ita corde superbius quam vellet esse salis regalibus, et est maximus machinator, et transibit de potestate in potestatem. Plura acquirat et multa perdet. Eloquens erit, sed vi manu potentis cadet. Dolorem habebit in capite propter crapulam vini. Habebit nasum parvum et latum, sed dentes formosi. In brachis habet signa icet antequam morietur. Habebit plagam et os lesum; circa collum habebit signa. Et similiter in pectore, in tibiis, et in verendis. Primus terminus vitae suae 10 anni; si evaderit, 20 annos vivet. Et si inde ereptus fuerit ad 40 annos perveniet, et morietur gravi passione.
11. Secunda facies Leonis. Alcorathen est cor Leonis et sunt 4 stellae sic stantes {figure with 4 stars}. Qui natus fuerit in Alcorathen, in prima hora noctis, fortis et potens erit, pavidus in itinere semper ingenio suo tum erit, et in pedibus habebit signum, in capite vero plagam aut costuram de igne. Duas uxores habebit, et multum eum diliget, sed ille semper eas odio habebit. Lingua

bigata erit in sacramentis et otiosis verbis. Os et nasum habebit rotundum. Primus eius genitus erit femina; secundus masculus. Patiens erit labore. Terminus vitae suae eius 12 anni. Si evaserit ad huic ereptus veniet ad 60 annos, et morietur in lecto suo.

12. Sole exunte in Virgine 15 die kalendis Augusti et tertia facies Leonis. Alscarpha est finis Leonis et caput Virginis, et est stella una {figure with 1 star}. Qui natus fuerit in Alscarpha albus erit, et color eius mellenus. Capilli sui rubri et supercilia pulchra. Multam pecuniam acquirat et magnum laborem patietur. Hic vero perdet pecuniam illam propter tria signa quae habebit in pectore et in ventre. In facie habebit signum vel plagam vel malum. Corpus suum erit candidum valde, et uxorem accipiet quae erit de parentela sua, et alba erit. Si voverit cum maioribus, multa acquirat. Felix erit in agris et in vineis laborandis, sed ire de loco ad locum non est utile ei. Diu vivet et bonis habundabit, et cum acceperit uxorem, dabit sibi deus omnia bona. Infirmitatem magnam tollerabit, et in sumiendo cibos valde modestus erit. Super patriam regnabit, et uno pede dolebit. Cognoscetur a multis magnae voluntatis irascit corde. Sed inter gravissima cum mulieribus malitiam tractabit. Ingeniosus et amansiosus erit. Quicquid viderit diligenter habere vel facere concupiscit, sed postea inde non curat. A propino suo dampnum patietur, sed inimicos suos superabit. Post annos 30 fortunam suam crescere videbit. A maiori persona lucrum consequietur. In domo suo honorifice manebit. In fulmine turbabitur et de alto lapsus cadet, et quod habuerit non celabit. Primus terminus vitae suae 12 anni. Si huic ereptus fuerit, 80 annos. Femina si fuerit verecunda, servisiosa, ingeniosa, officiosa, animosa erit, et familiae suae benevola erit et pudica cito irascitur, et cito revertitur. Quicquid viderit concupiscet. A propino suo dampnum patietur de pecunia sua. De inimicis suis vindictam videbit in annis 5. Dolorem patietur. Unum filium perdet a maleficiis. De alto lapsa cadet. Internodos pedum dolebit. Per eam tota domus pacifica erit et mensa plena. Quod habet non celabit, gemmas lucidas portare debet, et omnia mala bene vincet.
13. Alna est venter Virginis et sunt stellae 5 sic stantes {figure with 5 stars}. Qui natus fuerit in Alna, habebit corpus candidum et faciem rubeam, et capillos planos. Discordia semper erit inter ipsum et fratres eius. Uxorem accipiet in bono fato, et erit dives per eam. Mores eorum concordabunt, vel vita viri erit brevis. Post decessum mulieris multam substantiam habebit. Ita quam finem possessionis suae nosciet propter signa quae habetur[?] in mentone, in facie, in coxa et in tibia nihil mali sciet. In anno 14 adversa patietur. Congestor erit pecuniae et congestam perdet. Filiis habundabit sed pauci permanebunt. In 36 annis aliquis honor ei contigerit. Honestus, verecundus, cupidus arando et seminando erit. Si de mercimoniis uti voluerit, lucrabitur. In angustiis multis cadet. Primus terminus vitae suae 12 anni. Si evaserit 50 vivet, et in domo sua morietur.

14. Alcamen est finis Virginis et sunt stellae 5 sic stantes {figure with 5 stars}. Qui natus fuerit in Alcamen corpus habet candidum et faciem pulchram. Et statura erit alta, sed oculos habebit strictos et modicos infantes habebit non vitales propter signa quae habet in humero aut in spatula, in facie et in fronte; in corpore habebit morsuram canis. Et in ventro signa, et in illis duobus signis habebit duas uxores habebit. Et humilis et sapiens erit. Passiones graves sustinebit, et graciosus erit. In ventro signabitur et in manu potentis cadet. Ipse laborabit, et alii de laboribus suis gaudebunt. Primus terminus vitae suae 10 anni. Inde si evaserit, ad 60 annos eveniet. In senectute sua erit avarus et in domo sua morietur occasione ferri. Femina si fuerit, animo fervida, murmurosa et amica erit. Inimicorum mortem audiet, et propter virum suum gaudebit. Infirmitates patietur et capitis dolorem sustinebit. Signa habet in facie sua et in corpore multa signa de ferro et igne et de morsa canis. Vivet 41[?] annis.
15. Algaphore est caput Librae et sunt stellae tres sic stantes {figure with 3 stars}. Qui natus fuerit in Algaphore formosus erit et color pulcherimus capillis erit planus et lingua acuta et bonus erit facultate. Signa habebit in facie et in corpore multa de ferro facta. Morsura canis habebit. Amator erit mulierarum. Depredatus erit ab homine cuius servitium peregerit. Dolorem patietur in capite, nixorde[?] et in felle; possessionem magnam adquiret, et de ipsa vim sustinebet a potente; hic vult omnibus benefacere. Et ipsi de homicidio ipsum[?] accusabunt et criminabunt. Ipse habet cor potens et indicabit. Generabit geminos fratres una vice propter signa quae habet in manu dextra et in sinistro latere, in costis et in fronte et in tibia et in verendis. Et tria signa habebit. Terminus vitae suae 20 annos vel ad finem 4 morietur occasione ferri.
16. Alrabenen est venter Librae et sunt duae stellae sic stantes {figure with 2 stars}. Qui natus fuerit in Alrabenen[sic] faciem habebit rubentem, capillos planos et rubeos, et erit adulter. Ignis angustiam patietur in corpore suo vel in sua substantia, et remanebit pauper. Os habebit lesum post multa perpessa. Habebit substantiam bonam pro signo quod habet in capite. Generabit multos infantes et animosus erit. In multi necessitatus cordis dolorem laborabit, et hereditatem parentum possidebit. In flumen cadet sed resuget. Erit statura persona mediocris, et amator mulierum. Dolebit arteriis, et loco ubi natus fuerit non remanebit. Facultatem immensam post suam iuventutem habebit. Et de inimicis suis vindictam videbit. Ventris dolorem patietur, et sermones blandos quae extraneos loquatur. Vivet annis 4 aut 62. Femina si fuerit amabilis et formosa erit; familiam suam diligit et erit amatrix hominum. Per virum suum secundum multum gaudebit, et de inimicis suis vindictam videbit. Pecuniam multam tractabit. Stomachi dolorem patietur. Cicatricem de ictu habebit, et vivet annis 27 aut plus.
17. Alchild est finis Librae et sunt stellae 7 sic stantes {figure with 7 stars}. Qui natus fuerit in Alchild faciem habebit albam, et caput pulchrum, et honoratus ab hominibus. Ita habebit fortissimam et subitanam in artem et animabus[?]

bene super feminas, nec amabit malitiam, sed tamen vellet cognoscere carnaliter mulierem. Non erit qui eum ad huiusmodi debitum possit adducere. Fratres sui et parentes morientur et hereditatem eorum habebit. Multis bonis et honoribus ditabitur et de potestate in potestatem transiet, et erit in pluribus causis periculis. Vivet annos 8 vel 40 vel 90, et morietur in aliqua via pergens pro dolore quem habet in sinistro latere.

18. Alcasu est venter Scorpionis et sunt stellae tres sic stantes {figure with 3 stars}. Qui natus fuerit in Alchasu[sic] albus erit et trahit ad ruborem corpus et colorem habebit formosum. Et quum irascitur habebit colorem mellinum. In chinis dolorem patietur, sed iram habebit fortem de levi et tamen transiet malevolus. Fallax eti in visu decipiens, formosus et in feminas sexu felix erit, ad faciendum impius in tribulationes multas cadet, et in oculis maculam habebit. Libenter multis vestibus induitur. Una die cum letitia et altera die com tristitia procedat. Signum habebit de ferro in latere sinistro aut in corpore aut in capite. Signatur in facie, in mentone, in pectore, in verendis, et in manu dextra ferro signante. Habebit os fractum. Vivet annos 24 et si de his ereptus fuerit, vivet usque 36, et postea in itinere morietur.
19. Allebra est finis Scorpionis et caput Sagittarii, et sunt stellae 6 sic stantes {figure with 6 stars}. Qui natus fuerit in Allebra erit seminator discordiae, in risu decipiens, formosus, aequens, et honestus. Signabitur in spatula, pecuniosus, in femines sexu fortunatus erit. Ad feriendum impius; in tribulationes multas cadet. Fructum bonum habebit et faciem coloratam. Leviter irascitur, sed fortunatus probatur. Sapientiam a maioribus acquirat et quadrupedia agrestina ei dabitur. Loca tenebit aliena, et cum lucro revertetur in locum suum. In aqua timorem habebit, et quae habuerit non silebit. Pecuniam suam crescere videbit. Signabitur in manu vel in pede; insidias malignantium patietur. Machinationibus magnis laborabit et feminas dives fiet, et in servitiis aliorum illarum habebitur. Ab anno 23 meliores partes venient ei; in senectute bene sibi erit. Corpus et faciem habet formosam, et statura aequalis esse videtur. Habet capillos planos. Uno tempore habet in bonis sterilitatem, et alio tempore necessitatem; corpus suum bene vult vestiri pro signo quod habet in quilibet[?]. Habebit tres uxores, primam viduam, 2 relinquet et tertia sepeliet eam, pro signo quod habet in _____. Hic vero morsura bestiae patietur in uno membro. Primus terminus vitae suae 19 anni; huic ereptus, vivet 61, et inde si evaserit, vivet usque 93 annis et morietur de infirmitate ventris. Femina si fuerit, erit timida, verecunda, et qui eam molestaverit semper exorsum habebit. Inimicos suos superabit, et post annos 20 pecunia ei dabitur. Servitiosa erit, et in cunctis meliora consequatur mater filiorum appellabitur, et cum coniugio suo congaudebit. Adversa de fratribus aut parentibus sustinebit. Morsum vero canis patietur, et oculorum dolore cruciabitur.
20. Alnathan est venter Sagittarii, et sunt stellae 8 sic stantes {figure with 8 stars}. Qui natus fuerit in Alnathan corpus habebit pulchrum et manus et pedes

mundissimos, nec habet voluntatem furandi; in currendo habet pedes velocissimos. Hic acquirat hereditatem de parentibus suis et possessionem habebit cum sapientibus, et cum illis participabit sapientiam et memoriam. Angustias multas habebit in aqua, et abhorescent nauseam. Qui quiescerit eum per humilitatem, ab eo multum servitium obtinebit. In sinistra parte capitis habebit plagam, et sic in manu sinistra et digitis, et in spatula, et in tibia morsura canis; in medio vero digito dextrae manus bestiae morsuram patietur, et habet signum in ventre sui et cordis dolore laborabit. Hic litigator erit, sed cum mulieribus commiscere non bene poterit. Vivet 40 annos vel 80. Morietur in terra aliena diuturnus anxietate.

21. Albeda est finis Sagittarii, et sunt stellae 4 sic stantes {figure with 4 stars}. Qui natus fuerit in Albeda passiones multas habebit in costis, in temporibus capitis, et de levi irascitur sed cito revertitur, et factis suis bonis habetur equus et sagittans erit, et arma pulchra acquirat. Capitis dolore laborabit, et de una tamen infirmitate convalescet. Faciem longam habet, sed multo purior est retro quam ante. Sermones blandos loquitur et res aliena ei dabitur. Lites multas experietur et amicum bonum et nobilem habebit, sed tuum invidiae subditus alienabitur et lesiones ferri patietur. Sed inter annos 33 inter vitam et mortem cadet. Huic si evaderit, vivet annis 88. Femina si fuerit, erit iracunda in aliqua casu pro sua decrementa, conducetur maritum suum et meliorem accipiet. Voluntatem suam in negotiis ad perfectum producat, et secretum suum sibimet in mente loquatur, et vivet annis 88.
22. Alsaldabe est caput Capricornui, et sunt stellae tres sic stantes {figure with 3 stars}. Qui natus est in Alsaldabe nec niger nec albus erit, sed magis trahit ad ruborem. Semper pene de cunctis se limatur[?]. Caput et barbam et spatulas habet signatas; in facie et in pectore et in tibia habet signa, et est iuvenis pulcher et sapiens; in senectute est et utilis et vitalis et aliquum iracundus. Vivet annos 20, et si inde ereptus fuerit, vivet usque 33, et si evaserit, vivet ad 60, et precipitatus ex alto morietur sine dubio.
23. Alsaldobola est venter Capricornui, et sunt stellae 2 sic stantes {figure with 2 stars}. Qui natus fuerit in Alsaldobola albus erit et capillos planos habebit. Fortiter irascitur, et est nausiosus; angustias facies ei potentissimus. Dolorem in capite patietur, et 2 gemellos generabit. Adulterabit quia 8 mulieres et hereditatem habebit de parentibus suis. Multa signa habebit in corpore suo, in palma, in cervice, et penas oculo cum nerit[?]; patietur dolorem in tibia et immodestus habetur in cibis summendi. Iustus est parentibus, non saepe irascitur, et cadet in manu inimici. Finis eius melior initio. Amabit feminas, sed arte magica impediunt eum. Ventris dolor nocebit eum, et stricta facies erit ei. Corpus habebit siccum et crura subtilia. Amabilis, cupidus, et incredulus erit. Itaque iurantibus non credet, et dampnum inde patietur. Multam pecuniam tractabit. Infirmitas et ferri lesionem habebit. De 2a uxore gaudebit, et in alienum laborem introibit, ita quam discordias multas calcabit. In loco

mansionis sine multa adnisa[?] patietur. Vivet annis 34 aut 80. Morietur pro membro tormento, aliqua de causa. Femina si fuerit, voluntatem suam ad perfectum ducet, et consilio proprio gratulabitur, sed ipsa cum amabit, qui eam non amabit, una impedia cum iure vicinis debet habere. Animosa sed numquam timorem habebit. Per loca non nota ambulabit, et natus filiorum appellabitur. Annos 40 vivet et gaudebit.

24. Ascaldacoth est finis Capricornui et caput Aquarii, et sunt stellae 2 sic stantes {figure with 2 stars}. Qui natus fuerit in Ascaldacoth colorem habebit album se trahentem ad nigredinem. Coopervit eum mellimus color; hic habet uno tempore satietatem, alio tempore necessitatem. Advenient ei multa contraria in sua substantia. Libenter comedit, bibitque, et vadit. Deus liberabit eum de adversitatibus suis, et erit honoratus, et faciet multam iniquitatem, non tum erit accusator. Dolorem habebit in capite, in corde, et in tibia plagam. Vivet annos 27 vel 50 et necabitur in aqua in terra aliena.
25. Ascaldacand est venter Aquarii, et sunt stellae 12 sic stantes {figure with 12 stars}. Qui natus fuerit in Ascaldacand corpus habebit bonum et album, nec unquam vult facere malum. Erit sapiens et timens Deum, non amabit vantitatem. Dolorem patietur in renibus cum laboraverit et ambulaverit. Hereditatem de parentibus habebit. Infortunia de parentibus eius venient ei. Morietur unus post alterum. Habet in capite signa de ferro, et caput fenestratum. Morsuram canis in tibia habebit vel in brachis vel de fera bestia. Habet praeterrea aliud signum in facie. Si forte relinqueat terram nativitatis suae in terra aliena habebit honorem suum. In vita 54 anni vel 90, et in terra aliena morietur.
26. Algafal est finis Aquarii et caput Piscis, et sunt stellae 2 sic stantes {figure with 2 stars}. Qui natus fuerit in Algafal corpus et formam habebit pulchram, et multum vult comedere, et erit cupidus, et amabit feminas, sed vivet cum una illarum multis annis. Discordiam inter ipsum et fratres eius habebit. Tamen propter mortem non remanebit ei frater. Pecuniam acquirat, sed multa perdet in omnibus cum bonis abundabit. Vivet annos vel 52, et morietur de infirmitate cordis. Femina si fuerit, misericors erit et fortunata sustinebit. Oculorum dolorem patietur, et anno 40 morietur.
27. Algarfalango est venter Piscis, et sunt stellae 2 sic stantes {figure with 2 stars}. Qui natus fuerit in Algarfalango capillos planos habebit, et multum vult equitare, et amat hilaritatem. Possessiones multas habebit, sed ex eis multa contraria sustinebit. Dolorem patietur in capite, et in corpore et in ventre et in tibia habebit. Acquisitor est et sapiens et fidelis in suis factis erit. Multi valebunt ei nocere, sed nequivit. Habebit uxores tres, sed tertia subterrabit eum. Parentes suos sepeliet. In aqua cadet, sed resurget. In manu potentis cadet. Et vivet annis 70, et post haec infra brevi morietur.

28. Alnathen est finis Piscis, et sunt stellae 20 sic stantes ut hic apparet {figure with 20 stars}. Qui natus fuerit in Alnathan[sic] prudens amabilis erit, et dives, et ingeniosus. Alieni de bonis suis multi possidebunt. In terra aliena non tractabit. In capite dolorem habebit. Advenient ei bona suo labore. Si fuerit in paupertate, velociter restaurabitur. Erit cupidus et potens in terra et in mari. Filium habebit bonum qui videbit de generationibus feminarum curam habebit, et ad honorem perveniet. Cito irascitur et cito revertetur. Incredulus est, et de adversariis suis vindictam videbit. Pater filiorum appellabitur propter facultates suas et pecuniam acquisitam. Insidias, lites, discordias, duras patietur. Item ad melius reparabitur et crucem portare debet. Vivet annis 25 aut 63. Femina si fuerit, linguam acutam habebit. Bonum et honorem excellentissimum experietur. Signum in capite maximum patietur 8 mensibus. Vivet annis 5 aut 17 vel 50, et morietur.

[Section 25 Translation]

Nineteenth

Al __ , this is the end of Scorpio and the head of Sagittarius, and there are six stars, which are noted like this: {figure with 6 dots}. Whoever in these, slipping out of his prison, enters another, such will he find the disposition of his body. He has a body drawn [*?lineatum*] in correct lines and a good face, his stature somewhere between either extreme [neither very tall nor very short], and straight hair. At one time he will be joined in a social relationship [and] he will negotiate between one man and another. At a certain time he will know the life of the weakened. At another time he will be flooded with riches; he is a deceiver in fancy words. He has a well-formed body and a good face. According to the sign with which he is marked on the knee he will have three legally wed wives. He will take one of them in widowhood. He will enter many false oaths and he will wander through distant lands, and many arms will oppose his hands. He will cast off his first wife and there will be a divorce between them, according to the sign with which he is marked __ . And the bite of a dog or other animal will be imprinted on his arm, he will have various minds and signs, and he will commit various evil deeds; he will not show faith to anyone. His life is 19 years. If he is rescued from these he will come to 42. If he can avoid these he will live to 93 and he will end as a poor man and he will have a death of many various kinds.

Twentieth

Alnanug, this is the stomach of Sagittarius, and there are eight stars, which look like this: {figure with 8 dots}. Whoever in these is called to the common life like the common people, such will he be disposed from the beginning in bodily disposition. He has all good components, although he chooses to be involved in theft. In running he has swift feet and he will acquire the inheritances of his parents, and he wishes to be associated with honest men and enjoys the knowledge of such men. And he had a very wise father, although he was subjected to many adversities and held in many narrow, watery [*acquies*] places. For he will be wounded on the sea, and if there is anyone like a son to him [?], he will give [*?impenderet*] much good service, because humility will come upon him for many hours. He will be wounded on the left side of his head, on the fingers of his left hand, and on his left shoulder, and the mark of a dog bite will be on his right leg and a bite of an animal will be inflicted on the middle finger of his right hand. He will be marked on his genitals, he will have a generous spirit. And unless he is enriched by the writing Good [*munob*], such as in the chapter called Albatam, he will come to the same kind of death. If he does not have this death, then his life will be extended to 40 years. If he is rescued from these, he will arrive at 60. If he can avoid those, he will live to 80, and he will take a journey and be inundated with food and then he will be lose his possessions at the hands of another, and so he will be given over to the earth a poor man not made clean by confession.

Twenty-second

Albedar, this is the end of Sagittarius, and there are seven stars, which are formed like this: {figure with 7 dots}. Whoever in these, fortunate, is thrown into unfortunate circumstances, such is his body arranged. He has a fair face and a good body, and honor is given to him by men, and sometimes his face grows red. He has red hair. Toil will be imposed on him in his many possessions and all will be subject to another; according to the sign imprinted on his rib and his left side, and his temples will be accustomed to pain. He will be marked on his head, legs, and genitals. He will have a covering of fine hair on the bald spots on the top of his head, and he will be swift in traveling and gets angry from light [cause]. His life is 25 years. If he is rescued from these he will arrive at 46, and if he can avoid those he will live to 90, and on an expedition he will close his day with a concluding pain in his arms.

Twenty-third

Alsadas, this is the head of Capricorn, and there are three stars, which look like this: {figure with 3 dots}. Whoever in these is received by the freer air, such will be his natural disposition. He will be neither white nor black but some color in between, bordering on red, have straight hair and have strong anger, and he is curious and makes himself powerful. Weakness will be the cause of pain in his head and twice ... he will be made unclean in adultery, and he will commit it nine times, and he will be enriched by an inheritance from his parents. His body is marked with many signs. He is marked on his palm, his neck, next to his neck, his head, and shoulders, and on a journey ... He will complain of the pain in his legs. His life is 13 years. If he is rescued from these he will arrive at 31. If he can avoid those he will arrive at 70 and it will be from ... he will perceive.

Twenty-fourth

Alsadat, this is the stomach of Capricorn, and there are two stars, which look like this: {figure with 2 dots}. Whoever is prosperously subjected to the happy state of this world, such will it drive to him in bodily substance. He will be colored with a good coloring, and he will not be very tall nor too little. His anger will boil up less intensely, and anger will increase his powers, and he will aim and in an amazing way will be delighted in himself. He has a twisted neck, he will be dedicated to Venus, and he will be robbed on a journey. From a light cause he will descend into anger, and he will love his friend fondly and be linked with him out of love. He weighs everything for his own good[?], and his heart is supported in great liberty, because he cannot wish to return evil on his enemies, even though they deserve it. According to the sign that is imprinted on his breast, and on account of his ill-will, he will commit adulteries. He will be struck through on his head, neck, palm, side, and leg. He will be wounded in the leg. His life is 24 years, which if he can get through he will live to 46, he will continue even to 90, and he will end his days enriched with many possessions.

Twenty-fifth

Alacsau, this is the end of Capricorn and the head of Aquarius, and there are two distinct stars, which look like this: {figure with 2 dots}. Whoever in these exits from the boundaries of life into the wavy storms, such is his bodily composition formed. His color is between white and black, sometimes tending to saffron-color. At one time an alliance of great society will restrain [him]. Difficulties will arise in regard to his possessions and he will enjoy being a dinner guest. His journey will take him through distant lands and at a certain time God will protect him, and afterwards he will fall in with a certain criminal. For that reason God will hold him and his actions in contempt and afterwards will be turned against him, and he will wander through distant lands, and adversities will afflict him. But God will free him from all these, and they will pour out on him honor; he will discern well. His body and head will be afflicted with pain, and he will fall into adultery, and afterwards he will bear ill-will toward all people and be the accuser of all. He will have a wound on his head and breast. And a dog bite will be imprinted on his leg. His life is 26 years. If he is rescued from these, he will arrive at 44. If he can survive these he will breathe until 60. And if he is enriched by the writing Emanuel [reverse of *Leunamē*], the force of Neptune will not overpower him in a foreign land.

Twenty-sixth

Alsarex, this is the belly of Aquarius. There are twelve stars here, which look like this: {figure with 12 dots}. Whoever in these will augment the population by preceding to the way of life, such is the disposition attributed to his body. He will stand somewhere in middle height, not too fat [*?impinguatus*], not thin. He has a white surface enriched by goodness and humility. His modesty shines and it is the greatest protective sign. ... and he is submissive to the fear of God and the goodness that is in him is the primary reason for his credulity, and this is to a fault. He is lacking in all vanity. He is oppressed by pain in the kidneys and in the teeth, and the entire inheritance of his parents will come to him. And if the light of day undertakes his birth on the day of his own star, which is called Via, he will be made fertile by a good sign. With riches greater than that of his parents, and so that his fame may be made greater, every[?] part of his body is marked with a double sign, and if he is devoted to clerical office, he will come to high dignity. And he who is born on this day under the star that the people call Asuperis, he will be given a great treasure and it will happen by the strength of God, and he is a person gifted with wisdom; he will study hard about doctrine up to 54 years. And he will look down on no kind of learning and will shine in all learning, and there will be a great breaking down of his parents. And he will raise everyone up from envy and calamity. He will share in the arable land of many men and women. And he has his neck on the left side[?] and he will establish many houses of prayer and another community will receive him, and there honor will be given to him. On his leg and arm a dog bite is imprinted. He is marked on his head, eyebrow, and neck. He is also marked on both hands, genitals, legs, and sides. His life is 34[?24] years. If he is rescued from these he will come to 33. If he can get through these he will live to 95, and he will be buried in a foreign land with honor and will be generous with his riches for the love of God, and others will possess them.

Twenty-seventh

Algaray, this is the end of Aquarius and the head of Pisces, and there are two distinct stars, which are revealed to sight like this: {figure with 2 dots}. Whoever in these is called to the beginning of birth to light, in this way will he share his bodily substance in human matters. He has a fine body, beautiful appearance, and he is delighted in bodily eating. Everything he sees with his eyes he desires and he becomes very much enflamed by love, and for a long time he will be entangled with one of them[feminine]. He will be estranged from his brothers because of strife. And none of them will settle food supplies on him, and he is marked with the sign Assadas. The extent of his breathing is to 36 years. If he can avoid these, he will come to 55. And serious illness will be the cause of his death. If he is rescued from that he will live to 64.

Twenty-eighth

Algafaz, this is the stomach of Pisces, and there are two distinct stars, which look like this: {figure with 2 dots}. In these, whomever maturity calls forth to natural things, such will be his given disposition. He has straight hair and is inclined to *choabitare*[], loves clarity and is joined with women. ___ and he is not flooded with fallings and possessions. He will undergo loss to his substance. His head is afflicted with pain and his body is marked in various ways. He is marked on his head, stomach, legs, genitals, hands, and feet. On his genitals one mark is red. His life lasts for 50 years. If he is freed from these, he will come to 60. If he can survive these, to 70.

Twenty-ninth

Alnatha, this is the end of Pisces, and there are twenty-four stars, which look like this: {figure with 24 dots}. Who in these has his beginning, such is his bodily disposition. He is distinguished by a good appearance and his hair has been made straight, he will be submissive to humility, and he restrains his horn by modesty; he is rich in wisdom and full of the fear of God. One day he abstains and the next he is refreshed; in his mind he speaks against vanity. Because of sickness he will experience pain in all his members. His life is 17 years. If he is rescued from these he will come to 38. If he can avoid these he will arrive at 49. And he is marked as the afore-mentioned Assarex. And he will end his life in the same kind of death.

Numbers corresponding to all 523[?] letters through one. But Z has nothing.

{table with number equivalences – see 25-9}

{Next to entry for Y}: according to the number of letters feus or fis or vi or fui

{Next to entry for Z}: according to the number of letters zeda or zeta.

{Below table}: box enclosing 50.

From another example [the section in English]

I typed “ye” for y with a raised e.

I spelled out the symbols for Moon, Aries, etc., based on the figures, as follows: Moon, a crescent-like D; Aries, a cusp; Taurus, circle with horns; Gemini, Roman numeral II; Cancer, tilted 69; Leo, circle with swoop to the right; Virgo, Script capital M with slant to the right; Libra, = with bump on top line; Scorpio, script capital M; Sagittarius, + with backwards ? on the right; Capricorn, circle with swoop on the left; Aquarius, wavy lines; Pisces, fancy capital H.

Using the following equivalences, no need to translate this part.

Sterre(s) = star(s)

Hed = head

Wombe = belly or womb

Herte = heart

Twenty-eight Numbered sections in Latin

1. The Sun going out on the 15th Kalends of March. Almath is just the head of Aries and there are three stars that look like this:{figure with 3 stars}. Whoever is born in Almath has a honey-colored and strong face, and he wants to receive but it will not come to him until he is old. His heart goes quickly like water in everything that he desires. He is an expansive[?mansiosus] and skilled story-teller, and he always has the will to give. If you wish to know him, his body is dry with hair that is colored and restored. All his deeds and words are sweet, whether in eating or drinking, giving and receiving, buying and selling. He has a sharp nose and signs on the right side of his face and in his eyebrows. He always wants to plunder; he laughs softly. He is not excited by venery[reading *veneri* instead of *venire*]. His honor is with princes and the powerful. He loves sweet things, aromatic and fruit, and his is the possession of all crops and cattle. And he will be greater than all his brothers in every place where he goes. He will have power from princes. Whatever he can do, God will grant to him, and he will be rather black before he dies, and a bad spirit will influence him. He will be a prince of his people and greatly loved in his nature. He will enjoy a strong body, and he will be very far from unfriendly neighbors, and he will be charming in his teeth and hairy in his feet; he will go from strength to strength. In every land where he goes he will have honor. Two male or female [children] will be born from him and he will have sorrow of heart. He will live 14 years or 80. If he does not die at the beginning of 14 years he will either be otherwise[?] or die by the sword. He will discover what we have said above. And if he is born at night when[?] Aries is at rest, wounded[reading *saciat* instead of *sauciat*], it will be given for a good creation. But if he is born in the day he will be a doctor. If indeed he is born either in the day or in the night, and the stars of Aries stand, it will be to his advantage. His honor will be elevated by all good people. And if the stars turn back, his deeds [will be] in all bad [?things], and his works will go backwards. The first wife that he will have will be from a noble family and she will be powerful from another man, and through her, his honor will be raised, and he will be kind and gentle, an experienced giver and joyful in every action. Also he will have pain in his forehead and temples, and the pain will occur in his teeth and his left side and breast, and he will have a broken bone or member or his little finger will be bent. He will be wounded in his body by a sword and he will have a mark next to his nose, indeed a wound in the head, and he will suffer bites on his legs. He will have a sign on his genitals, and he will suffer anxiety from his neighbors and enemies, and a very powerful man will plunder him. The end of his life will be better than the beginning. If the stars are retrograde, they will badly harm his deeds. And he will live for 44 years, but if he is rescued from this he will live for 40 years. And he will die in his place or by being pursued by the sword.
2. The second appearance of Aries and they have stars like this:{figure with 2 stars}. Albothayn is the stomach of Aries and there are two stars standing thus. Whoever is

born in Albothayn, he will happily abound in good things from every creature. And he will be medium in stature, will have a round face, neither white nor black, but will have a splendid body, and his body and appearance will be suitable. He will not be excited by venery because his lip will have a mark or wound, and four marks on his breast and marks on his legs. He will have his suffering in ten years or in eighteen, and if he escapes this he will last until 80 and die in his bed. He will be a deceiver[?]; he will go in freely and work with great schemings. He will have a mark on his face; he will be weakened from a sword or dog bite. He will be disturbed with the pain of difficulties. He will be irascible and envious. He will be happy plowing and sowing; he will be marked on the throat. Other things will be given by those who wish to make great profit; he will become rich through his wife. In his first youth he will be happy; he will have money; he will travel much for his business[reading *officium* instead of *effcum*]. He will be on the land; he will be moderate. He will have authority to buy and sell; in 13 years he will come into greater parts. He will see vindication from his enemies. He will suffer pain in his stomach, but he will experience fluent kind words because of women and food supplies. After 40 years he will become rich. If it is a girl [born under this sign], she will be clever; she will have the goods of her parents. And she will be ready to help, always delighted. Whatever deed she does by her council, it is said to be done to perfection. After 13 years she will come to better parts; she will produce many children by her husband and will be called[reading *appelabitur* instead of *apelabitur*] [the mother] of other children. She will suffer injury from animals. She should take care not to marry between 4 and 14.

3. The Sun going out in Taurus the 15th day of the Kalends of April. Aldoran is the end of Aries and the head of Taurus, having seven stars standing and it looks like this{figure with 7 stars}. Whoever is born in Alderan, the third, has a clean body and bright coloring, and he will have a beautiful appearance, and thick and splendid hair; and he will have anxieties, and they will not happen badly to him after he is rescued from these. Other evils will come over him but will not harm him, because of the many signs he will have on his face, and on his body the bite of a dog or a blow from a rock or a sword. He will be full of life. He will suffer pain in his heart; it will occur urgently. His society is good. The first end of his life is at 14 years. If he avoids that, he will live to 70. His habits will be worldly.
4. Albothan is the heart of Taurus and there are 18 stars standing in it: {figure with 18 stars} and it will look like that. Whoever is born in Albathan(sic) will have a white face and tend toward blackness. He will have straight hair and close arms. He will be laughing and a trickster. He gets angry with his parents, thinks little, and loves women. He will have a blow on his head and a mark on his throat, and marks between his shoulders and on his genitals. The first end of his life is at 4 years. If he avoids that, 40. Then if he is rescued he will live to 60 years. He will die in a foreign country. He will not be covered with a pall, as when he might be[reading

habeat instead of *havem*] buried, so that there will be no lamentation nor will anyone come forward to say that he is his kinsman.

5. The Sun going out in Gemini the 15th day of the Kalends of May and the third appearance. Almisten is the end of Taurus and the head of Gemini and there are two stars standing thus:{figure with 2 stars}.Whoever is born in Almisten will not be either white nor black but will have a balanced look. The color of his face will be honey-colored or *bage*[?]. They will do everything by their own hand and not by the instruction or strength of others. The hair will be attractive and the body clean. Every day he will think about acquiring riches, he will get very angry, and he has a heavy spirit, but he will recover quickly because of the signs which he will have on his face, and on his chest and right thigh a sign, and signs on his genitals. On one side will be a blow from a sword or the bite of a dog. The first end of his life will be at seven years, and if he can avoid that then to ninety-five years, leading in a good way; he will suffer stones. He will be loved by women and happy at the name of a woman; he will walk quickly. He will endure envy and many crimes. He will have a broad forehead. His hair will become curly and sprinkled with black. He will respect the land and yet he will be wandering. He will have a mark on his testicles or his male member. He will manage many strengths. He will be lucky. He will have a concern for much money. He will travel confident in his wisdom and strength; whatever he wishes, he will do. He will not listen to those near him; he will live by his own council. He will not remain where he was born; after fourteen years he will seek to increase his fortune. If he marries a virgin, she will die and he will take a second wife from whose benefit he will be increased. In his twenty-first year he will have a wound on his head or his arm, and he will be disturbed in water. If it is a woman [born under this sign], she will be lively in her actions and skillful and grumbling and full of doubt. She will profit from foreigners. She will take her work from another, she will be of a good intellect, and she will experience a distant change in location. She will suffer pain in the eyes. She will be marked on the neck or face.
6. Althaya is the stomach of Gemini and there are five stars standing thus:{figure with 5 stars}. Whoever is born in Althaya will have a beautiful face, good height, and beautiful eyebrows. He will have black hair and a very good voice and he will have wives. He will have a mark on his hand and face; he is lazy, and it is good for him when people praise him. His honor will be greater in old age than in youth. He will have much goods and will speak well. He is fearful and will be troubled by pain in his spine; he will die in his bed. The first end of his life is at 6 years. If he is rescued from that he will live to 12 years. If he can avoid that he will survive and come to 40 and if he can recover, he will live to 48 years.
7. Alderan is the end of Gemini and there are two stars standing thus{figure with 2 stars}. Whoever is born in Alderan will be white but will often go back to a honey color; he will be choleric and easily angered, and he will have a flexible[reading *lentum* instead of *letus*] body, beautiful and dry. He is not excited by venery, and

does nothing without injury. He is daring in every evil and brave before a prince. He will not love his wife. He will have a good will but be a violator of women. He will foresee everything before it happens to him and he will learn more; the first woman that he comes to know will be black and dirty. His wife will not live for a long time. He will be hurt in his head; he will have signs on his arm and genitals. He will become angry with his parents at some time and he will bury them [and] find money under the ground. He will have a blow on his leg and a sign next to his mouth. the first end of his life is at 10 years. If he can avoid that he will live to 96, and he will die by the sword. If it is a girl [born under this sign], she will be fervid in spirit, quickly aroused to anger and quickly calmed. She will be useful, fervent, and joyful, and she will suffer many things but she will survive and come to honor in old age. She will see vindication over her enemies; through her husband she will rejoice. She will be put into boiling[?turbulent] water, and she will fall, slipping from a high place.

8. The Sun going out on the 15th day of the Kalends[reading *Kal* instead of *ball*.]. Alnathra is the head of Cancer and the first appearance and there are ten stars standing:{figure with 10 stars}. Whoever is born in Alnathra will be black and tinged with honey-color. And he is a gossip and becomes very angry at those who anger him. He will suffer pain in the kidneys, knees, and legs. He will have three wives, and the third one will bury him. He will have pain in the eyes. He will be contentious; he rejects the correction of friends, and he will be eloquent. The end of his life will be better than the beginning. He will have signs on his side and neck and on his legs, and a sign on his arms which will tend toward red. The first end of his life will be at 8 years, and if he recovers, 20. If he can avoid that, he will live 8 [?] years and he will die of pain in the stomach.
9. Altrap is the stomach of Cancer and the second appearance, and there are two stars. Whoever is born in Altrap will have a white body and a red face. He will have red hair and a slender body. He will be an adulterer and irascible, and he is swift. His brothers will not come when[?] he is angry. No one can influence him except God. He will have pain in his head, and he is a perjurer. He will have a good will. He will be a writer of notes for killing; he will be impious and wise. [?] He will be flattered by two strengths. He will suffer pain in the spine; he will be bitten by an animal; he will be wounded in the head. He will be lively. He will labor in the fields and vineyards, and in the end his good will abound. He will not be delayed long on a journey. He is swift and has trickery in his eye. He will be brave and will always speak out openly. He is a threatener but quickly returns to grace. After 30 years he will look to increase his copper[?*aes*] and riches. A public matter will be given to him, and he will be honored by someone greater. He is scornful; he will come to great dignity through someone else. He is amiable. He will receive fortune from three treasures. Through his wife he will be made great by the work of another. He will travel much. He will discern the combustion of fire. He will fall, slipping from a high place; he will be disturbed in water, and he will suffer

tribulations. He will find stolen money. He will suffer in his 33rd year and be in uncertainty in his 30th year. And if he can avoid those, he will live for 80 years. He will have a sign or blow on his upper jaw and he will be marked on his forehead, on his right hand, on his stomach, on his breast and on his lower stomach, and he will die in a foreign land. If it is a woman [born under this sign], she will be modest, giving service, clever, loving to her family, and complaining, but she will quickly return to grace. In 33 years she will fall between life and death, and she will have treachery from those near her. She will always be increased through her husbands and she will live to 67.

10. The Sun going out on the 15th day of the Kalends of July and the third appearance of Cancer and the head of Leo. Algebatha is the end of Cancer and the head of Leo, and there are four stars standing thus. Whoever is born in Algebatha will have a white body and a face neither white nor black, but full[? *plenam*]. His visage is terrifying and he will have a sign on his face. He [likes] to eat, drink, and play much. His humor is such that cholera will come through his bones. And he is avaricious and so proud in his heart that he wishes to be on the royal seas and he is a great schemer and he will go from strength to strength. He will acquire much and lose much. He will be eloquent, but he will fall by the hand of someone powerful. He will have pain in his head on account of gluttony for wine. He will have a small, wide nose, but his teeth will be very nice. He will have signs on his arms; it will strike before he dies. Also on his breast, legs, and genitals. The first end of his life will be at 10 years; if he can avoid that he will live for 20 years, and then if he is rescued he will arrive at 40 years, and he will die in severe suffering.
11. The second appearance of Leo. Alcorathen is the heart of Leo and there are four stars standing like this: {figure with 4 stars}. Whoever is born in Alcorathan, in the first hour of the night, will be strong and powerful, in his spirit he will always be fearful on a journey, and he will have a sign on his feet, on his head a blow or the *costura*[?] of fire. He will have two wives, and they will love him very much, but he will hold them in hatred. His tongue will be loaded [*bigata*] with oaths and idle words. He will have a round mouth and nose. His first child will be a girl and the second one a boy. He will endure labor. The end of his life is in his 12th year. If he manages to escape, he will come to 60 years, and he will die in his bed.
12. The Sun going out in Virgo on the 15th day of the Kalends of August, and the third appearance of Leo. Alscarpha is the end of Leo and the head of Virgo, and there is one star. {figure with 1 star}. Whoever is born in Alscarpha will be white and his color will be honey-colored. His hair will be red and his eyebrows beautiful. He will acquire much money and will endure great labor. Then he will lose the money on account of the three signs which he will have on his breast and stomach. On his face he will have a sign or a blow or an illness [*malum*]. His body is very white, and he will take a wife who is from his own kin group, and she will be white. If he is involved with important people, he will acquire many things. He will be happy in laboring in the fields and vineyards, but it is not useful to him to go from place

to place. He will live a long time and abound in good things, and when he takes a wife, God will give him all good things. He will endure a great sickness and be very moderate in eating. He will rule over his country and will have pain in one foot. He will be known by many for his great will; he will become angry in his heart. But in very serious matters he will draw malice with women. He will be clever and very affectionate[*?amansiosus*]. Whatever he sees he very much wants to have or to do, but afterwards he does not care. He will suffer damage from his neighbor but will overcome his enemies. After 30 years he will look to increase his fortune; he will seek profit from someone among the great. He will remain in his own home honorably. He will be disturbed in a lightning flash and will fall, slipping from a high place, and what he has he will not keep. The first end of his life is at 12 years. If he is rescued from that, 80 years. If it is a woman [born under this sign] she will be modest, serving, clever, helpful, spirited, kind to her family and quickly angered by shame, and quickly turned back [from anger]. Whatever she sees she will desire. She will suffer a loss of money from her neighbor. She will see vindication over her enemies in 5 years. She will suffer pain. She will lose one child because of evildoers. She will fall, slipping from a high place. She will have pain in the spaces between her toes[*?intermodos pedium*]. She will be a peace-maker throughout her whole house and her table will be full. What she has she will not keep; she should carry bright gems, and she will conquer all evil.

13. Alna is the stomach of Virgo and there are five stars standing thus: {figure with 5 stars}. Whoever is born in Alna will have a white body, a red face, and straight hair. There will always be discord between him and his brothers. He will take a wife in good fortune and will be rich through her. Their ways will be in agreement, or the man will have a short life. After the departure of the woman, he will have much substance. He will know the extent [*?quam finem*] of his possession because of the signs which he has on the chin, face, hip and leg; he will know nothing of evil. In his 14th year he will suffer difficulties. He will be a piler up of money, and what is piled up he will lose. He will abound in children but only a few will remain. Some honor will come to him at 36. He will be honest, modest, desirous of plowing and sowing. If he chooses to make a profit from merchandise, it will bring money. He will fall into many difficulties. The first end of his life is at 12 years. If he avoids that, he will live to 50 and die in his own home.
14. Alcamen is the end of Virgo and there are five stars standing thus {figure with 5 stars}. Whoever is born in Alcamen will have a white body and beautiful face, and he will be tall but have narrow eyes, and he will have small, unhealthy babies because of the signs which he has on his arm or shoulder, on his face and forehead; he will have a dog bite on his body, and signs on his stomach, and in two signs he will have, he will have two wives. And he will be humble and wise. He will undergo serious sufferings, and he will be popular. He will be marked on his stomach and he will fall by the hand of a powerful person. He will labor, and others will rejoice in his labors. The first end of his life is at 10 years. Then if he

avoids that he will come to 60 years. In his old age he will be greedy and he will die in his own home by the sword. If it is a woman [born under this sign], she will be fervid of spirit, complaining, and amicable. She will hear of the death of her enemies and she will rejoice because of her husband. She will suffer infirmities and have pain in her head. She will have signs on her face and many signs on her body from the sword and fire and the bite of a dog. She will live 41 years.

15. Algaphore is the head of Libra and there are three stars standing thus {figure with 3 stars}. Whoever is born in Algaphore will be handsome and of a beautiful color; his hair will be straight, his tongue sharp, and he will be good in power. He will have signs on his face and on his body many made by the sword. He will have the bite of a dog. He will be a lover of women. He will be plundered by one of his servants; he will go abroad. He will have pain in his head, *nixorde*[], and in his gall-bladder; he will acquire great wealth and from that he will have force from the powerful; he wishes to do good to everyone. Some will accuse him and charge him with homicide. He will have a strong heart and will show it. He will have twin boys in one place on account of the signs which he has on his right hand and left side, on his ribs, forehead, leg, and genitals. And he will have three signs. The end of his life will be 20 years or at the end of 4 [] he will die by the sword.
16. Alrabenen is the stomach of Libra and there are two stars standing thus: {figure with 2 stars}. Whoever is born in Alzabanen(*sic*) will have a reddish face, straight reddish hair, and he will be an adulterer. He will suffer difficulties with fire, either on his body or in his property, and he will remain poor. He will have an injured mouth after enduring much. He will have good substance, because of the sign that he has on his head. He will have many children and will be lively. He will toil in great suffering of heart, and he will have his parents' inheritance. He will fall into a river but get back out. He will be of average height and a lover of women. He will have pain in his arteries, and he will not stay in the place where he was born. After his youth he will have immense power, and he will see his vindication over his enemies. He will suffer pain in his stomach and he will speak mild foreign words. He will live to 4 years or 62. If it is a woman [born under this sign], she will be amicable and beautiful; she will honor her family and be a lover of men. She will rejoice through her second husband, and she will see vindication over her enemies. She will draw much money. She will suffer pain in her stomach. She will have a scar from a blow and will live 27 years or more.
17. Alchild is the end of Libra and there are seven stars standing thus: {figure with 7 stars}. Whoever is born in Alchild will have a white face and beautiful head and he will be honored by people. Thus he will have very strong and *subitanem*[] in skill, be well spirited over women, not love evil but still he will wish to know women carnally. He will not be one who can pay a debt of this sort. His brothers and parents will die and he will have their inheritance. He will be enriched with many goods and honors, and he will go from strength to strength, and he will be in

dangers in many situations. He will live 8 or 40 or 90 years and he will die travelling on some journey because of the pain that he has in his left side.

18. Alcasu is the stomach of Scorpio and there are three stars standing thus: {figure with 3 stars}. Whoever is born in Alchasu(*sic*) will be white and tend toward a red body and will have very nice coloring. And when he becomes angry he will have a honey-like color. He will suffer pain in his shins[*chinis*] , but he gets very angry from a light cause and so turns to a bad will. He will be deceitful, deceptive in his visage, and attractive, and he will be happy with the female sex, irreligious in his deeds, he will fall into many tribulations; he will have a spot in his eyes. He will freely wear many sets of clothing. On one day he will go with gladness and on the next day with sadness. He will have a mark from a sword on his left side or on his body or head. He will be marked on his face, chin, breast, genitals, and on his right hand by a sword making a mark. He will have a broken bone. He will live for 24 years and if he can escape that he will live to 36, and afterwards he will die on a journey,
19. Allebra is the end of Scorpio and the head of Sagittarius, and there are six stars standing thus: {figure with 6 stars}. Whoever is born in Allebra will be a sower of discord, deceptive in laughter, good-looking, making things equal, and honest. He will be marked on his shoulder, he will have money, and he will be fortunate with the female sex. Irreligious in his deeds, he will fall into many tribulations. He will have a good crop and a well-colored face. He will be easily made angry but will prove to be lucky. He will acquire wisdom from his elders and he will be given a beast of the fields. He will hold another place and will come back to his own place with money. He will experience fear in water, and what he has had he will not keep. He will see his money increase. He will be marked on his hand or foot; he will suffer the traps of the wicked. He will work on great schemes and will make[reading *faciet* instead of *fiet*] women rich, and he will be placed in the employ of others. From the age of 23 better things will come to him; in old age it will go well for him. He has an attractive body and face, and his height will seem to be on a par [with others']. He has straight hair. At one time he has lack of fruitfulness in goods and at another time, suffering; he wishes his body to be clothed well because of the sign which he has anywhere. He will have three wives, the first a widow; he will leave two and the third will bury him, because of the sign which he has in _____. He will suffer the bite of an animal in one member. The first end of his life is at 19 years; if he escapes that he will live to 61, and if he avoids that, to 93, and he will die of an infirmity of the stomach. If it is a woman [born under this sign], she will be timid and modest, and whoever harms her will always have *exorsum*[?]. She will overcome her enemies, and after 20 years money will be given to her. She will be helpful and in all things follow the better things; she will be called the mother of children and she will rejoice with her husband. She will encounter adversity from her brothers or parents. She will suffer the bite of a dog and be tortured by pain in the eyes.

20. Alnathan is the stomach of Sagittarius, and there are eight stars standing thus: {figure with 8 stars}. Whoever is born in Alnathan will have a beautiful body and very clean hands and feet, and he will not have any tendency toward theft; he has feet that are very fast in running. He will acquire an inheritance from his parents and will use his wealth with wise people, and with them he will gain wisdom and renown. He will have many difficulties in water and he will shrink from seasickness, Whoever humbly asks [something] of him will get great help from him. On the left side of his head he will have a blow and also on his left hand and fingers and on his shoulder, and on his leg the bite of a dog; on the middle finger of his right hand he will suffer the bite of an animal, and he has a sign on his stomach, and he will endure pain in his heart. He will be contentious and will not be able to mix well with women. He will live for 40 years or 80. He will die in a foreign land with long-lasting anxiety.
21. Albada is the end of Sagittarius and there are four stars standing thus: {figure with 4 stars}. Whoever is born in Albada will have sufferings in his ribs [and] in the temples of his head, and he will get angry for light cause but quickly recover, and by good deeds he will receive a horse, and he will be a bowman and acquire beautiful weapons. He will suffer pain in the head and then after one sickness will recover. He has a long face, but often he is much clearer behind rather than before. He will speak gentle words and something foreign will be given to him. He will experience many lawsuits and will have a good and noble friend, but then he will be turned away by the jealousy of an inferior[*subditus*] and he will suffer wounds[*lesiones*] by the sword. But within 33 years he will fall between life and death. If he can escape that he will live for 88 years. If it is a woman [born under this sign], she will be easily angered in any situation involving her loss; she will be united to her husband, and she will receive a higher rank. In business she will bring forth her will to perfection, and she will speak her secret only to herself, within her own mind, and she will live 88 years.
22. Alscadabe is the head of Capricorn and there are three stars standing thus: {figure with 3 stars}. Whoever is born in Alscadabe will be neither black nor white but more tending toward red. He is almost always polished in everything. He has marked head, beard, and shoulders; he has marks on his breast and leg, and as a young man he is beautiful and wise; in old age he is productive and sometimes easily angered. He will live 20 years, and if he escapes that he will live to 33, and if he avoids that he will live to 60, and he will definitely die falling from a high place.
23. Alscaldobola is the stomach of Capricorn, and there are two stars, standing thus: {figure with 2 stars}. Whoever is born in Alscaldobola will be white and have straight hair. He will be easily made very angry and he is subject to seasickness; he will be very powerful, [having] a majestic appearance. He will suffer pain in his head and he will have a pair of twins. He will commit adultery with[?] eight women and he will have an inheritance from his parents. He will have many signs on his body, palm, neck, and pain in his eyes when he spins around[*?nerit*]; he will

suffer pain in his leg and be immoderate in eating food. He is just to his parents, not often angered, and he will fall into the hands of his enemy. His ending will be better than his beginning. He will love women but they will restrain him by magic. Pain in his stomach will harm him and his appearance will be narrow[*stricta*]. He will have a dry body and delicate legs. He will be amiable, desirous and untrustworthy. And so he will not believe in those swearing an oath, and thus he will suffer loss. He will get much money. He will be sick and have the wound of a sword. He will rejoice in his second wife, and he will enter the work of another and thus he will trample on much discord. In the place where he is staying, without much effort, he will suffer. He will live 34 years or 80. He will die of a tormented member, for some reason. If it is a woman [born under this sign], she will bring her will to perfection and will be admired for her advice, but when she loves, it will be someone who doesn't love her; she will have a legal entanglement with her neighbors. She will be animated but never fearful. She will walk through unknown places and be called the son[?] of children. She will live 40 years and be happy.

24. Ascaldacoth is the end of Capricorn and the head of Aquarius and there are two stars standing thus: {figure with 2 stars}. Whoever is born in Ascaldacoth will have a white color tending toward black. Honey color will cover him; at one time he has riches and at another time, poverty. Many difficulties will come to him in his wealth. He will freely eat, drink, and go hastily. God will free him from his adversities and he will be honored, and he will do much evil and then he will not be a complainer. He will have pain in his head, and heart, and a blow on his leg. He will live 27 years or 50 and be killed in water in a foreign land.
25. Ascaldacand is the stomach of Aquarius and there are twelve stars standing thus: {figure with 12 stars}, Whoever is born in Ascaldacand will have a good and white body and will never want to do evil. He will be wise and fear God, and he will not love vanity. He will suffer pain in his kidneys when he works and walks. He will have an inheritance from his parents. The misfortune of his parents will come to him; one will die after the other. On his head he will have the mark of a sword, and his head will have openings. He will have the bite of a dog on his leg or on his arms, or from a wild animal. In addition, he will have another mark on his face. If he bravely leaves his native land, he will have honor in a foreign land. He will live 54 years or 90, and he will die in a foreign land.
26. Algafal is the end of Aquarius and the head of Pisces and there are two stars standing thus: {figure with 2 stars}. Whoever is born in Algafal will have a beautiful body and form, and he likes very much to eat, and he will be desirous, and he will love women, but he will live with one of them for many years. There will be discord between him and his brothers. Then there will be no brother left to him because of death. He will acquire money but he will lose much when he abounds in all goods. He will live __ [number omitted in manuscript] years or 52 and will die of an infirmity of the heart. If it is a woman [born under this sign], she

will be merciful and will maintain a good fortune. She will suffer pain in her eyes and will die in her 40th year,

27. Algarfalango is the stomach of Pisces and there are two stars standing thus: {figure with 2 stars}. Whoever is born in Algarfalango will have straight hair and want very much to ride horses and love good cheer. He will have many possessions but from these he will incur many set-backs. He will suffer pain in his head and will have [pain] in his stomach and leg. He is one who acquires, and he will be wise and faithful in his deeds. Many will be strong enough to harm him, but he is not able. He will have three wives, but the third will bury him. He will bury his parents. He will fall into water but survive. He will fall at the hand of a powerful man. He will live 70 years and after a short while he will die.
28. Alnathen is the end of Pisces and there are twenty stars that look like this: {figure with 20 stars}. Whoever is born in Alnathan(sic) will be prudent, amiable, rich and clever. Many others will grow wealthy from his goods. He will not be in control in a foreign land. He will have pain in his head. Good things will come to him through his own effort. If he becomes poor, he will quickly be restored. He will be desirous and powerful on land and sea. He will have a good son who will look after, and have the care of, generations of women, and he will come into honor. He will be quickly angered and quickly calmed. He is untrustworthy and will see vindication over his adversaries. He will be called a father of children on account of his power and acquired money. He will suffer traps, lawsuits, discord, hard times. He will recover [his goods] and [get] better, and he will carry a cross. He will live 25 years or 63. If it is a woman [born under this sign], she will have a sharp tongue. She will experience great good and honor. She will endure a large mark on her head for eight months. She will live 5 or 17 or 50 years and then she will die.

[104r]

[Section 26.1. Liber Radiorum]

Incipit liber radiorum¹¹¹ qui existit inchoatus mala universa cognoscendi

{Sidenote: Liber radiorum}

gratia, qui administrat, i.e. propalat, quae fuit materia prima omni bono quod est, et malo universo quod poterit existere, de materia sumit exordium que existit ante signorum et planetarum originem, vel alicuius rei que ante permanserat. Docet quis locus extiterit malignorum angelorum et bonorum vel benignorum, et in qua parte debeant malignari per virtutem tabularum exorcismo alligati ab illo qui potestatem super eosdem exigit. Docet

{Sidenote: Tabulae}

qualiter potestas exhibeatur super eos, et qualiter possit eos manifestare per tabulas, et ista ostensis vicem speculi gerit, et iuxta suum libitum intuentibus faciet videre quod libuerit. Locum cognoscendi exhibet in quo nomina existunt quae moveri non possunt. Et ubi sita[?stita] fuerint per illum qui ea composuit qui est radius et est trinus et unus et qui semper durat.

Explicit titulus Radiorum

Qui radios numerat (ille qui ita potens est), cursus cernit radiorum.

In radiis (exeuns) radius radios procedit honestos,

{Sidenote: forte radians}

Et radius radiis, radios (suos radios bonos) dedit obtenebratos.

Transcendens radios radiis cunctis magis addit.

Solus enim vim tenet cunctorum radiorum,

Et radiis ille, radis cunctis (celestibus et terrestribus) magis addit.

Signo (dignitate sua) cunctorum radii noscit (ipse) radiorum.

{Sidenote: digno}

Actus absque fere nullus poterit dubitare, (ex nullo [?non, ?nostro] dicto),

Absque timore fuit (hic) ne que (aliquem) dubitatio turbet,

Et hic lucidior quam quicquid (aliud quod vivat) vita decoret.

Omne[?Omni] quod in mundo per se subsistere possit.

Rebus (i.e. iure) enim cunctis tenuit, tenet, atque tenebit.

Posse suum clarus clarorum (ille clarus) mille magis (millisies) Sol;

111 Note that the opening pages of this section have explanations and clarifications added, either above the lines of text or in the margins. These explanations are shown in regular parentheses.

Illorum (mille) quoddam distincte per mille feratur.
Omnem cunctorum per mille feras aliorum,
Et sic distinctus durat dum (donec) finit ter bis sex (millia).
Hic ideo lux mundi totius dicitur esse,
Et radii nobis lucentis prestita lux est. [104v]
Ex illis qui sunt illuc cognoscere (bonos et malos sic) promptum,
Ex illis numerus tantus datur et sic habundans,
Nobis illorum (spirituum) loca sunt tectoria (umbracula) nota.
Hinc fit materia primorum (spirituum) cognoscere visum,
Ut tantum (nos) cuncti, tanti legisse (eligere) queamus.
Sistere (ponere extra) preter eum qui non parere (obedire fuerunt) parati.
Electi (qui quidam) fuerant per eum (radium) qui novit eosdem,
Novit eos, posse totum cognovit eorum.
Ergo quos novit (ipse) hos noscere (spiritus omnes) iure tenemur.
Ergo quod novit (ipse) vel non nos noscere iustum,
Sed quia commune nobis prestatur eodem.
Noscere doctrina, bona discernamus malo,
Per bona noscatur illius lata potestas.
Per mala discamus quae sit brevis facta.
Illis qui lecti (electi) fuerant, bonitate repleti.
Extiterant quam me per eum datur atque potestas.
Desuper hos (spiritus bonos et malos) nobis ergo retinemus eandem,
Per partem (illam) per quam deus coniunxit eosdem.
Ergo directis lineis noscuntur eodem.

Hinc in consequenti ostendit divisionem tantum quantum est in hoc libro, et unde varietas temporum extitit quamvis ex colore albo assumpserunt nigrum fastum, ex letitia dolorem, ex dulcedine superbiam, ex humilitate tristitiam, ex sanitate..... Eorum varietates hoc fuit per illos qui volebant eum noscere.

Incipit primus radiorum deus. Amen.

Primus liber radiorum est supernus (et bona et mala dant loca utrimque), distinguens loca a locis. Erit quosdam in quibusdam retinere, et quosdam quosdam (natura unius poscit naturam alterius dampnare) alios facit obtemperare in duritiem durum exhibet, ut illa (omnia) voluntati suae obtemperet. Et enim quosdam ab aliis sequestravit pro tali quod nullus existitisset gaupes (i.e. vorax).

{*Sidenote*: vorax i.e. invidens unus aliis in tantum vel alii assimilabantur et quod unus semper alteri invidet in alterius esse naturae quia alterata fuit natura.}

Boni efficiebantur gaudio, i.e. illi qui resilebant in throno propter varietatem quae extitit in eorum temporibus, cogitationes enim pravas timebant circa dominum eorum. Deinde cogitationes varias et eorum protervitates fastum, dolorem, superbiam, [105r] tristitiam et tedium et eorum varietates, ubi enim eorum gestus[?] prospiciebant pro[?] triplici, primo in nexu (i.e. unitate), et propter illis in unum coniunctionem (unitatem) quam habebant. Unam formam in aliam (i.e. patrem et filium et s. s.), aspicientes. Sic eis potuisset assimilari ut in eodem delicto (et sic potuisset videri nisi haberent cognitionem trinitatis cum illo in quo fuit, fuit triplex nexus in quod fuit varietas illorum) possit incidere. Igitur bene temporis varietas extitit, vel ergo quidam sunt tales quales alii. Sed propter primam eorum coniunctionem quae in uno extitit qui est unus et omnibus donatur, et nihil est suae sapientiae alterabile et in omne quod est subsistit pondus equale virtute illius bonum[?] accidit ut per eum sint onerati vicem nobis subiectorum exhibere. (per ipsum habeamus vim super eos et ipsi nobis sint obedientes) Unde scire convenit (i.e. dehinc ut ipsi nobis sint obedientes) a quo loco formam sumpserunt eo quod fuit eorum tectorum (primum eorum obumbraculum). Et quod eorum primo principis extiterit. Si enim eorum non inspiceretur exordium quam utilitatem posset ingerere eorum medium et si medium et eius pars inspiceretur et finis ortus ignoraretur ille partem eorum oblivisceretur. (Ad hoc ut possitis illis donari[?]dominari] necesse est ut inspicatis eorum medium et finem et principium finis et quicquid illi subiacet, qui ergo ignorat medium, non est dignus huic arti.) Si enim ortum mediorum audierit et partem ignoraret qui cum sit ad originem cognoscendi, si ita evenerit, ergo nec unam nec aliam nosceret partem. Et de illo ita esset tamquam de illo qui deum cognoscere intendebat et non eius sanctitatem elongatissimam. Quilibet enim tenetur scire ortus scientiam priusquam rem illam verbere solum originem, verum etiam rei naturam et naturae partes, et quicquid naturae subiacet ut efficacium[?]efficacius] natura ei obtemperet et propter totius disiunctionem (quia nos desecimus a plena cognitione) quae in nobis defuit, et illud nos indignos efficit. Hac igitur ratione possibilitas super animata nobis non exhibetur. Sciendum est si sciremus naturae primum radum augmentum et eius diffinitionem, et si in nobis esset illa dignitas inclusa quod nos possumus digni dignitate imperare, et dignitas virtute, et virtus subiectione, quae naturae attinet in tantum submittitur. Virtuti naturae ortus quod cavetur[?] dico nostro citharizaret, vel si ita esset quod non esset videretur quod esset. Igitur nostro mandato bonum[?] onerari se submitteret ad veritatis existentiam. Igitur quis est qui videat vel qui non videat vel qui non viderit et viderit, vel qui videt et videbit. Sicut dormierunt sompnum suum et nihil invenerunt omnes viri divitiarum in manibus suis. Hoc est ad eorum divisionem et ad originem et ad principium et subiectionem ortus partium illorum qui proximi fuerant in nostris rebus primis per quem ergo fuit nisi per eorum dominum ergo idem non est dominus ut ille qui durat et imperpetuum erit. Dicamus igitur ad voluntatem quam placuit ei disponere ut existeret et ad eorum tectorium.

Primus liber radiorum per tria nomina dei Agla, Primogenitus, On

Ad captionis loci divisionem et ad equalium formarum divisione opereprecium est ut sciatur partium earum ortus, vel si fuerit divisio inter quosdam _ naturae initio, (i.e. inter malos et bonos qui inceperunt adesse in loco in quo prius fuit radius ut a patre primus hic adustio quem radius non desiccat), Vel si certa dictio fuit in earum primo ombraculo vel si aliud posset denotare

{*Sidenote*: Obumbraculum est protectio contra malignos spiritus, et adversarium occursus.}

vel quae fuerit denotatio (i.e. nomen), vel quod fuerit illius initium quantum ad primum [105v] illius loci pertinet partum[?] de numero et forma P primum principium exstat illo excepto, unius resonat qui nobis gerit 14 per illa tale umbraculum intelligimus quale ad videndum hic subiacet ez; ez et ad additionem haec a resonat quod supernam ez maiestatem respicit quae omnia loca distinguit separans et dividens loca a locis et illius humilitate se non sentit se ad nihil moviendum nec tantum nec quantum vim movendi obtinet sine virtute illius rei quae est causa primarum et omni existentiarum est principium, et quicquid deorsum tendit vel tetendit est nobis ad supernam iunctionem existentia unde nullus super patrem per partem eminentius potest intelligere quid sit vel fuerit vel quid erit, nec quicquid ab altiori labi potest et ad inspiciendum nobis tale subiacet nomen Agla. Et ad illud rememorandum primus dies attinet ieiunio huius rei quae est causa quia nullus inferius existens super virtutes transcendet ad rerum existentias primae materiae. Si illud ei desit ei vel eius dignitas. Qualiter quis possit summo adherere, nisi ille qui summus est adhereret, sicut enim vox primi hominis tendit ad ultimum et differentia distat inter unam terram et aliam. Sicut et cadria et diffusus est terminus ad eorum subiectiones investigandum, et ille qui unius parti subiacet et ex parte ei obtemperat qui est partium et unum in uno congaudet per unius coniunctiones, quia quod in eo existerat est inventum. Et enim ille dixit. Omne quod a me petitis in ieiunis et penitentia vobis faciam obtemperare et sic unum in alio inveniet quod fuit in alio. Ieiunium enim nomen competit et quod tempore obtinet ad illud petendum. Quid enim sufficit de uno loco in alium ambulare sine temporis vicissitudine et sicut est ita eminentissimus qualiter potest brevius exhiberi ad scandendum illius altitudinem propter illud tempus vim illi exhibet per illius virtutem per tres horas diei. Illud obumbraculum similiter denotare potest tale nomen quale hic ad videndum subiacet quod in se obtinere 12 literas tenetur nec plus nec minus et quod illius coniunctio. Primogenitus resonat veraciter dici potest primogenitus, primus enim radius in primo obumbraculo illud potuit denotare ille post[?] primum primus enim in primo obumbraculo illud potuit denotare ille post[?] primum primus primorum primogenitus. Et subiacet ei castitati submitti et mendatia renuere [106r] per unius diei spatium et obedit fortitudini terminum (terminini) trium horarum et diffusus si terminus exhiberetur illis diffusior sicut per penitentiam, per ieiunium, per castitatem, per mendatium, ita quod percresciscet abstinentia in duobus vel tribus et duorum istorum coniunctio vocatur hoc nomen On quod dicitur primum nomen domini ad illorum coniunctionem, et re vera dici potest primum nomen domini quia brevi fons connectit quicquid sub cappa celi continetur et sub se omnes disiunctiones, et

non solum disiunctiones sed etiam coniunctiones et iunctionum iunctiones, et subiacet ei deservire, hoc est proprio suo domino, quem nomine concludet et demundet aqua frigida vel calida, et mundis indumentis se induat, et simili modo vim super tres horas obtinet medietas superioris partis obumbraculi et nominis primi quod est denotatum et illud quod illud sequitur, et alterum quod est tertium de natura se debent intelligere calida et sicca ad medietatem superius aliae partes inferiores dici possunt frigidae et siccae unde siccitas unde siccitas illarum triplex turbulentat caliditatem cordium eorum. {Small table showing Agla, Primogenitus and On, each divided in half; under the first half “Ista pars est calida et sicca” and under the second half “Ista pars est frigida et sicca.”}

Sequitur liber secundus super trias nomina Redemptor, Eloy, Ely

Ad lineas divisionum sequendum et varietates locorum inquirendum ad distinctiones, et eorum separationes sedium locorum adversorum et partium in illis expressarum. Ad materiarum subiectiones tale umbraculum denotatur sicut per formam hic demonstratur {ez followed by two of these, one over the other} et istud dividit se in diversis dictionibus, et in sonis variis, et est secundum in radii conclusione dictum obumbraculum istud plures sunt radii tantum in uno omnes concluduntur dictum ad nostram humanam subiectionem. Unde illius ordinatio talis talis sequitur primo seipsum denotat, postea Hos[?] quod dicitur nobis illud per primum[?principium]. Quare quia est eius initium, et est secundum in nativitate eiusdem, post illud primum[?principium] Horum[?] idem denotat et tantum in se recipit umbrae quod potest denotare Redemptor. Ille qui redemptor est redemptorum, et est patiens propter multos amissorum amissos amissorum quis eos preter illud composuit. Celum et terra transibunt, verba autem mea non transibunt. Et quod est quod voce non concludatur vel voci non deserviat, vel voci non obediat. Diffusio vocis vox enim est ventus ventitus a loco dissolutus a quo movetur et in quo diutius non stare potest. Quis est qui non teneatur [106v] hesitare i.e. si ad locum redeat a quo movebatur vox esset velut illud ille qui in mari aura felicii gaudet et dicit istud per nostrum creatorem compositum. Quid est quod non componatur? Et si tempus non alteretur dicit, istud tempus malignus balubat vel componit. Unde tali modo non est fides adhibenda, sed dei voluntas perpetua est. Quis suae voluntati oppugnaret si ipse primus existens. Nos ex primo sumus servi. Ideo deo digni sumus vocati et ipse nos amicos vocat. Nos ergo omnes quia secundum[?] naturae inclusuram, bene inquiramus quilibet illorum est pars per se, et quidam spiritus malignus est in parte hominis et quidam benignus. Ergo unus sine alio non vocatur. Ergo eum qui eum nuncupavit amicum hominum datur possibilitas super utrumque, vel ergo ipse non habet potestatem super nullam partem membrorum suorum. Si nullum membrorum est pars hominis, ergo maxime quilibet est pars illorum, quia non sunt nisi tres et membra sunt 375, et quodlibet horum deservit homini subiectioni, et sui ipsius parti sicut celi possunt inspicere dampnationem incisionis manus, et digitus est ad auris mundationem, et aures ad intelligendum, et nares ad odorandum, et pedes ad ambulandum. Da sibi partes si partes deserviant parti illius, vel si ille deserviat partibus illorum. Ergo non est quod non sit, vel non sit in contrarium. Iunctio per iniunctionem ad obediendum constringitur, sicut corpus trahit ad virtutis potestatem, et cum virtus desiciat rigidum sine aliqua utilitate

efficitur non sine utilitate, si sine virtutis subiectione, quia maior pars naturae reducitur[?] educitur], quod est manifeste ad animam denotandum.

Redemptor est qui redemit illos omnes in parte tantum[?] quantum. Ergo in bono vel in malo, et subiaceret ei propter illud per unum diem ieiunare usque ad crepusculum, et ungere oles in 5 partibus corporis post ciborum assumptioni: sicut in palmae bola et in extremis partibus pedum, superioribus et infimis, et in costra sinistra; postea antem (ante) diem se abluat aceto, et si aliquis huius rei rationi inquirat, solutionem brevibus explicabo.

{*Sidenote*: Nota de unctione et illuminatione per oleum et efficaciam eius.}

Quia sicut lumen clarescit sumens ex oleo maiorem virtutem, locum turbulentum et ad videndum propalat illud quod loco subiaceret, et humili submittitur tempori per illud non interficiat et nigredinem loci absolvit et clarescit, et umbram expellit in termino peccati subiectioni, quia ipse naturae humilitatis. Et sicut homo versus electum declinat ordinem et aporinquit et odorem pessimum declinat. Illi qui sunt in turbulante nature et obscure claritati [107r] se propter illum vellet adiungere quia pauci sunt quamvis[?] mali obscuritatem in se detineant, et quis est qui in claritate non congratularetur, si eam non possunt nancisci, quia semper fuit, est et erit quod per humilitatem super omnia mala exhibetur. Victoria est propter mala paciendum in suos usus omnia bona devoluitur sicut ipse dixit. Tristis est anima mea usque ad mortem. Non sicut ego volo, sed sicut tu. Ergo bene humilitati se submittebat. {*Two sentences repeated*: Tristis est ... submittebat.} Ergo de te non est maior ammiratio[?] si tu humilias te ad faciendum, hoc opus; tenet in se adhuc nomen Ely, quod dicitur deus universalis, et potest nuncupari deus universalis, quia deus est super omnes alios deos, et ipse dissolvit et retribuit unicuique potestatem, tantum quantum sufficit capere, et non solummodo dissolvit et tribuit, sed etiam tollit ubi tollendi fuerit voluntas, et pro tali quod nobis potestatem super homines non auferat qui sunt huiusmodi[?] frigidae et siccae, calidae et humidae naturae. Convenit ut per noctem unam se rectis pedibus pro tali ut virtutem illius ei se submittebant, quia iniuriam aliorum dissolvit, et adhuc ibi est mentio[?]. Ista istorum duorum quae dicitur Eloy, et vere dici potest Eloy quia superius est aliorum altissimus et caritatem omnibus obfuscationibus exhibet ad ei serviendum quia illis hominibus quos obvios habebit usque ad te et supplicet eos in visu, aspiciens haec verba referendo. Iustitia domini super illos i.e. mares et feminas qui corda tribulant pro tali quod illos tribulant ad meam propositam voluntatem. Et ipsam potestatem super horas 4or. Et tenet adhuc Taurum et eiusdem subiectionem et medietatem superius frigidam et

{*Sidenote*: Figure symbolizing the constellation Taurus}

siccam, et inferiorem calidam et humidam.

Sequitur terium liber super tria nomina Iustorum, Genitor, Bon

Ad naturae executionis triplicem nexum inveniendum et ad partis subiectionem et ad constrictionis virtutis partem naturae et ad totalem subiectionem quae in uno concluditur

quae est rectificatio partis expressionis in tertio casu tale nobis exhibetur obumbraculum sicut hic nobis ostendit visui {ez followed by two of these, one over the other}. Istud frequentat se in variis sonis et diversis dictionibus et est dictum tertium in radii conclusione ad nostram humanam subiectioni[?subiectionem] pronunciatum. Unde illius talis dispositio sequitur seipsum primo notificat, postea .I.. quod datur[?dicitur] nobis per principium huius rei quae est causa quia eius obumbraculum existit inchoamen et est tertium in nativitate eiusdem, et post illud per T idem notificatur. Et tantum istud obumbraculum [107v] in se recipit umbrae, quod interius potest denotare Iustorum, ille qui est iustus iustorum, sanctus sanctorum, rectus rectorum, et cui datur posse ex iniustis componere iustos. Ponere iustos dico, 92 in iustis sedibus eos posuit, et ipsemet a propriis sedibus se ipsos prosternebat. Iustitia domini plena est terra. Iustificationes sive in semetipso, quia ipsemet res composuit, et ex uno loco in alium dissolvit, et vim vi, et nexum nexu, et absolutionem[?] absolutione, tenentem ex tenentibus, propellentem ex propellentibus. Quid est quod non videt. Vidit enim eos qui sibi vocebant, et previdit antequam vocerent. Et si aliquid est quod non videat, hoc quod non vidit, hoc prius fuit quam potuit videre. Disiunctio enim totalis fuit in una forma. Ergo omnes in uno fuerunt. Fuerunt ergo nos alii, sine omni hesitatione. Iusto exhibetur possibilitas super iniusto et super omnes. Et si ille ad suiipsius similitudinem me formavit, propter similitudinem mihi tribuitur possibilitas super partes quia in eo dilector[?] et in sui partes cognoscendo. Dicitur enim delectare in domino, et dabit tibi petitiones cordis tui, quia partes in partibus partem capiant, et quilibet homo ius obtinebit secundum quod promeruit in primis quae culpa incidit. Numquid in quadam parte primo fuerant. Ergo quis fuerit illius partis dissolutio si iunctio illorum firma existit. Ergo in parte prima. Ergo bene est videndum quod prima pars firma est. Ergo ex firmo firmum debet procedere. Ergo est. Est quod non est. Ergo non fuit nec voluntas eius. Et si ille eos sua voluntate voluerit debemus ergo operari iuxta suam voluntatem. Possumus non ad haec operari in parte prima sed etiam in parte prime[?] revolutiones. Hoc ergo in partium primae. Et quia in principio fuit iustus iustorum ut nos possibilitatem habeamus iuxta suae voluntatis posse necessarium est ut nosmet ipsos confessioni prorsus subiiciamus verba tali modo pronunciantes. Confessio. Miserere mei domine qui es unus et in tui unitate nihil perit, et sicut ego sum unus per tua misericordia[?] in multis non peream sed semper permaneam unus. Scio enim quod modis omnibus contra tuam voluntatem perpetravi, primo in mendatiis et postea iurando tua membra quibus non eram dignus, et ideo remansi indignus. Unde mihi necessaria est tua misericordia, et quodcumque peccatum super me insiliret postea meo iudico[?] fuit invidia, vel opus mali super mulierem et cognosco adulterum [108r] in uno vel in alio, vel sic potest esse homicidio, vel in furto, vel in periurio, vel in fornicatione, et in omnibus modis quibus quis delinquere potest confiteor me deliquisse. Et si terminus nobis esset diffusus miserentis in conclusione confessionis, et ad subiectionem faciendam virtus trium nominum huius capituli, vel ius confessionis cum voluntate satisfaciendi, hic nota efficaciam confessionis et verborum. Ad hoc operandum te facit dignum eodem die, dixit enim facite ergo fructus dignos penitentiae et nolite velle dicere habere alium patrem quam me. Quia omnia quod a me petitis in penitentia exhibebo vobis. Et maxime mihi exhibetur possibilitas et virtuti meorum nominum. Et si aliquis posset habere tantam

fidem, quantum sinapis granum ponderat, si vellet unum montem in alium transferret, et alium alteri iungeret com tanto quanto possibilitatis eis exhiberetur. Ergo maxime debet esse dicto[?] istorum, quia ideo quod multum spatium tenet in umbraculo quod denotat primam nativitatem. Ergo est cum fide in quo est, et ad hoc denotat illud nomen quod dicitur Genitor, et vere potest dici genitor quia est genitor generationum, et nullus est sine eo, quia tempore primo fuit in omnibus. Unus est qui in omni tempore durat et numquam habet terminationem, et meo iudico numquam incepit esse recta fides credendum. Et si incipiat esse hoc modo est intelligendum, primus in primo unus existit. Sicut radius in radio radius fuit, tunc fuit, prius fuit, tunc fuit. Quis fuit primus carnalis nisi primus homo. Cayn fuit, ergo fuit secundus post primum, ergo tunc incepit esse, ergo hac ratione incepti esse, hora qua habui initium. Ergo sic incepit esse in omnibus sed in veritate unus est interius et exterius sine motu qui in excellentissima maiestate est deus, et tres sunt in personis, et unus solus in substantia. Verumptamen minorari non valet. Theos enim est, et maistatem super omnia condita terram iure naturali et iure positivo obtinet et obtinuit semper et obtinebit. Et per virtutem quam habeas super tria nomina. Per tot vices quot elementa[?] contines debes haec nomina in aqua frigida pronunciare, et si ea ulterius scripta tecum deferres, postea in nulla aqua perires.

{*Sidenote*: Ut non possis in aqua perire. Nomina ad gratiam super populum[?] et alia multa.}

Valent etiam ad habendum gratiam super populum[?] [108v] et ad conservandum amicitias quas nancissi potes et posse et posse tuarum divitiarum postea minorare non vales, nec laus tuae scientiae, et sint scripta sicut scribuntur in loco secreto secretorum, quia sunt in triplicitate iuste ordinationis, et maxime deus gaudet in numero ternario. Unde in uno circulo et in tertio, quod unum et idem denotat. Et ideo hoc quod quis habet non amittet. Et adhuc potest denotare per inclusionem radii, et per umbram quam facit hoc nomen Bon, quod est deus confessionis, et re vera dici potest deus confessionis, quia omnes resonantium resonantes ad eum revertuntur, et ibi remittit ubi ei placuerit. Adhuc tenet distinctiones numerorum et eorum partes, et medietas superior est ca[?calida] et hu[?humida] et inferior fri[?frigida] et hu[?humida] et per hoc vindicat sibi dignitates sciendi naturam huius et obtinet vim super 7 horas distinctas per 12 inter diem et noctem.

[Section 26.1. Translation]

The Book of Rays

*Here begins the Book of Rays, which was undertaken for the sake of
understanding the universal evils,*

and which gives, that is explains, what the first matter was for all the good that exists and for the evil that could exist, which took its beginning from the matter which existed before the beginning of the constellations and planets or of anything which was before. It teaches what the place is of the bad angels and of the good or benign angels and in what part they can be injured through the virtue of the tables by exorcism, by the one who exercises power over them.

{Sidenote: Tables}

It teaches how power can be exhibited over them and how it can show them through the tables, and by showing these things it takes the place of a mirror and it makes the observers see, at will, what was pleasing. It shows the place of understanding in which the names that cannot be moved exist, and where the locations were through the one who composed these things, the one who is the ray and is three in one and who always endures.

Here ends the introduction of the rays.

The one who numbers the rays (he who has the power to do that) knows the paths of the rays.

In rays, the ray (going forth), sends out fine rays,

{Sidenote: radiating strongly}

And by the rays the ray gives concealed rays (his own good rays).

Going beyond the rays, he greatly increases all the rays.

For he alone holds the strength of all the rays,

And he, by the rays, greatly increases all the rays (heavenly and earthly).

By the sign (by his worthiness) of all the rays, he knows the actions of the ray.

{Sidenote: worthy}

Apart from the uncivilized no one can doubt, (from the spoken number? from
no word[?])

Nor, apart from fear, will doubt disturb anyone.

And he is clearer than whatever life adorns (anything that is alive).

All that is in the world can survive through him.

For he has held, holds, and will hold by all things (i.e. by law).

His power, the clear one of clear ones, is a thousand times brighter than the Sun,
One of them (a certain thousand) may be carried through a thousand separately.
May you carry all of the others through a thousand,
And thus may the separate position endure while he determines 36 (thousand).
Therefore he is called the light of the whole world,
And the light of the bright ray is shown to us.
Of those who are ready to understand that much (the good and bad ones)
Of those so great a number is given and thus it is abundant.
The protected places of those (spirits) are known to us;
Here the material of the first ones (spirits) is made visible,
So that all of us may choose so much,
To place before him those not ready to submit (they were to obey).
They (certain ones) were chosen through him (the ray) who knew them;
He knew them, he understood their entire power.
Therefore those whom he knew, we are held by law to know them (all the spirits).
Therefore what he knew or not it is right for us to know,
But because it is presented to us all in common,
To understand the teaching, let us discern the good from the bad.
Through the good his wide power is made known,
Through the bad we learn what is made short.
To those who were chosen, they were as full of goodness,
As it was given to me through him, and power from above.
So we retain them (the good and bad spirits) to ourselves
Through that part through which God joined them.
Therefore by direct reasoning they are known to him.

It shows in the following what sections are in this book and how a variation of times occurs, how they take from whiteness, a black haughtiness; from joy, sorrow; from sweetness, pride; from humility, sadness; from health, etc.

This was their variations were for those who wish to understand it.

The beginning of the first god of rays. Amen

The first book distinguishes places from places (and gives both the good places and the evil). It will be that some hold back in certain things and he makes some obey certain others (the nature of one requires the nature of another to suffer loss); he shows hardness

so that they (all things) obey his will. For he has hidden certain ones from others so that no one will be “gaupes” (i.e. greedy).

{*Sidenote*: greedy, that is, jealous one of another very much or others will be made similar, and what one always envies in another is of another nature because nature was changed.}

The good are perfected in joy; that is, those who recoil on the throne because of the variety which exists in their times, for they fear incorrect thoughts about their lord. Thus come[?] various thoughts and wantonness, haughty sorrow, pride, sadness, and scorn, and their varieties, for where they were watching their deeds for the threefold [?threefold connection] first in connection (that is, unity) and on account of these things in one conjunction (unity) which they had, seeing one form in another (i.e. Father and Son and Holy Spirit). Thus he was able to be made like them so that he might fall in the same sin. (And thus he was able to be seen except they had the understanding of trinity with him in whom he was; it was the threefold connection in which was their variety.)

Therefore variety of time well exists, or some such as others. But because of their first conjunction, which was in one, who is one and is given to all, and nothing of his wisdom is alterable, and in everything that is there is an equal weight; through his strength good occurs, so that through him they might be burdened to show to us the occasion of the subjects. (Through him we may have power over them and they may be obedient to us.) So it is helpful to know (so that they may be obedient to us) from which place they have taken their form, what was their protection (their first protection), and what exists of their first beginning. For if their beginning is not examined, what usefulness can it give concerning the middle, and if the middle and its part is not examined and the beginning of the end ignored, he will forget their part. (To this, that you can dominate them, it is necessary that you examine their middle and their end and the beginning of the end and whatever comes under that; therefore, who is ignorant of the middle is not worthy of this art.) For if he hears the beginning of the middles and ignores that part which ought to be understood, the origin, if that happens, then he will know neither one part nor the other. And so of the one who tries to know God and not his extremely extensive holiness. For whoever is held to know the beginning, knowing first the thing itself, by flogging[?] alone, the origin, and indeed the nature of the thing and the parts of its nature and whatever of nature comes under that heading, so that nature might better conform to him and because of the disjunction of everything (because we reject the full understanding) which is missing in us, and that makes us unworthy. For this reason the dominance over living things is not given to us. It must be understood if we would know the first augmented ray of nature and its definition, and if the worthiness is to be included in us, because if we are worthy we can command by worthiness, and by virtue, worthiness, and by subjection, virtue, what of nature it attains inasmuch as it is submitted. By virtue of the beginning of nature, because it was hollow [?cavetus] harped by our word, or if it were thus what it does not, seemed to be. Therefore by my command the good will submit itself to be burdened for the existence of truth. So whoever it is who may see or may not see or who will have not have seen and will have seen, or who sees and will see. Thus men dream their dream

and find nothing of riches in their hands. Here is to their section, origin, beginning and subjection, the source of the parts that were next in our first things; through whom therefore was it if not through their lord, therefore is not the lord the same who endures and will last forever? Therefore let us speak to the will which it pleased him to arrange so that it would be for their protection.

The first book, through the three names of God Agla, Primogenitus, and On

To the section on the place of loss and to the section[?] on equal forms, it is worthwhile that the source of their parts should be known, or whether the section was between certain ones in the beginning of nature (that is, between evil and good, who started to be in the place in which was the first ray as first from the father, this burning which the ray did not dry out.)

{Sidenote:“Obumbraculum” is protection against evil spirits and the attacks of adversaries.}

Or if a certain word was in their first protection, or if it could indicate something, or what the indication was (i.e. the name) or what was so much its beginning that it pertained to the first of the place, from the number of the parts, and the form .P. was the first beginning, when this occurred, it echoes of the one who gives us 14 through these things, that we understand protection as seeing it under the heading “ez”; “ez” and to this increase from which it resounds which is above, “ez” looks down in majesty, [Note: the “ez” symbols seems to have been distributed into the lines of the text.] distinguishes all the places, separating and dividing the places from the places, and by his humility he does not perceive himself to be moving anything, neither so much nor how much he obtains the force of moving, without his virtue which is the cause of the thing of the first ones and is the beginning of everything that is, and whatever offers back or has offered is to us toward the higher junction through what exists, so that no one is above the father; through the part of the very eminent he can understand what is or was or will be, not whatever can fall from above, and so it falls to us to understand the name Agla. And for this understanding the first day requires fasting, the reason for this being that no one from below transcends over the virtues to the realities of things of the first matter. If it or his worthiness were lacking to him, how could he cling to the highest point except that he who is the highest clings, for thus the voice of the first man reaches out to the last and he sees the difference between one land and another; thus protracted and __ [cadria] is the period of time for investigating their subjections, and he who is subjected to one part and complies with that part, who is of the parts, rejoices one by one through his conjunctions, because what exists in him is found. For he has said, everything you beg of me in fasting and penitence, I will grant you and thus he will find one in another because it was in the other. For the name takes pity on fasting and what time it takes for that beseeching. For what would it give to walk around from one place to another without the vicissitudes of time, and thus it is very distinctive how it can be shown briefly for the ascending of his height according to this time that he would show his force through his virtue through three hours of the day. Similarly that protection could denote such a name as here remains to be seen which is

held to have 12 letters in itself, neither more nor less, and that is its conjunction. Primogenitus resounds and it truly can be called primogenitus for it can denote the first ray in the first protection that through the first, for the first in the first protection, can denote the first through the first, first of the first, first-born. And it requires him to be submitted to chastity and reject lying through the space of one day, and he must obey the period of time of three hours and if a longer period of time is indicated it should be longer through penance, through fasting, through chastity, through lying[sic] so that what he may know beforehand by abstinence in two or three [?days], and the conjunction of these two is called this name, On, which is considered the first name of the lord to their conjunction, and indeed it can be called the first name of the lord because the source in brief involves whatever is contained under the dome of heaven and all the disjunctions underneath, and not only the disjunctions but also the junctions and the junctions of junctions, and it requires to serve him, that he is his own lord, whom the name indicates, and he should wash in cold or warm water and put on clean clothing, and in this way the middle of the superior part of protection and of the first name which is denoted and that which follows will obtain force for three hours, and the second[?] which is the third from nature [?] will understand cold and dry to the middle of the superior, the other parts, the inferior, can be called cold and dry, thus dryness, thus their threefold dryness, disturbs the warmth of their hearts. {Table with part labeled warm and dry and part labeled cold and dry.}

Here follows the second book about the three names Redemptor, Eloy, Ely

For following the lines of divisions and for inquiring about the varieties of places, for distinctions and the separations of their places of the seats of their adversaries and the parts expressed in these. To the subjects of matter such as is denoted protection as is demonstrated through the form {ez followed by ez over ez} and this is divided into diverse words and various sounds and is second in the conclusion of the ray, the word “obumbraculum” is many rays in one, and all are included in the term, to our human subjection. Thus its ordering follows from the first so that afterwards it is called Hos {the symbol is unclear} which is said to us as that which is through the beginning. In which is its beginning and it is second in its birth, after that beginning it denotes the same and receives so much covering [umbrae] that it can denote Redemptor. He who is the redeemer of redeemers and is patient according to the many lost ones of the lost who created them before him. Heaven and earth will pass away but my words will not pass away. And what is there that is not made by my voice or does not serve my voice or does not obey my voice? The extension of the voice, for the voice is the breath breathed out[venitus], released from the place from which it was moved and in which it can no longer stay. Who is it who is not held to doubt, that is, if it were to return to the place from which it was moved the voice would be like that; the one who rejoices because of the weather in a happy sea and says that it was made through our creator. What is it that was not created? And if the weather is not changed he says that an evil one was bleating[balubat] or had created that weather. In this way it is not for acting on faith, but it is the eternal will of God. Who would oppose his own will if he were existing first? We are from the first servant. For that reason we are worthy to be called by God, and he calls us friends. Therefore we all, because we are

included according to nature, may well ask which of them is the part in itself and one spirit is bad on the part of a human being and one is good. So one cannot be called without the other. So if someone is called a friend of human beings, power is given over both, or else he would not have power over either part of their members. If none of the members is part of a human being then very much anyone is part of them, because they are not other than three, and the members are 375, and each of them he devotes to human subjection, and just as for their part the heavens can look upon the loss of a division of the hand, and the finger is for the cleansing of the ear, the ears for understanding, the nose for smelling, and the feet for walking. Give him the parts if the parts serve his part or if they serve parts of them. So it is not what is not or would not be the opposite. The junction through disjunction is constrained to obedience, just as the body draws to the power of virtue, and if virtue dries up it is made without usefulness, not without usefulness if without the subjection of virtue, because the greater part of nature is brought back, which clearly must be to denote the spirit.

{*Sidenote*: Note about unction and illumination through oil, and its efficacy.}

Redemptor is one who redeems all those whatsoever in a part. So in good or evil, and it requires one to fast through one day up till twilight and to apply oil in 5 parts of the body after taking food: thus, in the hollow of the hand, at the ends of the feet, both above and below, and on the left side; afterwards before day he should wash in vinegar, and if anyone should ask the reason for this, I will explain briefly. Because just as light becomes clearer taking on the greater virtue of oil, it displays the turbulent place to sight and what pertains to the place, and for a time it is submitted to the humble one in that it does not destroy, and it dismisses the blackness of the place and makes it bright, and drives out the shadow in ending the subjection to sin, being of a humble nature. And thus a person may turn from the right order and may draw near and turn away from a very bad odor. Those who are in a turbulent nature and lack clarity may wish on account of this to join themselves, because few people, however bad, would hold onto darkness, and who does not enjoy the light, if they could not obtain it, because it always was, is, and will be, what is shown through humility to be above all evil. Victory occurs because of suffering evils in his habits; all good goes away, as he said, my soul is sad even to death, yet not as I will but as you will. Thus he well submitted himself in humility. So it is no great wonder if you humble yourself to do this work. He holds in himself the name Ely which means universal God, and he can be called universal God because he is God above all other gods, and he releases and distributes every power to the extent it can receive, and not only does he release and distribute but also upholds where it is his will to uphold, and thus, for us, he would not put power over people who are of the nature cold and dry, or warm and humid. It requires that for one night they be upright on their feet so that they submit themselves to his virtue, because it will make up for injury to others, and even where there is remembering. Of these two, one is called Eloy, and truly it can be called Eloy because it is the highest of the high and shows charity to all in darkness for serving him, because of the people whom he will hold in the open, even up to you, and, looking, he will respond to their supplication in appearance, recalling these words: the justice of the Lord is over them;

i.e. men and women who trouble their hearts for such that they trouble them to my will. And it hold this power over 4 hours, up to Taurus and his subjection, and middle, above cold and dry, below warm and dry. {Figure symbolizing Taurus.}

Here follows the third book about the three names Iustorum, Genitor, Bon

For finding the threefold connection of the carrying out of nature and for the subjection of its part and for knitting together the virtue of the parts of nature and for the total subjection which is included in one, which is the rectification of part of the expression, in the third case, such protection is shown to us as this symbol shows: {ez followed by ez over ez}. This occurs in various sounds and words and is the third word in the conclusion of the ray pronounced to our human subjection. From this disposition it follows that it announces itself first, after I, which is given to us as the beginning, the cause of which is that its shade was the beginning and it is the third in its birth, and after that, T denotes the same thing. And this protection holds in itself so much shade that it can inwardly be called Iustorum, that is the just of the just, holy of the holy, right of the right, and to whom it is given to make just ones out of the unjust. I say[?] he can place the just in the 92 places of justice, and he himself arranges them[?] in their own places. The earth is full of the justice of the Lord. His justification is in himself because he created things and from one place he sends into another, force from force, connection from connection, absolution from absolution, holding from holding, driving out from driving out. What is it that he does not see? For he sees those who call him, and he knows in advance before they call. And if there is anything that he doesn't see, that is something he has not seen, that was earlier than he could see. For the total disjunction was in one form. So everyone was in one. Therefore the others were us[?] without any doubt. Power is justly shown over the unjust and over all. And if he formed me to any likeness to himself, because of that likeness power is given to me over some parts because of delight in him and in his understanding of the parts. For it is said, to delight in the Lord and he will give you the requests of your heart, because the parts take part in the parts, and everyone obtains justice according to what was promised to the first ones who fell by sin. Weren't they at first in a certain part? Then what was the dissolution of this part if their junction was firm? Therefore in the first part. So it is well established that the first part is firm. So what is firm should proceed from the firm. Therefore it is. It is because it is not. Therefore it was not his will. And if he has willed them by his will we must therefore work according to his will. We cannot work to those things in the first part but also turnings[?] in the first part. So he is in the first of the parts. And because he was the just of the just in the beginning, so that we have power according to his will, it is necessary that we in confession use words speaking in this way. Confession: Have mercy on me, Lord, you who are one, and in your unity let nothing perish, and thus I am one through your mercy in many things; I will not perish but remain one with you always. For I know that in many ways I have done things contrary to your will, first in lying and then in swearing by your members, to which I was not worthy, and behold I remain unworthy. And so your mercy is necessary to me, and whatever sin sprang up in me, afterwards in my judgment was envy, or an evil act against a woman, and I acknowledge adultery in one instance or another, or it could be murder or

theft or perjury or fornication, and in every way that one can sin I confess I have sinned. And if for us the period of penitence for the completion of confession is long, the power of the three names found in this chapter for making subjection, or for satisfying the law of confession by the will, this prayer is effective of confession and of the words. By this you make yourself worthy on that day, for he has said therefore produce the worthy fruit of penitence, and do not wish to have any father other than me, because I will show you everything that you ask of me in penitence. And power will be greatly shown by me and by the virtue of my names. And if anyone can have as much faith as a grain of mustard weighs, if he wants to transfer one mountain to another and to join another to the second, with such power it will be shown to them. Therefore he must be very much by their word, because he holds a great space in protection, which denotes the first birth. So he is, with faith, in the place where he is, and to that the name denotes what is said Genitor, and indeed he can be called genitor because he is the source of all generated and no one is without him, because he was in everything at the beginning. He is one, who lasts in all time and has no end, and, in my opinion, it is correct to believe that he had no beginning. And if he did have a beginning it should be understood that he was one, the first, in the beginning. Thus the ray was the ray in the ray, then he was the first, then he was. Who was the first in the body except the first human being? Cain was. Therefore he was the second after the first, therefore he began to be, and so by this reasoning to be begun, the hour when I had my beginning. So he began to be in everyone but in truth he is one, interior and exterior, without motion, who in excellent majesty is God, and three in persons and only one in substance. Indeed he cannot be threatened. For he is God[*Theos*] and has majesty over all created things on the earth, by natural law and positive law, and has always had it and always will, and through the virtue which you have over the three names. Through as many times as you have letters you should pronounce these names in cold water and if in the future you carry them with you written, then you will not perish in water.

{*Sidenote:* So that you cannot perish in water, the names for grace over people and many other things.}

For they are good for having grace over people and for conserving friendships which you can obtain, and you cannot decrease your power or the power of your riches or the praise of your knowledge, and let them be written as they are written in the secret place of secrets, because they are in the correct tripleness of order, and God greatly rejoices in the number three. Thus in one circle and in a third, which denotes one and the same. And behold whoever has it will not lose it. And by this it can denote through the inclusion of the ray and through the protection which the name Bon gives, since this is the God of confession, and indeed he can be called the God of confession because all the sounds of the sounds are returned to him and he sends them out again where it pleases him. And also he holds the distinctions of the numbers and their parts, and the middle upper is warm and humid and the lower is cold and humid, and through this it gives you the ability to know its nature and obtain force over seven separate hours through 12 between day and night.

[Section 26.2]

Sequitur quartus liber super tria nomina

Messyas, Panton, Os

Ad insecutionis naturae, 4um nexum inveniendum, et ad partes subiectionem, et ad constrictionis virtutem, partum naturae et ad totalem subiectionem quae in uno concludetur quae tentio est partum et expressionis in quarto casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit: {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus, etiam est dictum 4um in radii conclusione ad nostram humanam pronunciatum. Unde sequitur talis illius dispositio seipsum primo propalat, postea M quod dicitur nobis per principium huius rei quae est causa, quia existit eius exordium, et est quantum in nativitate eiusdem. Post illud per D idem nomen notificatur. Et tantum umbrae istud umbraculum in se recipit quod interius potest denotare Messyas, ille qui nuntius est nuntiorum, et nullus est missus nisi illius nuntio. Et veraciter potest dici et nuncupari Messyas quia in se detinet omnium nuntiorum intellectum directum, et semper in presenti incipit, et nullum tempus est narrabile nec variabile, et in eadem hora omnia nuntiata determinat, quis est iste qui eum intelligit quia in una dictione omnia comprehendit, et illa est omni dictio. Quae potest esse nisi ista. Item: ietica, ara, vait, vao sonrii, demea, apan, utur, oomon, liebre, aaha, migno, ofo[?oso], a, oea aba, quod est deus meus, et nullus sine virtute illius quicquam operari poterit [109r] per artem magicam. Unde hic manifeste occurrit quia in se continet materiam omnium aliorum. Et primo homini istud exhibuit in consilio ad eiusdem circuitionem. Istud habet possibilitatem ligandi et absolvendi corpus humanum, et obnexu illius valet qui in fascino et in aliis inciderit, scriptum, hominis virtutem, i.e. sanguinem totius scriptum quotiens exigerit numerus literarum sui nominis scripti in die sui planetae tribus vicibus scriptum in longum in omni tempore, et postquam terminus transcenderit nominis substantiae suae, et qualitatis ulterius non nocebunt si in eodem scripto scribatur, et in eadem longitudine et eadem virtute super nomen illius cuius est virtus, et literae sunt deletae in eiusdem maledictione, cum aqua roris et illa aqua, si exhibeatur ad potandum vel ad comedendum cum cibariis, et scribatur in detrimento sui membri, quicumque volueris, omni illo completo perfectum periculum sentiet membrorum illud in termino transacto.

{*Sidenote:* Ad debilitandum membrorum illud quod vis et iterum restituere.}

Et si illud volueris constituere in sui prima constitutione, scribatur in eisdem cartis et deferat illas ex illa parte qua fuerat dampnatio et in eodem termino pristinae salutis restituatur. Quid est quod non faciat? Nonne occidit et vivere faciat, nonne percutit et idem sanat, vel quis est qui de manu sua possit eruere? Qui habet aures audiendi, audiat. Quid ipsemet dicit in loco secreto secretorum? Et ad istud nomen nihil pertinet nisi ut mundetur sicut dictum est cum predicta penitentia et sicut ipsa exigit et confessus, et expedit ut ieiunit tribus diebus quia est dignum dignorum et quodlibet virtute ab eo inchoamen sumit. Et quia est meae dictioni propinquus simili modo ad illud spectat ut

obediat, et ita de termino dictionis quia adeo unum aliis propinquat. Et ad hoc aliud nomen potest designare propter umbraculum quod ei subiacet. Unde tale diffinitur suum nomen Panthon, qui panis dicitur omnis salutis, vel tantum sonat quantum verbum verbum quod est verbum domini et potest re vera dici panis salutis et vitae quia solummodo homo vivit verbo dei. Non enim in solo pane vivit homo. Si enim non esset virtus illius nullus vitam capere sufficeret. Ergo non in solo pane vivit homo, sed in omni verbo quod procedit de ore dei. Ille qui est omnis panis salutis et vitae est omni tempore habundans et in se durabilis semper sine omni alteratione et per aliquod non minoratur et tantum quantum submittuntur partes quae illius fuerant quocumque procedant [109v] et ubicumque veniant. Nihil est quod non sit ad illius voluntatem et ad suae vocis constrictionem. Ergo eos coartare non possumus nisi per eum et illius voce. Qui sicut coartaret nuntius vestro mandato multo magis potestis illos suis nominibus coartare, qualitercumque sit in prima coniunctione eos composuit et in uno omnes, non unum solum sed omnes illorum partes inseparatum non fuit separatio et cum disiunctione iuncta fuit iuncti quae directi. Quis habet illius partem eligere? Nihil sermone eminentius verba verbis[?] debent illos coartare, quae verbis[?] extiterant et si paucis verbis[?] ad illos coartandum utimur. Qui sunt illi qui naturam contempnunt et qui sunt illi qui procedunt caeci quosdam ab aliis absolvendo et seipsos in suis partibus dampnant, et vera inveniunt proba. Quis enim naturam scrutatur? Ubi natura numquam extitit et partem capitis quae naturam praetermisit. Non est enim mirum si ille qui est natura deficit alii qui sunt extra naturam amittant. Quod enim caput naturae amittit. Unde in maiori parte naturae est amittens. Vis enim quadam alia vi coartatur nec aliquis novit ita electae terminorum terminationum (abire). Sicut ille terminos composuit. Ars est quae in terminis non deficit, et in termino debet sumi terminus vel in parte termini positi quod omnes alios terminos absolvit. Qui si terminus disiunctionis maioris partis non extitisset qui pronuntio alii parti sistitur. Non subiacet tuae linguae nisi in hoc casu, perfectio alii enim absolvit omnia alia tantum varia et magis donum obtinet in sui parte quam in alia et per illam maxime partes coartat. Et Panton dicitur verbum quod est omnis panis verbi salutis vitae, et ille non amittitur nequam consumitur licet de eo quolibet die haureamus et attinet ut huic nomini deserviamus ieiunio per unum diem et unum quod fuit in alio inveniatur. Et adhuc denotat conclusionem quam obtinet in obtenebratione hoc nomen Os, qui est illorum iunctio et bene Os nunupari potest qui est os orium et ex illo processerunt omnia verba quae extiterant vel quae sunt vel quae erunt quod attinet humanae subiectione intelligere et non solum humanae [110r] subiectioni terrenae sed etiam celesti. Et adhuc pono alias diffinitiones cur posset dici os orium. In hiis enim 23 casibus est quidam casus qui Os nuncupatur qui determinat verbum celestae, usque ad ultimum quo virtus sit scita, et verbo vitam vitam exhibet humanae subiectioni quod est vita prima hominis et illorum verborum virtute nullus morbus impossibilis est scienti ad curandum.

{Sidenote: Curare omnia mala}

Nec impossibile est ei quemlibet morbum cuilibet imponere eodem verbo, et eodem dicto ibi determinat omnem lapidorum virtutem, et earum subiectioni.

{Sidenote: Nota de virtute verbi.}

Et non solum verba et lapides, sed etiam herbas, quia tria sunt in quibus deus vim tulit omnem hominibus, i.e. verba, lapides, herbae. Et sicut per os maior pars salutis ingreditur et ore secreta sui cordis revelat tali modo maxime pars partem salutis, et sicut unus sudor alium sudorem impellit, et sicut ille alium extrahit ex aliorum parte, tali modo subiacet expellere herbarum virtutem. Sudor non permanet, ergo haec pars ad nihilum revertitur tantum est quod et verbum fuit, est, et erit. Ergo potius per hanc partem valet sanitas, quia principio erat verbum et sicut ipse omnem humanum peccatum verbo mundavit, et salutem revelavit revelationum revelatione, et maioribus partibus adhesit, et non in herbarum ponderibus illa elatione. Debemus ergo scire quod illa aliis partibus est dignior et maxime in partem salutem impellit, quia illi pro illa nihil extitit impossibile. Et sicut universus color in fumo dissolvitur, et illa exhibetur substantiam ad nihilandum, et sicut diversa disiunctio potestatem habet corpus turbandi in solutione, magnae quantitatis fumi non esset maior salus medendo lapidibus et herbis quam in homine qui multa novit nec aliquid revelat, nec operatur et si ad revelationem perveniat.

{Sidenote: Melibus est mederi verbis quam lapidibus et herbis.}

Quid ergo ei deserviret nisi verbum? Ergo praeter verbum nihil est, quia in aliquo quod novit sine verbo non potest operari. Ergo ex verbo omnes compositi sumus. Mandavit ergo et creata sunt omnia quem quicquid est vel fuit est substantia vel qualitas. Ergo non solummodo verbum sine substantia extat et qualitate, hac ratione in verbo multi defraudantur qui existimant quod verbum nihil sit, quia [110] a multis audivi dici; verba illius praetermittite quia verba nihil sunt. Ergo iustum est quod verba intelligantur in substantia et qualitate. Ergo potius et electius est mederi verbis quam lapidibus et herbis, quia simili modo verbum est substantia et qualitas, vel ergo in principio non erat verbum nec deus erat verbum, nec verbum erat apud deum. Ergo omnia nomina dei semper existunt in substantia. Unde multis hereticis non est manifestandum tale quid. Et ut istud nomen maxime virtute ei exhibeat has obtinet disiunctiones numerorum et earum partes et medietas superior est frigida et humida et inferior calida et sicca, et exhibet sciendi dignitatem naturae huius vim super 12 horas disiunctas per unum diem et noctem.

Quintus liber super tria nomina

Veritas, Theon, Spiritus

Ad nexum quintae naturae et executionis interveniendum et ad partis subiectionem et virtutem partis naturae constrictionis, et ad totaliter subiectionum quae in eo concluditur, quae retentio est partis expressionis in quinto casu tale nobis exhibetur umbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez} et istud resonat in sonis diversis et variis dictionibus, et est dictum quintum in radii conclusionem, ad nostram humanam subiectionem pronunciatum unde sequitur talis illius dispositionis seipsum primo ostendit postea V X dicitur nobis per principium huius rei quae est causa quia eius extitit inchoamen, et est quintum in nativitate eiusdem, post illud per se idem nomen notificatur et tantum umbrae istud umbraculum in se recipit quod interius potest denotare hoc nomen Veritas et bene ratio exigit ut ille vere dicatur veritas et ut Veritas nuncupetur, cum unus sit, et totius mundi veritates in se continet, et illas cogit ante suam

presentiam invenire et ipsam inspicere et sunt ille via, vita, et veritas pacis existit, et sicut veritas de terra orta est, et iustitia de celo prospexit et sicut dicta sua semper in veritate consistunt, et unus est tuus directus ad supernam maiestatem et est via per quam omnes nos gradere debemus. Et ille qui est veritas veritatum non obliviscitur, et omnium variarum cogitationum recordatur. Nullus potest esse non recordatus suae dignae memoriae; nos ideo spectat ut dicamus suae nativitatis sequentia et cuilibet subiiciamus unum diem ad ieiunandum, vel illa virtus non faciat dignum [111r] ad nostram voluntatem. Vix enim impulsus qui existit in re quae non est vera, et subiacet termino illius dictionis et nullus alio invitatur de partis subiectione et coartens et contempuens unum aliud. Et ideo quia illi invetitur[?invititur] veritas et tu in termino veritatis subiacebis, et eris tenens in parte orationis per istius nominis observationem et pro honore quem in illo nomine suscipis dignus fies transcendere super partes, et dignus super partium extremitates et illas et tuae voluntatis subiectionem determinare quod virtutes coniunxeris ad tui memoriam; pars enim quae denotat Hylen, et non constringitur ad tanti partem, pars unita quae ex parte remanet est illud praetermittens extra partem et est remanens tum[?] in quanto, et ista pars et illae partes quae te dignum faciunt ad hanc partem scriptam in ieiunio et penitentia per dictionem quae notatur per literam et per ultimam.

{Sidenote: Contra sterilitatem}

Et sit posita in secundo loco partis per dies tres, et postea exhibeatur ad deferendum qualicumque mulieri usque ad terminum 40 dierum ter multiplicatarum in illo omni hesitatione exclusa pregnans remanens prole masculina. Quidam dicunt quod ille 7 reginae quarum nomina sunt scripta, sicut haec linea hic ostendit aldesis[?], odois, omina, oliva, sabuit oguda, subiectione scripti in pregnante fuerant sine tactu virili. Unde meo iudicio ista in numero extitit sine intellectus deceptione, de quo sumus, lineam condeposuit ad dignam constitutioni inspicendam. Et qui se illis regulis submittit et illas sine defectu observat et sine aliqua diminutione quid ibi perpetret, haec est re vera via veritatis, et hominem ad rectam salutem adducit. Sed meo iudicio unus non extitit, quia ita eas observat praeter illum qui unus permanet. Non enim est qui faciat bonum usque ad unum quia nullus tot opera disponit quot iste disposuit succincte per verbum. O deus quid est ergo praeter verbum quia verbum tuum semper durabit? Et illa constituta demonium eiicit a corpore eiicit et dicta coniuratione planetae tantum quantum sui cursus durat. Sicut de Saturno 30 annis et de Luna 30 diebus et Iupiter 12 annis, Mars 7 annis et 13 diebus. Et Sol 12 mensibus et 5 diebus et 6 horis. Et Venus 8 annis. Et Mercurius 8 annis et mense uno et diebus 6 extra habet ei dominium super terram in qua fuit oriundus. Et si quis eam [111v] cartam super se obtimeret cum ab hac vita discedit virtute illius animam saluti adiungeret.

{Sidenote: Ut anima in puncto mortis sit salva Item valet contra iniurias}

Valet etiam circa placida et contra inimicos. Et res iniquae homini paucae emergunt circa quas non sit obumbraculum, et paucas rerum magnarum possunt perpetrare sine illius virtute, et dignam illo non potest facere ullam rationem, necessaria est enim illius virtus in maiori iudicio. Principium illius debet existere in illius pluralia[?], veritas enim

quaedam alia iungit in dictione superna. Et adhuc tantum umbrae in se denotat quod ibi potest denotari hoc nomen Theon, deus enim priusquam alii dii qui dicitur universalis, et veraciter nuncupari potest Theon, ipse enim fuit ante omnium rerum constitutiones non solum ante illas fuerat. Verum etiam ante istos constat. Et ipse boni illorum pars existit, et partem in partibus connectit, et sicut principiorum metam denotat et finis est captio in principio primi, et est terminus disiunctionis illarum, et usus utramque partem, partem vult obtinere qui ei ostendit principium, et propter illam ostensionem quam cuilibet parti exhibet, pro hoc solummodo virtutem sui nominis denotat, et ille virtutes omnium virtutum constringit et unum alii coheret sicut dormiens vino[?] et est volens, et vim alterius subripiat. Multi enim in tali casu obtinuerunt quod numquam obtinebunt vel eis videbatur quod non videant. Ergo quis ab eis posset observare a me, et ab istis nominibus quod illos ad me, non volvam ad mei voluntatem? Et pro tali nulla res fit mihi contraria. Et quod virtutes non deficient in eis virtutibus, et quod istam virtutem obtineant ad cognoscendum super illarum partes, pertinet ad constututuionem, quod in isto casu solummodo se mundet ab omnibus furtis, quae ad memoriam possunt devolvi quod maxime unus alium inveniat. Quare spectat cur quis pro malignis spiritibus ieiuniat, vel tale quod operatur? Nullus debet ieiunare pro parte suae partis. Qui enim hoc operatur, ille semper contrarius ei existit. Sed unus est semper aspiciendus pro quibusdam et aliis et est omnium aliarum vita sicut dicit. Non enim in solo pane vivit homo sed in omni verbo quod procedit ab ore dei. Theon ergo bene est deus universalis. Et si queratur quare pro isto debeat quis subire confessionem, specialiter pro furto, quam pro re alterius generis, ne existiment quod id ignorem hoc solveo intendo, sicut est quod [112r] aliquis possit me intelligere. Si affectas capere capias. Da ut capias maioris partis partem, vel si velis capere partem maioris partis. Ergo non est quod unam vel aliam non eligas. Si minorem ceperis, quomodo velis dicere quod in aliquo te demon terreat? Ergo ab hoc ab illius parte diceris; ergo tu demonem times ut ad subiectionem illius exeas, vel si mundacio confessionis tibi acciderit ut peniteas versus maiorem partem. Ergo est per timorem versus illam partem. Ergo electius est hanc timere quam aliam. Solutio utriusque partis sic est intelligenda versus partem versus partem quae minor extat, et bene possis dicere quae est pars pusilla, quia pars est quae nihil est, quia sine ipso factum est nihil, et ad illius prorogationem pars est minus diffusa et ultra modum. Illud enim quod pusillum est maiorem partem aufert peccatum enim divina aufert, et maiestatem supernam et maiores partium partes. Et pro vero sciatis quod ille qui facere hoc instimulatur[?], ita hominem veretur, sicut homo fulgur et ex quo ille illi timorem ingerit. Quid ergo faciemus pro illius timore? Sed ille qui gaudet pro peccatore qui confitetur magis enim gaudium est super uno peccatore penitentiam agente qui convertitur per confessionem quam super 90 iustos. Ergo confessio furem expellit et ipsui domino coniungit. Ergo qui eum coniungit et aliud expellit debet eum in parte praetermittite et nos coniungere coniunctioni in qua primo fuimus. Si enim deo placuerit in parte primae partis erimus; nihil ergo perpetramus nisi solummodo pro deo et per deum et adhuc in se obtinet iunctionem illorum quod potest denotari in illius umbra et tale subiacet ei nomen Spiritus qui est sanctus spiritus spirituum et omnes alii spiritus voluntati suae submittuntur, et unus est ab aliis separatus, et nullus est in quo vim non obtineat. Ergo est in omnibus et ideo maxime ad deum spectat in hoc casu ut

cognoscatur. Qui enim vult eligere super potestatem illum in parte debet eligere et debet dicere quantum nomen suum in qualitate transcendit, et in substantia ante solis ortum. Et similiter debet supradicta sterilis pronuntiare umbram, et est terminus in termino ante solis ortum illius sterilis planetae. Veni, veni veni, sancte spiritus, ter, reple tuorum ter, corda fidelium, ter, et tui, ter, amoris, ter, in eis, ter, ignem, ter accende, ter. Et si quis adhuc rationem quereret quare hoc verbum dignissimum sit, ita pronuntiandum [112v] et facit separationem in dictione, et dictionem sine separationem tale solutionem debet sustinere. Quis est ita stultus qui nosciat quod unus deus omnia disposuit in principio, et sine ipso factum est nihil? Ita tantum quantum obtinet pars in principio et ex illo nobis dare est iunctio sine separationem tantum in quantum, et multi in hac parte defraudantur, qui super illius misericordiam non arbitrantur. Misericordia enim domini super omnia opera eius, et si est disiunctio in aliquo, quaecumque sit operata per rem quam deus composuit, et inspiciamus quod illam per illam partem non condempnat. Et est ei compatiens in tribus vel in 4or vel tantum quantum sibiacet triplici coniunctione, i.e. cogitatione locutioni et operationi, vel operi numerum innumerabilem possem ponere. Et bene scimus quod qui in uno deliquit omnium[?] reus est velut corpus coniungitur ex substantia subtili, et in terrena per partem formatur et subiacet ei dicere, oculos, caput, os, nares, aures, humeros, brachia, digitos, pectus, et ante pectore, et latera et spatulas et partes spatularum, et uteri partes, renes et earum partes, crura et eorum partes, nervos, et eorum disiunctiones, genua et eorum nexuras, tibias et earum partes, cavillas et earum coniunctiones, pedes et eorum partes, articulos et eorum partes, et omnes alias partes quae submittuntur corpori, 30 annorum. Ita similiter corpus est peccatum iunctum omnibus membris et vocatur desperatum. Et sicut corpus dolet cuiuscumque membri puncturam et laborem exhiberet omnibus aliis partibus, et maiorem partem coartaret, et laboraret illam expellere, velut illam a loco intenderet fugare, et cum nihil aliud possit operari in fetorem convertitur, et ille infert omnibus aliis membris nauseam, et tedium, et hoc toto corpori accidit infortunis unius partis.

{Sidenote: infectione}

Ita quamvis[?] illud corpus in fetorem peccati tangitur quocumque sit membro in aliquo peccatore, et sicut illud quod in minori[?] parte tangat sic dignum est scire quousque[?] nullus illius possit dolore affligi, vel adhuc dignum est scire usquequo putredinem in se possit nancisci vel usquequo ad quem terminum est peccans in illo in parte tota quod est usque ad 7 horarum terminum, et postquam ille terminus transierit. Unum adulterum est 7 postquam alium terminum 7 horarum transierit septies septem erunt falsa testimonia, et postquam aliae 7 transierint [113r] septies septies 7 erunt furta, et sic unumquamque[?] aliorum, de 7 in 7 horas transcendit. Sciendum est quod sine confessione. Tantum ex eis obtinet quantum cum illis moratur, et sicut horae hominem transeunt et crescunt quia quod plus plure hodie quam heri habuit simili formae demonum in peccatore qui penitentiae in 7 horis non submittit. Igitur cum videris suam partem sic honorari quam ipse formavit. Nonne ergo sua misericordia est super omnia opera sua, quia no[?non] destruit unam partem et aliam. Sed pro tanto quid est quod operari non subiaceat. Ergo omnia quae sunt composuit. Ergo opus hoc patrauerat, et non

vult dissolvere, pro tali ergo suae misericordiae[?] subiaceamus, et pro ista ergo adversitate, et pro adversitatis pondere ut a disiunctione exonerati sumus et quod verbum nos magis exonerat quam aliud, et magis onerat, facit in dictione separationem et sic illa oratio ad unicum dominum spectat. Licet ergo omnia quae sunt composuit quod totum intelligendum est per solam suam misericordiam et per illam disiunctionem quae peccatum homini ingerit, quod est corpus et bene certe possis[?] dicere in recto verbo quod est corpus. Sua enim omnia membra obtinet sicut homo vulnere vulneratur, et deus prorogat terminum quod ei per medicum potest conferri sanitas. Vidimus de quibusdam quod eius signa vulnorum. Signa non deturpant, simili modo se peccator in confessione, quia cum bene confessus fuerit non residet penes eum vulnus nec etiam in peccato. Sed meo iudicio[?] plures non[?] vidi confessione bene mundatos. Huic est quod vulnera eos signent. Igitur quis eos sonant praeter deum, et si adhuc sermo meus ad unguem bene non intelligeretur, quod corpus sit peccatum nec quod omnia membra obtineat, et quod maius dampnum non ingerat in termino diffusiori qua propinquo, et quod minor non sit dampnatio qui in brevi confiteatur quam qui percrastinat. Exemplum in terminis eis submittam sicut vides puerum usque ad terminum 7 annorum quod ei labuntur dentes anteriores et postea revertuntur adeo decentes vel decentiores et inspicitis quod quadragenario lapsi. Homini non reperantur et isti remanet separatio partis ad partem, et penes puerum vulnus non apparet nec residet, ita assimilatur penitens infra 7 [113v] horarum spatium vel infra 7 annorum spatium. Et ille qui horas transierit est similiter sicut ille 50 vel 40 annorum. Et deus ita captus a sinistra parte sinistrae parti confert dolor dolorum, languor languorum, tristitia tristitiarum, tedia tedium, superbia superbiarum, nausearum, vomitus vomituum. Ista enim sunt quae corpus turbant. Pulcher enim puer est et nomen pueri, et haec verba debent dici tantum quantum nomen pueri in substantia et qualitate transcendit. Et ille deus ex dextra parte debet sumi deitas deitatum, caritas caritatum, fidelitas fidelitatum, humilitas humilitatum, bonitas bonitatum, intensibilitas intensibilitatum. Non separabilitas non separabilitatum. Ista sunt quibus celestia corpora, perfectionem suscipiunt. Pulcher puer enim et nomen pueri. Et haec verba debent dici tantum quantum nomen pueri in substantia et qualitate transcendit. Istos hoc modo apparatus unum eorum debes habere, ex parte sinistra et alium ex parte dextra. Et si adhuc pueris aliis auferre intenderes, et velles aliis conferre, illum vel illam inspicere super quem tibi sederit voluntas, et numeros summae filiorum suorum. Illum qui degunt et scriptum sanctum sanctorum habeas filo licino ex utraque partem unctum, et versus utramque partem sit unus dentium et unum caput illorum sit album et aliud nigrum. In nigro sinister, in albo dexter; per nigrum nocte dependeat, per album de die per spatium utriusque trium horarum. Et postquam terminus transiverit ex tanto quanto numerus est eorum. Vita defungeretur si essent 5 in 5 diebus, et illa in 5 annis quinquies, et alia de cetero fructu non gaudebit, et si non interveniat beneficio scriptorum M. Et si deus per eum talem contulit gratiam quod ei conferatur remedium per haec scripta, erit fructufera, in recuperando eundem numerum quem amiserat. Et tantum prolongabatur eis vita, quantum obtinet spatium inherendo pueris et sunt 10 anni tribus mensibus exceptis et amplius 5 dies, et adhuc amplius 5 anni vel secundum numerum quem de pueris recuperaret indifferenter vel plus vel minus. Et illa veraciter in confessione iusta defungeret,

et dei amorem omni exclusa dubitatione obtineret, et meo iudicio pueri qui ex illa superstes essent in maiori istius mundi sede extollentur, [114r] et illam quae hoc modo eligeretur prius computavi, meo iudicio, inter dampnatas eam esse referendam, et ita utramque est fructifera, et non fructifera. Quis est qui contra me contendat, vel velit dicere quod peccatum non sit corpus? Eligat quamcumque partem velit, et ego directa ratione praebebo. Non eis solummodo sed etiam ipsis angelis bene novi quod ex istis duobus portandis portentuo suis est probare peccatum esse corpus. Vos alii novistis quod quicquid est vel erit aut fuit est substantia vel accidens. Substantia ergo ledit. Ergo ledit me qui commisi peccatum. Ergo sum substantia. Ergo lesus sum per substantiam. Ergo ego et illud sumus substantiae. Ergo unum per aliud vulneretur et aliud per aliud. Si velis dicere quod non sit substantia sed accidens. Accidens quod adest et abest praeter sui subiecti corruptionem. Mihi ergo accidit quod commisi peccatum vel illud meditatus sum. Ergo istud accidens motum habuit a substantia, vel ergo non est demon. Si demon est substantia, ergo ex eo provienit illud accidens. Si demon non moriatur, ergo in eternum durabit illud quod facere stimulator. Ergo peccatum est substantia et accidens. Igitur si demon fuerit corpus, ergo peccatum est corpus, et ideo quia est corpus et nos alii sumus corpora, iure ad nos spectat ut sciamus in quo loco in omnibus se formet, ergo et hoc iustum est scire illi qui perfectionem in hoc libro intendit habere, ex quo generetur tale corpus se formet, vel quae sunt proprietates ex quibus constat, vel quantum quilibet istarum capiat in unoquoque suo membro. Dolor format oculos obtenebratos, faciemque, os, nares, aures, semper formatur eodem. Ceterumque pilos capitis et partes format earum. Languor format mediatum pectorum interius usque ad cor, collum et omnes iuncturas usque dum cubiti sunt partes partium et iuncturas earum, et usque ad medium pectoris et usque ad partes posteriores, et illud quod se ponet interius usque ad spatularum iuncturas. Tristitia format medium costarum et pectus interius et exterius. Interius quia manus totas dividit exterius ungues et partes earum et omnes manuum separationes et omnes earum divisiones, et digitos cunctos et partes dum cupitissunt. Tedium format usque sint lumbi et cor similiter format, format epar, testiculos, et cornua maggulazo, et venas et medullas, hic intra partibus eorum. Superbia format totum uterum cum illis partibus, et venas et medullas coxarum quae fit intus et extra, ac nervos magnos [114v] et medios mediantibus partibus eorum et omnes iunctiones partium eorum. Nausea format medium[?] crurium atque modo simili format medium[?] tibiarum interius et exterius partes cunctas, et format earum additamenta et partium earum et partes illarum. Vomitus format cor interius et eius concavitates et uterum et intestina, et alia media tibiarum, posterius, visum cum virga et venas format pedesque et cartillagines cum nervis et partibus horum et omnium partium iniunctiones et iunctio omnium istorum membrorum in uno corpore vocatur desperatura, et bene potest vocari desperatio quia subvectitur ratio. Illud enim quod est desperatum, omnes alios cogit desperare. Ideo ex desperato procedit desperari. Illi qui non credunt deum esse nec credunt quod praeter istud sit alius mundus. Et si possit haberi tantum de intellectu bono quod possuit[?possint] solummodo inspicere augmentum et decrementum Lunae, vel tantum bonae doctrinae hausissent quod unius celi novissent aperationem seu rupturam et operarentur illud quod in illis regulis invenirent haberent possibilitatem super omne quod in quo voluntas eorum sederet, et nihil ei ad

impetrandum esset impossibile, et sicut voluntas accideret de termino brevi vel diffusiori, vim obtineret et super omnes alias partes, et non solummodo potestatem prestat in terrenis, sed etiam in inferis, et non tantum in inferis sed etiam in celestibus. Homo enim in terris natus, regnat super angelos in celis, de quo cui nihil fuit ei impossibile. Homines enim defunctos inde sustitavit, non solummodo mortuos sed etiam vivos, remisit enim cui libuerat et visum contulit, ei cui placuit quia cecos illuminavit, demones effugavit. Omnes morbos sanavit et quod nobis deficit nisi quia nescimus rupturam huius celi. Et qui voluerit eam scire inveniet eam in iunctione corporis, libri extremi vel breviter in 2o capitulo. Hoc quod habundanter inde tractat et habundantissime in tantum quantum illi libro est necessarium. Et iustum consilium exhibet qualiter partes ex partibus possint exire ex parte quia quia si quis solummodo illius haberet notitiam, omnes infirmitates sufficeret curare infra spatium trium dierum vel 5 vel 7 vel si ita natus propinqui termino accederet, sicut in duobus diebus et dimidio vel in duobus diebus vel adhuc per spatium trium horarum.

{*Sidenote*: forte gravitas}

Etiam habetur in eodem libro consilium in 12o capitulo tale quod ille qui morbo submittitur interire non possit; in eodem capitulo praebebat notitiam qualiter possit scire de quolibet egrotante. Si vita defunget an non iunctio est nostrae iunctioni disposita. [115r] Dolor occupat primam partem capitis in nobis et usque ad cor descendit et discurrit per omnia membra et turbat totum corpus et omnes eius partes et multis rebus se homini imponit et si perfascilias esset, vel quocumque modo quis malum inde pateretur? Confert deus sinister sumptus cum coniuratione dextri, delatus cum carta scripta, de loco secreto secretorum, et dexter interceptus cum coniuratione sinistri, positus in vico cum carta de loco secreto secretorum in maledictione cuiuscumque fuerit dolorem capiti infert, et maxime dentibus illius licet illi videatur quod oculi labantur, et adhuc tantum dolorem sustinet quod dentibus frenderent. Cum ergo dolor omnia sua membra affligeret langor primam partem colli occupat, usque ad gulae nodum, et in cerebro fraudit et in corde descendit; omnes partes illius verberat et coercet, et ad nihilum reducit, et dexter captus cum propria coniuratione delatus tantum quantum substantia transcendit in qualitate et cum eadem carta scripta de loco secreto secretorum et posita in sublimine illius in sui nominis maledictioni. Cum elapsus fuerit terminus 30 dierum dierum erit gutturosus in minori termino vel maiori tantum quantum substantia transcendit et qualitas de cetero de eodem termino, et in eadem prolongatione temporis informarentur[?infirmentur] omnes familiae illius domus. Et si possit queri de quo loco prodierunt fasciliae, vel quis fuerit primus auctor illas faciendi. Solutio talis semper est. Adesse hoc corpus et quo hoc completur, est et nuncupatur desperatum quod est ipse demon ille qui primo extitit in nostri dei ira, et hic fuerat prima opera quae composuit in tricessimo homine primorum. Et propriae esta composuit, quae sunt materia ex qua omnes sunt gutturosi. Et si aliquis a me quereretur rationi quare istas composuit, electius quam alias accelert, et me fari audiret, et ei enodarem de materia quae sit morbus vel fuerit, quae est materia prima sicut prius homo inchoavit peccare, et tenuit pomum et momordit, et eum morsu frigescebat. Quare homo frigescit in morte et sicut Bumeni quae Evam seduxit, qui fuit prima materia mali.

Ut tremor homini inferretur in gule transglutione, remansit adhuc quaedam liquorositas transglutionis. Et postquam illum passis[?] transierit virtus expulsiva et interius non potest redire. Illa transglutio corpus anihilat et infrigidat et constringit et seipsum desiccatur et omnes partes, et ille locus calidior est omnibus aliis quia ibi est transitus totius inspirationis et expirationis, et ille qui novit certum passum vitae hominis, et fecerat hominem alium in illo passu delinquere [115v] et quia alii dixerunt quod quilibet eorum in adiutorio deo obnixae[?] ut ille fuit in illis pro factio[?fatio], quis eorum hoc fecerat? Et ille qui fuit male inescatus qui nuncupatur desperatus vel rumeni tale posuit terminum quod ille qui fecerat facere primam penam eligatur si signum tricessimo possit imprimere, quod eum semper signet si non ego in proximo die faciam. Et in veritate ipse auctor ei fuerat, quia nullus aliorum hoc perpetrare potuit praeter illum. Et sicut ipse ex omnibus frigidis frigidior est. Si ergo expellere vis frigide rei materiam ortam ex aliis compositionibus, quae meo iudicio, argentiore sunt aliis illi, et partis illius naturae scilicet ossa. Ideo deus dexter captus in coniunctione alterius partis. In partibus maxime valet illis qui gutturosi efficiuntur. Et nisi essent pravae eorum cogitationes, quia vellent quod quilibet eis assimilaretur, et hoc eis deficit, cum contingere non possit. Si hoc possent habere sani efficeretur sine aliquo adiutorio exterius adveniente. Quis praeter me novit terminum? Tristitia occupat spatulas et brachia sic quoque palmas, et descendit in corde, et per omnia membra principalia renes scrutatur, crura debilitat, oculos consumit, caput et illius partes cogit ponderare, rumpit partes cavillaris, corpus totum debilitat, nihil est pars hominis. Tibi tedium non inferat quia per se plangit, et alios cogit lamentari. Omnia tedia mundana in illa locum occupant. Et si aliquis fuerit qui alium tali modo velit fatigare mihi respondeat, si deus operatus fuerit malum aut non. Quid est quod non operatur, vel quod est quod ipse prius non extiterit, cum antequam principium extitisset. Et quia mihi nullus potest hoc negare dico quod si deus sinister caperetur cum coniunctione dextri, subiaceret ei habere potestatem adducendi ethicam, et alius similiter sumptus, cum coniuratione sui ipsius valent ad eundem morbum sanandum. Adducere est sicut docet 5um capitulum hos et sanare est sicut idem liber docet in 30[?30] capitulo. Tedium tenet splenem, costas cum pectore, et ventrem, omnes splenis iunctiones et omnes separationes costarum, iunctiones et earum varietates, dexteram et sinistras, et omnes illarum partes, pectus anterius et posterius, tabulam pectoris, ventrem, et omnia intestina, et omnes earum varietates, et tantum eius mala virtus existit quod omnes iunctiones hominis separat et sibiipsi exhibet suiipsius contemptum et non solummodo suiipsius sed simili modo omnium aliorum discurrit [116r] usque ad cor et usque ad cerebrum scandit. Omnia membra fatigat in earum condemnationi. Et si affectares quod hominem intumescere faceres cum eodem in eadem capitulo 5o ipsum tumescere faceret et aliud supradictum capitulum, cum eodem eum sanat. Superbia occupat cor et cum corde latus, et sibi dorsum cor interius et exterius, et habet motum suum ex centro, discurrit per omnes concavitates et circa epar revolutionem operatur. Omnes modos spinæ dorsi scrutatur. Epar tepefacit; tibiis tremorem infert; cogit dentes ut stringantur; nasum in rugas adducit; oculos eminere admovet; capiti titubationem infert; cum pedibus terram reverberat, squinam[?] pandam reddit; aliquando in manus appositione labia superiora eriget vicissim; supercilia exaltat et deprimit, et hora interveniente dentes cogit stringere totum

corpus obumbrat. Sic quod non discernit rem unam nec aliam. Nihil ad videndum est ei impossibile. Et quis est qui eam possit plene scribere? Nam eam in tantum diffinit[?] quantum casus iste exigit. Et si quis ulterius de natura sua intendit querere, et vult perfecte naturam eius agnoscere, et affectat scire primam eius materiam et originem in parte capta, et ex alia parte, et vult scire eius terminationem suorum trium terminorum, initium, medium, et finem. Et omne illud quod istis tribus terminis accidit, et eius malitias quas homo ex ea potest operari, intervenient in 15o capitulo libri E quod docet superbia surgere, et possibile est ei imprimere mortem cui libuerit doctrinam eius obtinet.

{Sidenote: Liber E}

Nausea occupat viscera, interius et totum stomachum et omnes stomachi concavitates, interiora hepatis et gule introitum et totales intestinorum introitus quocumque non fuerit, et illius totali parte, et si quis intendat illius virtutem adinvenire quae est etiam vis illius inveniet, in eodem libro ex expositis de contrario in contrarium et dissolutionem[?] unius ab altero.

Vomitus occupat lumbos post ventrem et umbilicum in vexuras et omnes lumbarum partes et partium subiectiones. Et si quis affectat scire naturam eius et illius virtutem tantum quantum subiacet in partibus partium, ille idem liber determinat in 17o capitulo vim tantum quantum attinet virtuti istius in isto contineatur. De loco m[?] in loco de parte in parte et subiacet terminis[?terminus, ?terminos] in dictione iunctionis, iunctioni singulo videre in singulum numerum in primis qui primo extiterit. Si eum nesciremus omnes partes possumus turbare de nobis esset sicut de illo qui existimat legere cum una litera ad compositionem[?] dolor et ____ in [116v] uno coniunguntur. Langor et tedium in quinta in istis dictionibus et in dictionibus iunctionibus, et in earum sedibus sunt. Sedes maiorum 12 in principium in dolore, primus in languore, 2us in tristitia, 3us in tedio, 4us in superbia, 5us in nausea, 6us in vomitu, 7us in dolore et tristitia, 8us in languore et tedio, 9us in superbia et vomitu, 10us in nausea et dolore, 11us in languore, 12us in tedio. Prima pars compositionis occupat virgam, pectus, et anchas, ylia et nates et omnes partes quae ad partes pertinet; maxime decurrit per membra omnem cum incensa turbatione. Ad cor et ad cerebrum fluit et per omnes membrorum iunctiones et multa ad directam perfectionem mirabilia potest quis facere in libro Geber qui tractat qualiter una natura possit in aliam converti ad perfectionem directam.

{Sidenote: Liber Geber}

Sicut in una sunt duae naturae vel tres. Si sint tres ergo sunt mille.

{Sidenote: 10 . 100 . 1000}

Hoc est ad colorum exemplum, et ad rei exitum, sicut primo exit in liquore, postea in tubeculas[?tuberculas] ex quibus folia complentur. Non solummodo folia sed etiam rami, et non rami solummodo sed etiam arcula racemi, et non solummodo arcula sed etiam venae[?] et radices oliva faciorum quae sunt genera unarum immaturarum, et non radices solummodo oliva faciorum sed etiam cortex et liquor qui in ea concluditur. Et non solummodo cortex et quod seu concludatur sed etiam h____ in quo sedent. Unde illas computo in primo principio earum frigiditas et siccitas usque sicut frigidae et humidae

___ postea iunctus cum medietate 4o calidae sunt et siccae eas computo inter alias. Et sicut videtis quod earum volvo naturas sic et sine illas in maiori parte quicquam non possum operari et redolo in tantum corpus in quantum debet existere. Simili modo omnes naturae in uno debet assimilari. Credo in tanto corpus huius rei quae est causa. Omnes enim naturae uni deserviunt et sic unus composuit naturam illa eadem ab uno sumpsit initui. Ergo si bene dissimilitudinem gerant et eorum principium unius similitudinis extitit. Ergo potest volvi aquae pondus in auri colorem, et non solummodo in auri colorem sed etiam in pondere. Et quia eis videtur mirabile, et est maximus labor trium naturarum habere cognitionem propter principii ignorantiam; deficiuit in subiictione medii in opere. Inquire naturam.

Secunda pars compositionis occupat testiculos cum venis tota verenda amplia[?] vesica cum venis cruraque longa et omnes partes quae sunt in earum partibus fluxum habet usque ad cor, et usque ad cerebrum omnia membra [117r] conturbat. Et omnes vires pigritare facit quocumque modo quaecumque recipiate. Illa pars est iure[?] pro maiori, et illa est ad condemnationem totius partis. Et si quis vellet illud facere intumescere cognoscat instructionem sine constructionis vel vocationem vocationum, et in illius nimis separatione usque ad tertium vel 4m capiatur quidcumque vel membrorum principalium et provectum in ampulam ampula plenam aquae vitrea custodita, et istius observatione usque ad diem quarum quocumque sit illorum de illis totum intumescet et illius pars.

Tertia pars compositionis occupat medium coaxarum ex renibus accipit illa illorum iunctionem et omnes partes distinctas et discursum obtinet tuum usque 4or principalia membra.

{Sidenote: terminum}

Sed in tanto antequam se preparet[?] nec locum obtineat alias discurrendi. Est in cordis concavitate et in illius vinculo. Quare confert dolori vel dolorem aufert ruptura primi egressa calefacta 30 in 30 diebus usque sit numerus substantiae. Et postquam ter 30 transierit vide sicut ille veteticus[?] efficitur, et si perveniat in numero substantiae, rumpitur cor eius. Et si in tribus terminorum velles tuam artem retinere et dampnum resarcire quod ei intulisses in oleo rem supradictam apponeres usque ad terminum qui terminus extiterat saluti resignaretur.

Quarta pars compositionis occupat genua tota cum partibus horum genuorum patinam et cavillarum, iunctiones et refluxum suum usque ad cerebrum et usque ad cor tendit renes et ylia et omnes partes fatigat paucas partium sine laborem praetermittit. Adhuc illud idem valet sed tantum quod necessarium est quod res supradicta inde fiat ad eundem eundem et calorem et ad eundem terminum aufert quis omnium membrorum suorum virtutes, et cum perventum esset ad tres terminorum terminos et viderit manuum tremorum si velit artem suam retardare non te calefaciat in termino sed in medio sistat alium terminum. Et si in illo termino tale calefaciat titubabit ei totum caput, et si velit omnis artem facere retrogradam in re supradicta res ponatur et in termino sanabitur. Qui fuit primus terminus.

Quinta pars occupat compositionis una cum medio semper caput illa cavillas atque pedes semper cum partibus horum et omnes pedis iuncturas, articulos et eorum partes usque ad cor discursum habet et usque ad cerebrum transcendit 4or certum mollit[?] pluribus partium in pedimentum infert; omnes superhabundantias dissolvit et est congelatio omnium partium iniquarum, et illud tantum coartat quod ad nihilum illud reducit. Et si dicendi daretur mihi facultas esset labor re vera, et sine intellectus[?] deceptione doctrinarem tibi veram doctrinam qualiter mortuus inter unum diem vel trium quod horum potius velles vivum[?] stare faceres per 9 dies et si infra 9 dies consilium tuum de libro Os ei communicares non solummodo

{Sidenote: Liber Os} [117v]

per 9 dies verum per 3 annos. Et non solummodo per 3 annos quod si praestes consilium tuum libri M esset spatium termini per annos, i.e. unde operprecium est ut habeas hoc, affectas operari quod veritas iunctionis adhereat.

{Sidenote: Liber M}

Sed tantum quod observetur in parte usque ad hanc partem sine alicuius rei diminutione de constitutionibus in constitutionibus 12 dissimilibus, illi qui constrictus est et rumpituram partis -- partis primae in eodem numero. Et ea re posita in aeris captione et dicta[?] ratione tantum quantum sui nominis substantia et qualitas transcendit de cetero surgere tenetur. Et si spatium facti prolongarebar in eodem numero in separatione omnio diceretur. Et debet surgere, et si adhuc fecisset in eodem numero omnio diceretur, postea procul dubio vivet. Et si aliquis velit scire quare in oratione est dictio et dictionis separatio, hic est manifesta ratio tantum ad mulierum exemplum sicut mulier[?] ad pregnandum supernam partem expectat et illas. Pars celestis partis existat disiunctio, et sine illa parte labor permanet uni et alteri, quem ita est quod disiunctio existit in iunctione per nihiluram[?] quam terminus habet in terrena dictionis facta est discisio, et est iuxta rectum terminum existit discisio in dictione firmatur. Et ad illud nomen spiritus opereperpricum est quod semper in hoc casu intelligatur sanctus[?] ex illo enim in quo est materia spiritus. Semper existit spiritus sanctus. Et adhuc obtinet distinctiones numerorum et eorum partes, et medietas superior est calida et sicca quae videtur esse in parte Leonis, et illa inferior frigida et sicca et exhibet sciendi dignitatem naturam huius vim similiter super 12 horas disiunctas per unum diem et noctem.

[Section 26.2 Translation]

Here follows the fourth book about the three names Messyas, Panto, Os

For discovering the fourth connection of the pursuit of nature and the subjection into parts and the virtue of the constriction of the parts of nature, and to the total subjection which is included in one, which is the possession of the parts, and in the fourth case the protection of expression is shown to us just as this form appears to our vision: {figure: ez followed by ez over ez}. And this resounds in diverse sounds and various words and it is the fourth word in the end of the ray pronounced to our human [subjection]. From this its arrangement proclaims itself at the first and afterwards M, which is said to us through the beginning, whose reason is that it is its onset, and it is the fourth in its nativity. After that the same name is indicated through D. And the covering receives so much protection that it can inwardly denote Messyas, the one who is the messenger of messengers, and no one is sent unless it is by this messenger. And truly he can be called and announced as Messyas because He has in himself the direct understanding of all messengers, and it always receives in the present, and no time is describable or variable, and in the same hour he determines all the things announced, he who understands it because he comprehends everything in one word and this word is for everything. What can be other than this word?

Thus: ietica, ara, vait, vao, sonrii, demea, apan, utur, oomon, liebre, aaha, migno, oso[? ofo], a, oea, aba, which is my God, and no one can do anything through magic without his virtue. Clearly this is so because it contains the matter of all the others, and he showed it to the first person as advice for his going around. It has the power of tying and loosing the human body, and it is strong for the binding of the one who falls under an enchantment or in other ways, written, the virtue of a person, that is, blood, written the same number of times as there are letters in your name on the day of your planet, written out fully every time, and after a period that is more than the substance of your name and beyond the quality; they will not do harm if it is written in the same script and at the same length and at the same virtue over the name of the one whose virtue it is, and the letters are deleted in that curse with water of dew, and the water, if it is given for drinking or eating with food, and if it is written for the detriment of his member, whichever one you choose, when all this is completed he will sense the danger to his members that is in the time period elapsed.

{Sidenote: For harming whichever of the members you wish and to restore it again.}

And if you wish to restore it to its earlier condition, let it be written on the same cards and he should remove them from the part where the damage occurred, and at that time it will be restored to its prior health. What is it that he does not do? Does he not kill and bring to life, pierce and heal? Or who is it who can destroy from his hand? He who has ears for hearing, let him hear. What did he say in the secret place of secrets? And to that name, nothing pertains unless the person is cleansed as has already said, with the aforementioned penitence, and thus he drives them out and, having confessed, holds a fast for three days as is worthy of the worthy ones, and every virtue takes its beginning from

him. And because he is near to my word so may he keep watch that he will be obedient, and thus from the end of the word, because he so much draws one near from others. And another name can indicate because of the protection which applies to it. In such a way is the name Panthon defined, which means bread of all health or what sounds as much as word, which is the word of the lord, and indeed it can be called the bread of health and of life because man lives only by the word of God. For man does not live by bread alone. If it were not for his virtue no one would be able to seize life. So man does not live by bread alone but by every word that comes forth from the mouth of God. He who is all the bread of health and life is abundant in all time and enduring in himself, without any alteration and never threatened, and so much are the parts submitted that they are his wherever they proceed and whenever they come. There is nothing that is not to his will and the constriction of his voice. Therefore we cannot control them except through him and by his voice. Thus the messenger who controls them by your command, all the more can you control them by these names; by every right he was in the first conjunction, he made them and all were in one, not only one but all the parts were inseparable, there was no separation, and when disjunction was joined, they were joined as directed. Who can choose his part? Words cannot control them by great speech, in words, which are of words and even if we use a few words to control them. Those who scorn nature and who lead the blind harm everyone by being dismissed by others and harm themselves in their own parts, and they discover this by true evidence. For who searches nature? Whenever nature does not stand forth, he neglects nature, the part of the source. For it is not surprising if he who is lacking in nature, they lose things outside of nature, because he loses the source of nature. Thus he loses the greater part of nature. For you wish something else to be controlled by force not that someone should know the endings of time periods. So he composed the time periods. Art does not lack time periods, and the time period will be taken in time or placed in part of the time, because it undoes all other time periods. If the time period of disjunction of the greater part did not exist, by what other part was there utterance? It would not be subject to your tongue, except in this case, for the completion of the other would undo all the various things, and there would be a greater gift in his part than in any other, and through that it would greatly control the parts.

And Panton is called the word because it is all the bread of the word of the health of life, and it may never be lost nor used up, from whatever day on which we take and hold fast to serve this name by fasting for one day and one is found which is in another.

And also it denotes the idea which the name Os establishes in protection, which is their junction. And Os can well be called the mouth of mouths, and from him proceed all the words that were or are or will be, which extend to understanding the human subjection, and not only the human subjection but also the earthly and heavenly as well. In addition I give other reasons why Os can be called the mouth of mouths. For in the 23 cases there is one case which is announced as Os who determines the word of heaven, up to the final one in which virtue is located, and by the word it gives life to the human subjection because it is the first life of a person and by the virtue of the words no sickness is incurable to the one with knowledge.

{Sidenote: To cure every evil.}

Nor is it impossible for him to inflict any disease whatsoever by this word and this speech, when he knows every virtue of stones and their subjection.

{Sidenote: Note about the virtue of the word.}

And not only words and stones but also plants, because these are the three things through which God brought all force to people, i.e. words, stones, and plants. And so through the mouth most of health is introduced, and by the mouth he reveals the secrets of his heart, in such a way that the part saves the part, and thus one time of sweating enters another time of sweating, and thus he draws out another from the part of others, so he is liable to expel the virtue of plants. Sweat is not permanent, and so to the same extent this part returns to nothing, and the word was, is, and will be. Therefore miraculous healing is more powerful through this part, and thus by the word he has cleansed all human sin and has revealed health by the revelation of revelations, and it has clung to the greater parts and not to the exaltation in the weight of plants. Therefore we ought to know that this is more worthy than the other parts and most greatly enters into the health part because to him, because of this, nothing is impossible. And so color in general dissolves in smoke and this is given for destroying substance, and thus disjunction has the power of disturbing the body in the dissolving of a large amount of smoke; there is no greater health for healing by stones and plants than in a person who knows many things and does not reveal anything, nor has it worked even if he arrived at a revelation.

{Sidenote: It is [better] to be healed by sweet words than by stones and plants.}

What then would serve him if not the word? So nothing is above the word, because in everyone nothing can be done without the word. So he commanded, and everything, whatever is or was, substance and quality, was made. So the word exists without substance and quality; for this reason many are misled about the word if they think that a word is nothing, as I have heard said by many people; disregard their words because their words are nothing. So it is right that words are understood in substance and quality. Therefore it is more powerful and better to be healed by words than by stones and plants, because in the same way a word is substance and quality. Otherwise in the beginning there would not have been the word, nor would God have been the word, nor would the word have been with God. So all the names of God always exist in substance. This is not clear to many heretics. And as this name shows by great virtue, it has the disjunctions of the numbers and their parts, and the middle above is cold and moist and below is warm and dry, and it shows the worth of understanding nature over twelve distinct hours through one day and night.

The Fifth Book about the Three Names Veritas, Theon, Spiritus

subjection into parts and the virtue of the constriction of the parts of nature, and to the total subjection which is included in one, which is the possession of the parts, and in the fifth case the protection of expression is shown to us just as this form appears to our vision: {ez followed by ez over ez}. And this resounds in diverse sounds and various words

and it is the fifth word in the end of the ray pronounced to our human subjection. From this its arrangement proclaims itself at the first and afterwards VX is said to us which is said to us through the beginning, whose reason is that it is its onset, and it is the fifth in its nativity. After that through itself the same name is indicated, and the covering receives so much protection that it can inwardly denote the name Veritas, and well does reason demand that he is truly called and announced Veritas, since he is one, and contains within himself the truths of the whole world and commands them to come into his presence and to look at it and thus [reading *sicut* rather than *sunt*] he is the way, the life, and the truth of peace, and thus truth is risen from the earth and justice looks down from heaven, and so his words always consist in truth, and he is one, your guide to majesty above, and he is the way through which we all will rise. And he who is the truth of truths does not forget all kinds of thoughts. No one can be unrecorded in his worthy memory; he watches us that we may say the sequences of his nativity and spend one day fasting, or else this virtue will not worthily work to our will. For he who is in a thing that is not true is barely impelled[?] and he submits to a period of speech, and no one is invited by another concerning the subjection of the part, and controlling and scorning one another. And thus because truth is invited to him and you are submitted in a period of time of truth, and through observation of his name you will hold in the part of prayer, and for the honor which you take in this name you are made worthy to go above the parts and worthy above them and above the ends of the parts and to determine the subjection of your will because you join virtues to your memory, for the part which denotes Hylen [?matter] and is not restricted to the part of so much, the united part which remains from the part, is that one sending out beyond the parts and remains so much in quantity, and this part and the parts that make you worthy to this written part, in fasting and penitence through speech noted through letter and through its end.

{Sidenote: Against sterility}

And let her be placed in the second place of the part for three days, and afterwards let it be provided for the delaying[?] of whatever kind of woman to the end of 40 days times 3, in that time she remains, without any doubt, pregnant, the child is male. Some say that seven queens whose names are written as this line shows: aldesis[?], odois, omina, oliva, sabuit, oguda; they were said to be in a pregnant condition without contact with a man. So in my opinion this was in the number, without any deception of the understanding, from which we are; he put together the line for the worthy viewing of nature. And he who submits to these rules and observes them carefully and without any lessening what he does there. It is indeed the way of truth and leads a person to the correct salvation. But in my opinion it is not one, since he observes them according to him who remains one. For it is not the one who does good as far as one, because no one arranges the entire work as much as that one arranges succinctly through the word. Oh God, what is higher than the word, since your word endures forever? And this creation expels a demon from the body, and does this with the conjuration of a planet spoken as much as the duration of its orbit. So for Saturn, 30 years; and for the Moon, 30 days; and for Jupiter, 12 years; for Mars, 7 years and 13 days; and for the Sun, 12 months, 5 days, and 6 hours; and for Venus, 8 years; and

for Mercury, 8 years, 1 month, and 6 days more. Each has dominion over the earth when it was born. And if someone has the card on himself when he departs from this life, he will join his soul to salvation.

{*Sidenote*: That the soul might be saved at the point of death. It is also good against injuries.}

This is valid for pleasures and against enemies, and there is little sin toward which it does not give protection, and they can perform only a few of the great things without its virtue, and he cannot do any worthy reasoning, for its virtue is necessary in most law. Its beginning will be in its many things[?], for truth joins others in supernal speech.

And also it denotes in itself so much protection that it can be denoted the name Theon, for he is before all other gods and is called universal, and truly he can be announced as Theon, for he himself was before the making of everything; not only was he before them but indeed before he established them. And he himself was the part of their good and he connected the part in the parts, and so it denotes the end of the beginnings and he is the end, the seizing of the first in the beginning, and the end of their disjunction, and has used every part; he wishes to have the part who shows to him the beginning, and because of this showing, which he provides for every part, for this only he denotes the virtue of his name. And he binds the virtues of all virtues and attaches one to another, like someone dreaming in wine[?], and he desires and steals the force of another. For in this case, many obtain what they have never seen or it appears to them what they would not see. For who can observe from them from me, and from these names, because I do not turn them to me, to my will. And for this reason, nothing is made contrary to me. And because they are lacking in virtues and because they would obtain this virtue for understanding about their parts, it is relevant in this case only that he cleanse himself from all thefts which they can call to mind, because one very much may uncover another. How does he see why anyone would fast for evil spirits, or even do good works; no one will fast for the part of his own part. For whoever does this, he is always contrary to him. But one must always be viewed for certain one and others and it is the life of all others, as he says. For man does not live by bread alone but by every word that comes from the mouth of God. So Theon is clearly the universal God. And if it is asked why for this we ought to undergo confession, especially for theft, rather than for some other kind, they do not think that I intend to unravel this lack of knowledge, just as someone could understand me. If you try to grasp it, you will grasp. Give, that you may take part of the greater part, or if you wish to take part of the greater part. So it is not that you do not choose one or the other. If you take the lesser one, why do you wish to say that in something a demon frightens you? So you should tell one part from another; therefore you fear the demon so that you may escape from his subjection, or if the cleansing of confession comes to you, then you may repent against the greater part. Therefore it is through fear of that part; therefore it is better to fear this one than another. The solution for both parts is the understanding against the part {repeats "against the part"} that is less, and you can well say which part is very little, because it is the part which is nothing, because without this it is nothing, and for its protraction, the part is less extended and above the mean. For what is very little brings

about the greater part, sin brings about divine aid[?] and heavenly majesty and the greater parts of parts. And indeed you should know that he who was moved to do this so revered the human being, as if the human being brought in lightning and so brought him fear. What then should we do for his fear? But he who rejoices for the sinner who confesses more than over a sinner doing penance for a sin, who is turned through confession, more than over ninety just ones. So confession drives out theft and joins you to God. Therefore, who joins him and drives out another thing ought to overlook [reading *praetermittere* in place of *praetermittite*] him in the part and join us by a joining in which we first were. For if God had wished it, we would have been in part of the first part; so we accomplish nothing except for God and through God, and also he has in himself their joining which can be denoted in his protection.

And so this includes his name Spiritus, which is the Holy Spirit of spirits, and all other spirits are submitted to his will, and he is one separated from the others, and there is no one in whom he may not have force. For whoever wishes to choose power ought to choose him, and ought to say how much his name transcends in quality and substance, before the rising of the sun. And similarly he ought to pronounce the protection against sterility, given above, and finish it before the rising of the sun of his sterile planet [?on the day of the sterile planet; i.e. Saturn]. Come, come, come Holy Spirit (three times) fill the hearts (three times) of the faithful ones (three times), kindle (three times) in them (three times) the fire (three times) of your love (three times). And if anyone should ask the reason why this name is most worthy, thus it should be pronounced, and it makes a separation in the speech, and he will maintain such a dissolving without the separation. Who is so foolish that he does not know that the one God made everything in the beginning, and without him nothing was made? So as much as the part has in the beginning and from that the joining is given[reading *dare* as *data*] to us without separation to the same extent, and many are confused about this because they don't take into account his mercy. God has mercy on all his works, even if there is disjunction in anything which was done through the thing that God made, and we should consider that he does not condemn through any part. He is compassionate to him in three or four [ways] or in as many as are included in the threefold conjunction, that is, thinking, speaking, and acting, or I could give innumerable ways of acting. And we well know that whoever fails in one thing is involved in everything as when a body is made from a fine substance and formed on earth through its part, and it submits to say to him: eyes, head, mouth, nose, ears, upper arms, lower arms, fingers, breast, chest, sides, shoulders and parts of the shoulders, parts of the stomach, kidneys and their parts, legs and their parts, sinews and their disjunctions, knees and their connections, lower legs and their parts, ankles and their joinings, feet and their parts, joints and their parts, and all the other parts that are contained in the body, of [a person of] thirty years. So when this body has sin joined to all its members, it is called hopeless. In the same way a body suffers the pricking of any of its members and gives distress to all the other parts and controls the greater part and makes an effort to drive it out as if wishing it to flee from that place, and when it cannot do anything else, it is changed into dung, and it brings nausea and weariness into all the other members, so that by the misfortune of one part it infects the entire body.

{Sidenote: Infection}

So however much the body is affected in the dung of sin, in whatever member sin is, and just as it concerns the lesser part, so it is worthwhile to know to what extent no one can suffer pain or to know how it can engender illness in itself, or even to what period of time the sinner is in, which is as much as seven hours, and when the period of time is longer. One adultery is seven hours and then a second one goes beyond seven hours; false testimony is seven times seven and subsequent ones go beyond seven; thefts are seven times seven times seven, and subsequent ones go beyond from seven to seven hours. It is necessary to know what [happens] without confession. He has as much from them as when he delays, so that the hours go beyond the person and grow, because there is more rain today than yesterday, so the same way of the demons in the sinner who does not submit to penance in seven hours. Therefore when you see his part as he formed it to be honored. So is not his mercy over all his works, since he has not destroyed one part or another? What is not included under his work? So he has made everything that is. So he has caused his work to come to pass and does not wish to dissolve it, so that we are under his mercy. So we are exonerated from transgression and from the weight of transgression, because this word exonerates us more than any other, and greatly burdens. He makes a separation in speech and thus prayer looks to the one lord. For it is right that all things that have been made that complete understanding it is through mercy alone and through the disjunction which sin inflicts on a person, because it is a body and surely you can say correctly what a body is. For it has all its members just as a person is wounded by a wound, and God extends the period of time because healing can be conferred on him [the person] through a medical doctor. We have seen what the signs of wounds are for some. They do not drive out the signs, in the same way as the sinner in confession, because when he is well confessed the wound no longer remains, not even in sin. But in my opinion I have not seen many well cleansed by confession. Thus wounds mark them. Therefore who heals them except God? And if my word has not been understood down to the last detail, that the body is not sin, that it has all its members, that it does not incur greater condemnation in a longer period of time than in a nearer one, and that there is no less condemnation if he confesses promptly than if he delays. I will give an example in time periods: you might see a boy under seven years old whose front teeth fall out and then they grew back just as good or even better, and then you might notice that forty days have gone by. In a man they would not be repaired and the separation of one part from another would remain, and in regard to the boy, the wound would not appear nor stay; this is comparable to repentance within seven hours or within seven years. And the one who waits longer is comparable to a person of fifty or forty years.

God taken on the left side brings from the left part sorrow of sorrows, languor of languors, sadness of sadnesses, weariness of wearinesses, pride of prides, [nausea] of nauseas, debauchery of debaucheries. For these are things that disturb the body. Beautiful is the boy and the name of the boy, and these words should be spoken as much as the name of the boy transcends in substance and quality.

God from the right side will be taken deity of deities, charity of charities, fidelity of fidelities, humility of humilities, goodness of goodnesses, meaningfulness of meaningfulnesses, non-separability of non-separabilities. These are the things by which the heavenly body undertakes perfection. Beautiful is the boy and the name of the boy, and these words should be spoken as much as the name of the boy transcends in substance and quality.

In this way you should have things, one from the left side and another from the right side. And then if you intend to take away from some boys and you wish to confer on others to look at him or her whom your will has settled on, and the total number of your sons, what [time] they will spend [in life], and you should have written “holy of holies” on a wick, anointed on both ends, and on one end a tooth with a white head, and on the other end a tooth with a black head. The left is in the black and the right is in the white. Let it hang down at night through the black and in the day through the white, each for a period of three hours, and after that as long as the number of them. They will die if there are five in five days, and that in five times five years and he will not enjoy any more from other fruit, and if not, let M intervene for the benefit of the writers. And if God grant him through some grace that a remedy be given to him through these writings, he will be fruitful, in

recovering the number that he lost. And life will be extended for them as much as he has space by clinging to the boys, and there are three months less than ten years plus five days, and then another five years or a second number which he will recover from the boys impartially, or more or less. And truly the woman will die made just in confession and without any doubt will have the love of God, and in my opinion her remaining sons will be raised up in a position of power in this world, and I have earlier counted her, who was chosen in this way, in my opinion, to be considered among the damned, and so she is both fruitful and not fruitful.

Who would disagree with me, or does he wish to say that sin is not the body? Let him choose whichever part he wishes, and I will argue by direct reasoning. Not only for them but also for the angels I well know that from these two bearing fruit it is shown to them that sin is the body. You others know that whatever is or will be or was is either substance or accident. Substance wounds, therefore it wounds me since I have committed sin. Therefore I am substance; therefore I am wounded through substance. Therefore I and it are substance. Therefore one is wounded through another and another through another. If you wish to say that it is not substance but accident: accident which is present and not present beyond the corruption of its subject. Therefore either it happens to me that I have committed sin or I planned it. Therefore the accident has motion from substance or it is not a demon. If a demon is substance then the accident arises from him. If the demon does not die, then what is set in motion to do will endure forever. So sin is substance and accident. Therefore if a demon is flesh then sin is flesh, and since it is flesh, and we others are flesh, it pertains to us by law to know in which place it forms itself in everyone, and it is right for one who wishes to reach perfection in this book to know this, from where it is created such that the body forms itself, or what are the properties of which it consists, or

how much any of them takes on in any member of the body. Grief forms the covered eyes, and the face, mouth, nose, ears, always formed the same. Another thing forms the hairs of the head and their parts. Weariness forms the middle of the chest inside as far as the heart, the neck and all the connections, as far as one cubit[?dum cubiti], they are the parts of parts and their connections, and to the middle of the chest and to the back parts, and that which is inside as far as the connections of the shoulders. Sadness forms the middle of the sides and the chest, inside and outside. Inside because it divides the whole hands, outside the fingernails and their parts and all the separations of the hands and all their divisions and the entire fingers and their parts, as far as they wish[?dum cupitissunt]. Tedium forms up to where the loins are and similarly forms the heart, forms the liver, the testicles, the wounded horns[?cornua maggulazo] and the veins and nerves and whatever is in their parts. Pride forms the entire stomach with its parts and the veins and nerves of the ribs which are inside and outside, the large and medium sinews with their connecting parts and all the junctions of their parts. Nausea forms the middle of the legs and in the same way forms the middle of the shins, inside and outside, and forms their additions and their parts. Debauchery [or vomit] forms the inner heart and its chambers and the stomach and intestines, the other parts of the shins outside, what is seen with its area of concern, and it forms the veins and feet and cartilage, with the sinews and their parts and the junctions of all the parts, and the junction of all the members in one body is called despair, and well may it be called desperation, because the reason is overturned [reading *subvertitur* instead of *subvectitur*]. For whatever is hopeless drives all others to despair. Thus from desperation comes despairing. Those who do not believe that God is and do not believe that there is another world beyond this one. And if he could have enough good understanding that they could only look at the waxing and waning of the moon, they would seize upon enough good teaching that they would know the appearance or breaking of one heaven and would work what they find in these patterns, they would have the possibility over everything which is settled in their will, and nothing would be impossible for them to achieve, and thus the will would come about in a short or longer time, it would obtain force over all other parts and not only would he excel in power on earth but also in the lower regions and not only in the lower regions but also in the heavens. For a human being is born on earth, reigns over the angels in the heavens, from which there is nothing impossible for him. For thus he has presented dead people, not only has he sent back dead but also living ones, whichever ones he chose, he has restored sight to whomever he pleased; because he illuminated the blind, he has put demons to flight. He has cured all the sick and what is lacking for us, except that we do not know the breaking of heaven. And whoever wishes to know this will discover it in the joining of the body, at the end of this book or briefly in chapter 2. Thus it fully treats this, most fully, as much as is necessary in this book. And it provides good advice about how the parts can come forth from the parts, from whichever part, because if only he had information of this, it would be enough to cure all sicknesses within a space of three days, or five or seven, or if it is destined for a shorter period of time, in two days or two and a half or even in the space of three hours.

{Sidenote: heaviness}

Advice is given in the same book, in the twelfth chapter, how one who suffers illness may be able to not perish; in the same chapter it gives information how he can know about any sickness. If life is lost, perhaps our joining was not arranged in [proper] joining. Pain occupies the first part of our head and goes down to the heart and disperses through all the members and disturbs the entire body and all its parts and afflicts the person in many ways, and if it were very easy, or in any way, who would suffer illness?

God taken on the left is taken away with an incantation on the right, with a card written on, from the secret place of secrets, and [God] taken on the right with an incantation on the left, placed in a village with a card from the secret place of secrets in a curse of whoever it was brought the pain into the head, and very much in his teeth, and it will seem to him that his eyes are slipping and then he will have so much pain that they will gnash the teeth. Then when the pain has afflicted all his members, languor occupies the first part of the neck, as far as the knot of the throat, goes up into the brain and down into the heart; it encloses and hurts all his parts and reduces him to nothing, and [God] taken on the right is taken away with his own incantation, as much as substance transcends in quality, and with the card written on from the secret place of secrets and placed above him in the curse of his name. When thirty days have gone by he will have gout for a short period of time, or a longer one as much as substance transcends and also the quality from the same time, and eventually the whole family of his house will become sick. And if he can, find out from which place the ___ [*fasciliae*] came forth, or who was the first one responsible for making them. The solution is always like this. For this body to be present and in which it was completed, it is called hopeless because it is the demon who existed on the first day of the anger of God, and this was the first work he made in the thirtieth person of the ancestors. And he composed these things of his, which is the matter from which everyone is gouty [*gutturosi*]. And if anyone asks why he made these things rather than hastening on to others, and if he would listen to me, I would tell him about the matter of sickness, which is the first matter when human beings began to sin, and he took the apple and bit it, and at that first bite he grew cold, how the human being grew cold in death and about Bumeni who seduced Eve and was the first matter of evil. Thus sickness came to human beings by swallowing, and so a certain liquidity of swallowing remains, and then strength goes out by expulsive force and cannot return. And that place is warmer than everywhere else because there there was the passing away of all inhalation and exhalation, and that one, who knows the certain passing of human life and makes another person fail in that passing, and because others have said that each of them is firmly in the help of God so that he was for them as a prophet, which of them would do this? And the one who was basely deceived, which is called hopeless, or could contemplate such an end, because he who had made the first punishment happen, was chosen if he could imprint the sign of thirty, which always signifies this unless I do it on the next day. And in truth he himself was its author because none of the others before him was able to do this. And thus he himself is colder than all the cold ones. So if you wish to cast out from a cold thing the matter risen from other compositions, which are, in my opinion, colder than others and of that nature, namely the bones. So God taken on the right is in conjunction with the other part. He has the greatest strength in those parts which were

made gouty. And unless their thoughts were crooked, because they wished everyone to be assimilated to them, and lacked that since they couldn't accomplish it, if they were able to be made clean without any help coming from the outside, who before me knows the ending? Sadness occupies the shoulders and arms and even the palms; it goes down to the heart, through all the principal members, and ransacks the kidneys, weakens the legs, harms the eyes, makes the head and its parts heavy, breaks the parts of the ankles, weakens the whole human body; nothing is part of the human being. It does not cause you disgust because it complains in itself and drives others to lament. All earthly disgust takes up space in it. And if anyone is so tiresome as to dispute with me whether God works evil or not: What is it that he does not do, or before what did he not exist, since he existed before the beginning? And since no one can deny this to me, I say that if God is taken on the left in conjunction with the right, he will permit him to have power by bringing in morality, and similarly the second is taken since he is able by his own conjuring to heal illness. This is taught in the fifth chapter and also in the thirtieth[?third] chapter.

Disgust holds the spleen, the sides with the chest and stomach, all the conjunctions of the spleen and all the separations of the sides, the junctions and their varieties, the right and the left, and all their parts, the front and back of the chest and the flat area [*tabulam*] of the chest, the stomach and all the intestines and all their variations and as much as its bad virtue exists, which separates all the junctions of the person and shows contempt for himself, and not only for himself but in the same way for everyone else, it goes down to the heart and up to the brain. All the members are wearied in their condemnation. And if you try to make a person become angry with what is in chapter five, it will make him angry, and the other aforementioned chapter, with that he is cured.

Pride occupies the heart, and with the heart the side and back of the heart, inside and outside, and it has its own motion from the center; it goes down through all the cavities and takes a turn around the liver. It thoroughly examines all the ways of the backbone. It makes the liver tepid, brings tremor to the lower legs, makes the teeth chatter and the nose wrinkle, causes the eyes to be prominent, brings hesitation to the head; he beats the ground with his feet, and it makes the spine [reading *spinam* for *squinam*] crooked; sometimes by placing the hands on the upper lip it raises the mouth back up; it raises and lowers the eyebrows, and after an hour it makes the teeth press together [and] darkens the whole body. Thus he no longer discerns one thing or another. It is impossible for him to see anything. And who can fully describe this? For it defines it in so much as this case occurs. [?Possibly: every case is different.] And if someone wishes to inquire farther about its nature and wishes to understand perfectly its nature and tries to know its first matter and origin in the captured part and from the other part, and wishes to know its three terminations – the beginning, the middle, and the end – and everything that occurs in these three terminations, and the ill-will that a person can do from this, they will find it in the fifteenth chapter of Book E which teaches how pride occurs, and it will be possible for him to impose death with the teaching he gets there.

{Sidenote: Book E}

Nausea occupies the viscera, inside, and the entire stomach and all the hollows of the stomach, the inside of the liver, the entry into the throat and all the intestines, the entry into wherever it was not, and in his whole part, and if anyone wishes to discover what its nature is and to find its virtue, in the same book from what is shown by contraries against contraries and the dissolution of one from another.

Debauchery [or vomit] occupies the loins below the stomach and the umbilical in burdens and all the parts of the loins and the subparts of the parts. And if anyone wants to know its nature and virtue as much as lies within parts of parts, the same book, in chapter 17, gives the force as much as it attains to this virtue in which it is contained. From place M in the place from part in part, and it lies in the endings in the word of joining. It remains to see in the single joining in a single number, in which it first was. If we are ignorant of it we can disturb all the parts from us, just as someone tries to read the whole from one letter. Sorrow and ___ are joined together in one.

Weariness and disgust in the fifth in these words and in the related words, and they are in their locations. The locations of the twelve major ones in the beginning of pain are: first in weariness, second in sadness, third in disgust, fourth in pride, fifth in nausea, sixth in debauchery [or vomit], seventh in pain and sadness, eighth in weariness and disgust, ninth in pride and debauchery, tenth in nausea and pain, eleventh in weariness, and twelfth in disgust. The first part of the composition occupies the male member [*virgam*], chest and hips, abdomen and buttocks, and all the parts related to these parts; it quickly runs through every member with inflamed distress. It flows to the heart and the brain and through all the joints of the members, and he can perform many marvels perfectly who [uses] the Geber Book which deals with how one nature can be changed into another perfectly.

{*Sidenote*: The Geber Book}

So in one there are two or three natures; and if three, then a thousand.

{*Sidenote*: 10; 100; 1000}

This is by way of an example for the going out of a thing: at first it goes out as a liquid, later as swelling buds from which the leaves are completed. Not only the leaves but also the branches, and not only the branches but also the little containers of clusters, and not only the little containers but also the veins and roots of the ones that produce olives which are kinds of immature ones, and not only the roots of the ones that produce olives but also the bark, and the liquid contained in it. And not only the bark and what is contained in it, but even the ___ [*cadria*] in which they sit. From this I reckon their coldness and dryness from the beginning up to the point where they are cold and wet, ___ and after that they are joined with the fourth middle of heat, and I reckon them dry among others. So you see that I turn their natures, and without that I would not be able to work, and I send forth scent to the extent that it ought to be. In the same way all nature will be assimilated in one. I believe that the body is the cause of that. For all natures serve one and thus one composed nature, and everything takes its beginning from one. Even if they bring about dissimilarity, their beginning is of one. Therefore the weight[*pondus*] of water can be

turned into the color of gold, and not only the color of gold but also its weight. Because it seems to them a great miracle, it is a great labor to have an understanding of the three natures because of ignorance of the beginning: he lacks the subjection of the middle in work. To inquire into nature.

The second part of composition occupies the testicles with the veins of the whole genital area [and] the full bladder, with the veins and the long legs and all the parts which are in their parts; it will have flux to the heart and to the brain; it will disturb all the members. And it makes all the forces slow in every way, whatever you receive. This part is by law[?] for the greater one and it is for the condemnation of the entire part. And if anyone wishes to cause swelling, he should know the instruction without construction or the invitation of invitations, and let it be taken in too much separation up to the third or fourth, each of the principle members and be carried to a small vessel full of water kept in a glass vessel, and observing it for four days, however many there are until it will swell and also its part.

The third part of composition occupies the middle of the hips; from the kidneys it takes their joining and all the distinct parts, and causes disagreement in the four principle members.

{Sidenote: Ending}

But in so much as it was prepared before it does not have a place of disagreeing. It is in the cavity of the heart and in its boundary. How the rupture of the first brings pain or removes pain by a heated exit, thirty in thirty days until it is the number of the substance. And after three times thirty have gone by, see how it has become forbidden[?veteticus] and if it continues in the number of its substance, his heart will be broken. And if you wish in three periods of time to retain your art and mend the damage which you have brought him, you will place the thing mentioned above in oil up to the time when it was time he was resigned to health.

The fourth part of composition occupies the entire knees with the parts of the

knee, the kneecap and the junctions of the ankles, and it goes up to the brain and even to the heart, and makes tired the kidneys, the groin, and all the parts, so that few of the parts will be unaffected. So it will be strong, but it is necessary that the thing mentioned above be done to the same, and heat, and to the same end, who removes the virtues of all his members. And when it comes to the three endings of endings and he will see the tremor of the hands, if he wishes to slow down his art, he will not make you warm in the end, but in the middle it is three less than others. And if in this time period he becomes so warm that his whole head is bothered, and if everyone wishes to make his art go back, the thing should be placed in the thing mentioned above, and in the end he will be healed, which was the first ending.

The fifth part of the composition occupies, along with the middle, the head, the ankles, and the feet with their parts and all the junctions of the foot, the joints and their parts, until it has upset the heart, and it goes up to the brain, it makes soft the fourth boundary; it brings it to the pediment; it dissolves every superabundance and is the

bringing together of all the evil parts, and it contracts so much that it is reduced to nothing. And if the faculty of speaking is given to me it would indeed be labor, and without deception, understanding that I might teach you the true doctrine, how it dies within one or three days, which of them you wish to keep alive you will make stand for nine days, and if within the nine days, you will communicate to him the wisdom from the Book Os,

{Sidenote: Book of Os}

not only for nine days but even for three years, and not only three years, but if you master the wisdom of Book M, it will be a space of time through years so that it would be worthwhile for you to have that; you will try to work because the truth of junction remains.

{Sidenote: Book M}

But to the extent that it is observed in the part, up to that part without any lessening of the constitutions in twelve separate constitutions, of the one who is constrained and to the breaking of the part, of the first part in that number. And the thing is given in the chapter on air, and by the reason given, so much as the substance and quality of his name transcend from the other, it is held to rise. And if we had more room, it would be spelled out each in its own number. And it will rise up, and if it occurs in each number it is enriched; afterwards he will live far from doubt. And if anyone wishes to know how the word is in the utterance, and also the separation of the word; this is clearly the same reason as, for example, of a woman, for being pregnant, awaits the higher part and those. The part of the celestial part is disjunction, and without that part the sorrow remains of one and another, which is because disjunction exists in junction; through destruction, which has an end in the earthly, a distinction is made and it is according to the right period of time; it is a distinction in word; it is confirmed. And to the name of the spirit it is worthwhile that it always be understood as holy from this, for in this is the matter of spirit. The spirit is always holy. And thus it has the distinctions of numbers and their parts, and the middle above is warm and dry, which is seen on the part of Leo, and below cold and dry, and shows the worth of understanding its nature above twelve hours through one day and night.

[Section 26.3]

Sextus liber super tria nomina

Sother, Sanctus, Unus

Ad nexum sextum naturae exceptionis inveniendum et ad partis subiectionem et ad virtutes partis naturae constrictionem, et ad totalem subiectionem quae in eo concluditur quae retentio est partis pressionis in 6^o casu tale nobis exhibetur obumbraculum sicut visui modo haec forma ostendit {one ez followed by another ez}. Et istud resonat in sonis diversis et variis dictionibus, et dictum est sextum, in Radii conclusione ad nostram humanam subiectionem et pronuntiatum. Unde sequitur talis illius disputatio, seipsum primo ostendit postea g quae dicitur nobis y principium huius rei quae est causa quia extitit eius inchoamen et est sextum in nativitate eiusdem per f idem nomen notificatur. Et tantum umbrae istud umbraculum in se recipit quod in terrenis [118r] potest denotare hoc nomen Sother, et vere potest dici Sother, ille veraciter qui nobis summum bonum donat, ille qui supremus est supremorum, et bonum exigit ratio ut summus dicatur, iustus enim est et iustitiam in se semper obtinet, et maxime deus est veritas et quicquid est suiipsius. Veritate deposuit quia veritas eius ita ampla non extitisset, et illa sine substantiae[? subiectione] non adhereret partibus unius, non clauderetur in alio nec terminum primum nancisceretur, quia in vera veritate in principio fuit terminus, et propter terminum qui disiunctionem suscipit ab eo a quo sumpserunt initium. Terminus dampnavit illos in termino et ad omnem disiunctionem non habuit respectum ut unus in uno iungeretur, unde partem fuit patiens tantum in quantum O, ergo nomen fuit, ergo summa sua misericordia, quia erit summus. Et si aliquis inferiorum per illum fuerit electus et medium non electi inter unum et alium sistitur. Ille enim in omni parte est parte eligens et per istud nomen suum summusque eius eminentiam denotat. Subiacet per unum diem tantum in tantum retines partem in tantum quia si non esset claritas vocum 7 supradictarum; meo iudicio non esset tam patiens fidem quod quis sequestravit eas in partibus earum? Et ille dampnatus quidquam misericordiae non obtinet, quia totum ponit eum in ira propter illius minorem partem. Et qui in uno deliquit in illius totali parte peccat. Sed ille est pars in partibus retinens partes. Ideo necesse est ut cognoscatur et in quo maxime eius virtus adhereat. Quid erit igitur ni nomen suum? Maior ratio est ut sit suum nomen, et ut illud maiorem vim obtineat quam aliquid quod in mundo contineatur. Et si quis mihi in hoc contraireret ei in multis locis probarem in verborum libro qui incipit in primis partibus principiorum,

{Sidenote: Liber Verborum}

et adnotat quod prius extitisset quam signa et planetae nec elementa, et non solummodo de signis et planetis et elementis sed ex omnibus partibus quae ex illis subiarent, quia priusquam essent in illis locum habuit verbum, sicut in isto exemplo quod per verbum res occupetur antequam res fiat, licet cum preventum fuerit ad rei complementum necessarium est ut sit ibi substantia vel quod verbum sit substantia et

ideoque quondam probavi quod verbum substantia. Si enim in substantia non firmaretur, ideo ad illam spectat ut operetur sicut substantia illa. Si enim in substantia non firmaretur non posset substantia calefacere. Ergo corpus est illa inter unum et aliud quod aliud [118v] fastigat, vel ergo alius per verbum rubescere non posset nec illo modo color alterare. Unde color sine alio alium non potest colorare. Et color sine alio potest colorare. Et si in isto sermone titubes in illo eodem libro est unius et alterius solutio, vel adhuc est in 2o libro super absolutionem absolutionis signorum pravorum. Et adhuc potest denotare hoc nomen Sanctus. Et re vera potest nuncupari Sanctus, quia sanctus sanctorum existit. Ille enim sanctior est omnibus sanctis cum materia et fons omnibus aliis et fons talis quia nullo minoratur et augmentari non potest aliorum incrementorum. Unus est sanctus qui tempus durat in esse, et est videns quasdam partes alias, et sine suae partis cognitione. Nullus super alias partes vim potest obtinere. Et ille enim non obtemperarent sine illius parte et sine suae partis cognitione. Dixit enim dominum deum tuum adorabis, et illi soli servires, et pro tali quia signum erat in constitutione prima quod erat illius sigillum quod nullo poterat condempnari et quod capiti, ut corona involvebatur opereprecium est ut illud sigillum hic cognoscatur, ad primam denotationem et ad secundam et ad tertiam tantum in quantum in parte quia confert virtuti petitionis istius, et adhuc ad fortium consecrationem consecrationum. Illis qui exoptant vim in vi constituere bene ad veram perfectionem licet fuerit labor universus; regulam exhibeo constituendi in 11^o capitulo ut labor eis inferatur qui mihi tedia intulerunt et si quis esset qui illum sciret constituere tantum in quantum doctrina instruit vim obtineret in parte ad suae partis voluntatem sine formae deceptione. Et quod forma inspiceret si esset qui partem possit sustinere, et pro tali quod ei nulla ratione possit dampnationem inferre, et quod illi ad suum libitum volverentur Subiacet hic demonstrare primi sigilli denotationem quod valet contra leones et lupos et ursorum impetum et serpentes contra dicta varia. Et omnio contra omne genus ferarum. Valet etiam contra ignem et contra fulgoris inscisionem, et si in illa parte aliquis condempnaretur. Et si tantum esset quod aliquo modo vitam interimeret quia meo iudico infra 3 dies non esset defunctus et septies scripta et deleta cum vino, totiens exhibita in potu non periret in tantum quod istud in collo non suspenderetur, licet fieri debeat dignus sicut partes distinguunt et ad te spectat ut obtinens in loco partis tuae, qui eris ad illius honorem cuius [119r] extat nomen per 3 dies. Ille qui petit in sui nomine ut sit ad honorem nomen in nomine et ut per istum vim obtineat, et si ille sit observatus ad totalem vitae constitutionem et ut sis dignus ad istam componendum, illo eodem scripto in medio in die sui planetae, in bello non erit devictus nec etiam in placido. Et vix possit aliqua ratione devinci et in illo eodem planeta vel in illius qui petitionem exigit, ipsamet scripta valet circa segetum observationem, et vinearum dolorem tollit, et dentium, et nauseam; hominis superbi animum elatum tollit et deprimit. Sed eam necessitatem iniungitur ut fides iuxta eam appodietur. Ergo quod est nisi fides quia fide alii retinebantur et non fides scindebatur, disiunctionem a iunctione. Et licet ille numquam deum viderit, credit tamen[?] quod sit, et nullus istis regulis subiacet si in principio primo non crediderit quod deus fuit ille qui disposuit omne quod est, et ex se disiunxit omne quod ei subvectitur. Et omnibus communiter iustum est scire priusquam rei submittantur qua primo dissolutioni in re composuit. Tantum in tanto locus in loco, terminus in termino, et

adhuc denotat hoc nomen Unus qui vero Unus nuncupari potest, quia ipse solus est semper in sui substantia, licet sint tres in personis, sed tantum unus solus in substantia, unus quorundam qui semper habet existere, et ipse solus vivos et mortuos debet diiudicare, et quia ars non deficit, et quia ipse debet nos dignos constituere in tantum quantum modo subsistimus ad nos spectat illum observare in ieiunio per unius diei observationem. Et si solutionem non dixissem, protentius non deberem concedere[?] quin illam hic enodare. Sed audiat qui audivit et intelligat qui intellexit, nec defraudet illud hoc quod nolui defraudare. Et media pars et superior est fri et sicca quae videtur esse in parte, verbi gratia, et alia inferior calida et humida. Et exhibet sciendi dignitatem naturam huius vim rursum similiter super 12 horas distinctas per unum diem et noctem.

Sequitur septimus liber super tria nomina

Radix, Virtus, Leo

Ad nexum septimum naturae executionis inveniendum et ad partis partis subiectionem et ad constrictionis[?constridtionem] virtutis partis naturae. Et secundum totalem subiectionem quae in eo concluditur, quae est retentio partis expressionis in casu septimo tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {one ez followed by one ez over another}. Et istud resonat in sonis diversis et in variis dictionibus. Et dictum est septimum in radii conclusione ad nostram humanam subiectionem pronuntiatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea R quod dicitur nobis per principium huius rei quae est [119v] causa, quia eius existit inchoamen. Et est 7m in nativitate eiusdem post illud per G idem nomen notificatur. Et tantum umbrae istud umbraculum in se obtinet quod interius potest denotare hoc nomen Radix. Ille veraciter qui est radix omnium radicum et bene exigit ratio ut Radix nuncupetur quia est principium omnis quod est. Et sicut radix ex se ramos producit, et rami [et] florent et flores in deliciis vertuntur, et vicissim in saporem. Simili modo consensit ex se flore(flos) in prima constitutione. Quis praeter illum potuit devorare sine titubatione enim alterantes sunt in sui constitutione, vel ergo sunt sicut fuerunt. Sunt sicut fuerunt in tantum quod illos complevit qui super illos potestatem exercet. Et iustum est dinoscere adeo efficacie iniquis ut iustus et quia in illis dominium obtinuit et in separatione illud alii non resignavit. Necesse et[?est] ut per istud nomen quod est eorum obumbraculum et quod eorum fuit absolutio et materia prima, praeter illum qui est factus, et materia existit cuilibet rei, fuit et est et durabit in omni tempore. Et pro tali qui istud nomen per illam partem includit et rei causa diffuse extat sigillum. Spectat ut per unum diem veritati submittamur pro tali ut ille qui est veritas, et quia omne quod est sua virtute constituit ad constrictionem quod in parte exercebimus et ipsam veritatem erit cernens a qua fuit dissoluta, et quod ille qui dissolutionem composuit et ille favebat potestatem habebat eos ad suam voluntatem devolvendi tantam quod tantum ille ita vel ille et pro tali subiacet universas constitutiones observare, sine aliqua diminutione enim a parte separata re scindit in maioribus partibus. Sicut enim inspicitis quod pars dextra dampnationem incurrit, pro parte millesima in parte totali, et sicut videns quod bubo in partibus diei non dominatur sed in partibus nocturnis per suas partes et una est alii obumbrata et quaelibet alia condampnat tali modo una est alii inmixta in totali constitutione corporea. Et sicut natura

exhibet cuidam naturae quod eadem existat, licet aliquam ibi non fuerit similitudo et vicissim quod alia extet. Sicut ex mascula procedit in hoc non est dubium quod in eodem nomine non evacuatur et fortasse in eodem planeta, vel in quacumque parte planetae quod ipse operatur in maioris partis dissolutione, et quia una nomen obtinuit alterius non potest esse quod non sit vel casualis casus accidentia vel stellae obumbratione cursu quod non sit ex quacumque eius parte, in parte prima vel [120r] 2a, et tu inspicere potes colorem in coloribus sed in tantum posset esse necessitas quod operepretium esset quod ex tertio libro plenarium sumeres doctrinam. Et aliquam differentiam constituit quod naturam ex se aliam exhibeat, sicut mulier ex se prolem masculam educit in qua magis differentia exstat inter illam et illam adeo magna differentia est inter illum qui unam partem observat et alias omnes partes inspicit. Quondam enim inspexi quod quidam inspexit qui pronunciationem in luna obstinuit, quia tot diebus quod luna possit inspicere potestas ei super inimicos suos exhiberetur, quia ipse extitit suus planeta. Et quam ipse ei se abscondit potestatem obtinuit super omnes mulieres; partes in partibus addit, et partes partium, et omnes in uno coadnuat pro tali ne unitas separetur. Et vim obtinebit in parte prima si bene fueris inspiciens, licet labor extiterit et times; dixi quod mei palpabilis fuerant pro nequiciis eorum. Unde cum mea parte alias non metues quia materiae extiterunt et in se alteratione non obtinent et valet ad constitutionem quinti. Istud sigillum secundum in tantum quod rectam observationem obtineas quod cognoscas in tali sigillo suspensio ei in collo videret de die tam bene sicut de nocte. Et si ita esset quod si haberes illum ad maiorem partem perficiendum ulterius illa eadem scriptura cum illius virtute in vera veritate potestatem obtineres per illam super inimicos tuos una sola scriptura in uno solo loco. Et si in eodem 7 scriberentur super omnes mulieres qui in suis nominibus 7 literis obtinent quacumque die quicumque illarum fuerit tacta in eodem die vim super eam obtinebit. Et tu eris res cui suus amor constantius(instantius) adherebit. Et si tu esses tam sapiens quod tam leniter[?leviter] nescires te amari illius supponere et similes quod nihil esset tibi abiectus ut illa quam proponeretur tibi verbum vicem malo recompensares infra 7 dies expoliasses omni eo quod possidet. Nec aliquid penes eam resideret nisi ad tui ipsius voluntatem. Et ex quo ita est quod tantum prevalet figura quod illum in die illuminat hoc quod tollit exercere partem naturae et quod dominium ministrat super omnes suos inimicos, et in tantum omnes mulieres submittit quam improprie diffinitiones obtinet, vel ante diminutionem, vel post incrementum in tot quot in 14 concluduntur illis scriptis in 9 vel in tot quot voluntas unus fiet. Omnes ille mulieres amore illius exestuabunt, sed tantum quod contingatur ex carta ita terminata. Et haec est illa taliter disposita [120v] valet, etiam ad cognoscendum si sint minores innixae vel ad cognoscendum si alius sit tibi amicus vel non, vel ad cognoscendum si rem obtinebis quam desideras vel non, ad cognoscendum si statior sit tibi electior in illo loco vel alio, vel ad cognoscendum si quis sperat vel non, vel quis diutius vivet vel non observata sicut predixi, et quod ulterius in aqua proiciatur. Si sit deleta in tantum quantum res expostulat partibus suis, i.e. termino erit sana et verum non esset, esset condemnata in tantum quod nulla litera visui occurrerit. Et adhuc istud nomen denotatur quod tantum umbrae retinet quod istud potest designare quod est Virtus et veraciter potest nuncupari virtus, quia est virtus summa omnium aliarum virtutum ex se virtutes exhibent et

quidquam aliae obtinent per eum possident. Unus est summus in virtute et alias virtutes ad suam voluntatem disponit nihil est quod sua virtute non volvatur ille qui in se obtinet fontem virtutis. Et illa versus partem est absolvens, cui libuerit quibusdam vires exhibet super vires superatas. Ipse solus habet absolve loca in locis et ex locis eligit quosdam et alios et habet virtutem ponere ad suae virtutis voluntatem. Et qui appetit ad illum cognoscendum plenariam doctrinam et vult iustam cognitionem super omnes partes obtinere. Quid enim possit subsistere quod ipse verbo non disposuerat vel si verbum in substantia non firmaretur, vel verbum ad superiorem substantiam non transcenderet, quae alia substantia possit ei propalare factum alterius, vel si idem non esset substantia? Qualiter corpus celicum possit retinere. Scimus enim quod ipse mandavit et factum fuit. Et ideo necessarium quod mandato quod fecit partes illius cognoscamus. Vel si eum in unitate debeamus agnoscere vel si ille solus omne quod est gubernat, vel si unitas sibi possit adiungere secunditatem, vel si secunditas possit annectere triplicatem. Si enim nos illius cognitionem ignoramus et per illum super has partes vires deberemus nancisci, et illius maior egrotaretur de nobis erit sicut de illo qui existimavit se ex patre et iure non extraxisse originem, et velut de illo qui opinabatur de se non posse fieri distinctionem, velut de alio qui super omne quod erat putabat se dominium natum fuisse. Sed in tantum nobis necessitas infigitur, quod eum cognoscamus qui est unus pater durans nec a quoquam valet esse creatus, et filius existens non nominatur esse creatus, et spiritus eius almus non nominatur esse creatus nec est nec fuerat nec erat genitor minoratus nec brevius nec est breve sanctum flamen nec fuerat nec erat, et pater et fuerat durabit tempus [121r] in esse est natus et fuerat existet tempus in esse. Est summus et fuerat durabit spiritus almus. Et pro tali ut directam perfectionem habeamus in sui cognitione. Et qualitas substantiam non tempnet, et ne substantia qualitate definiat, et quod in uno iunctionem possumus inspicere spectat in nos videre figuram tertiam, quia possit esse quod quidam in maiori parte laborarent, et si in illa istarum partium loco carentur, et quod in uno viderent et non in toto. Et si disiunctio non esset cum illius parte fortasse contrarietatem partibus illius inferrent quia communiter existunt in parte tantum iuncti quod in alia parte quicquam non est, et quod in unum et aliud unitatem non possis stare pro tali quia sunt separati et quemlibet variam inclusuram obtinet. Et hoc est fortitudo quod una aliam stringit et illum conservat ab omni tremore in illo loco in quo timor possit deferri ex parte; illarum primae spectat revolutio in litteratura Iudorum et quod principium est in terminatione illi qui est unus. Et sic in circumcisione usque ad terminum esse creatus. Et haec est prima constitutio ad auxilium libri conservandi ex secunde talis debet esse involutio cuius est principium, nec est genitor minoratus usque ad terminationem nec bene est sanctum flamen. Tertia quae se sit ostendit, et quae vim habet, ipsa iuncta cum aliis et quod deferatur super se scripta cum tanto quod fiat istius corporis totalis observatio sine aliqua partis diminutione, et quod fidei iungatur contra omnes spiritus malignos per trium dierum penitentiam ut prius enarratum est in tertio capitulo licet revolutionem[?] egeat quod circulariter fiat a principio. Est preter et fuerat; usque in finem durabit spiritus almus. Et ex ista talis subiacet forma. Valet eodem modo observata ut secunda descripta in tantum quantum illa. Valet etiam contra omnes formas spirituum malignorum, quia nullo modo timore possit implere, nec ei subiacet virtus quod aliquo

modo possint hominem defraudare; si istius virtus non extitisset nullus vim obtineret super anulorum consecrationum. Ista enim illos absolvit et cogit eos submitte ad hominis voluntatem. Et si aliquis esset qui consecrationem anulorum operari affectaret in tantum quod per se sola existeret in suo planeta tot anulos componet quod quanto alligatum est suum nomen literis vel in uno numero vel saltem in tribus. Sed necessarium est quod sciat illos abbreviatos, et quod obtineat constitutionem trium exorcismorum et quod infra annum educatur extra partes quae superbiam adducunt vel saltem in circulo operetur et postea fiet dignus in illo [121v] loco ab illis percipiendum vel suae voluntati obtemperet. Sed bene pertinet qui forum expedit de aleta ne bubo; fiat ei carus; hac ratione est necessarium quod ad suam confirmationem omnes res tollat quae superbiam possint conferre vel quod scriptum obtineat cum alterius scripti iunctura de libro ultimo cum 12 nominibus scriptis nec continentur in libro B observatum per 12 dies in ieiunio,

{Sidenote: Liber B}

et in quolibet dierum victualia 12 pauperibus exhibeat, et quam commedent similiter comedat licet tam sapiens debeat existere quod in ultimo die debet esse suus planeta, et ille debet obsereri[?] tantum in tantum usque transierit numerus substantiae sui nominis ad minus semel vel ter ad plus unde anuli ex tribus naturis debent existere. Tertia pars ex auro vel in longitudinem quod capiat tertiam partem, alia pars ex argento eodem modo disposita. Tertia pars ex calibe eodem modo disposita vel in pondere vel in longitudinem partis in tantum quantum, et postea debet circulum operi cum 10 angulis et nihil dicat nisi rote principium, et in superiori principio illorum anulorum mediatatem apponat. Et ex alio principio dextrae partis sit medietas partis alterius et in sinistra parte altera, et si tantum essent quod non possint contingere in quadrato in medio partis esset pars altera. {symbol}

Hic sunt 7 anuli ex mediatate tres existunt sine unius
decisione postea duo sine alterius decisionem et sunt duo
qui superant et unus ex una parte et alter ex alia et
tres in capite primo illi duo qui superant sint in medio
constitutionis totius et si essent partes.

Sicut tali exemplo subiacet et sint 8 medietas eorum est 4or illa essent in principio et ex alia medietate est medietas duo, et illos componeret ex dextra parte alios ex sinistra ibi morentur tot diebus quot literae existunt in substantia sui nominis et in termini diffinitione veniat apperatus (appertitus) ut consecrationem faciat sicut dicitur in libro sacro sacrarum consecrationum.

{Sidenote: Liber sacratus sacrarum consecrationum}

Adhuc sicut istius libri 11o capitulo; 11 capitulum docet operae perfectio ___ in omnibus quae superius existent terminantis illo inducto cuilibet accedet unus et sibi provideat quid eis praecipiet. Illa enim operabuntur, quae eis imperabunt et de cetero nichil et sciendum fiet difficile sed tantum illos observare debet sine fastu; cum superbia non possit retinere nisi tot diebus quot nominis substantia et qualitas transcendit, et scias

veraciter quod aliquis eum obtineat. Hoc est recta ars ad eum referendum; editus tertii libri notam quod notavi adimplere potest per dies 90 ut ad illius observationem vel ad honorem termino in termino et ad illorum [122r] terminationem illum habebis si ille eum aliquo modo obtineat, vel adhuc si alicubi si in mundo esset. Deinde infra unius anni spatium illum haberes. Denotat adhuc iunctionem istorum duorum nominum; i.e. Leo; observant in tantum quantum duo alia in qualibet predictarum figurarum disponatur, una litera ergo deservit ambobus capitulis et media pars superior est calida et humida, et alia inferior frigida et sicca.

{*Sidenote*: humida}

Et exhibet sciendi dignitatem naturam huius vim rursum similiter per 12 horas distinctas per unum diem et noctem.

[Section 26.3 Translation]

The Sixth Book about the Three Names

Sother, Sanctus, Unus

For discovering the sixth connection of the pursuit of nature and the subjection of part and the constriction of the part of nature for virtues, and to the total subjection which is included in it, which is the possession of the support of the part, and in the sixth case the protection is shown to us just as this form appears to our vision: {one ez followed by another ez}. And this resounds in diverse sounds and various words and it is the sixth word in the end of the ray pronounced to our human subjection. From this its arrangement proclaims itself at the first and afterwards G, pronounced Y by us, the beginning, whose reason is that it is its onset, and it is the sixth in its nativity. The same name is indicated through F, and the covering receives so much protection that it can in earthly things denote the name Sother, and indeed he can be called Sother, since he truly gives us the greatest good, he who is supreme of the supreme, and reason tells us that it is good that he should be called the highest, for he is just and holds justice within himself, and in the highest degree God is truth and everything is his. He has set aside truth because his truth was not full, and without substance it does not adhere to the parts of one, it not enclosed in another nor does it encounter the first period of time, because in true truth its period of time was in the beginning, and because of the period of time which undertook disjunction from the one from whom it took its beginning. The period of time caused harm to those in the period of time and it had no respite from all disjunction so that one was joined in one, therefore it suffered as much part as in O, therefore it was the name, therefore his mercy was highest because he will be highest. And if anyone was chosen through the lower and not the middle, he will be placed between one and the other. For in every part he choses by part and through his name, and “highest” refers to his eminence. It subjects as much in one day as you have part because otherwise there would not be the clarity of the seven voices mentioned above; in my opinion he would not suffer[?] faith because who would separate them into their parts? And he would be condemned if he was not given mercy, because he puts everything in anger because of his lesser part. And whoever fails in one thing sins in his entire part. But the part in parts retains parts. So this should be known and in what his virtue primarily remains. Why then would it not be his name? The main reason is that it is his name, and it has greater force than anything contained in this world. And if anyone should disagree with me in this, I will prove to him in many places in the Book of Words which begins “In primis partibus principiorum” [in the first parts of the beginnings],

{Sidenote: The Book of Words}

and it says that he existed before the constellations, the planets, and the elements, and not only [before] the constellations, planets, and elements, but all the parts classified below them, because before they were, the word held a place in these, as in this example, that a thing is occupied through the word before the thing is made; for before it was, it was

necessary for the completion of the thing, so that there there would be substance, or because the word would be substance, and thus I have proved that the word is substance. For if it had not been established in substance, then it would look to that so as to work as if it were substance. For if it has not been established in substance, substance would not be able to make it warm. Therefore the body is by this [?substance] between one and the other because it completes[?fastigat] the other or then the other cannot grow red through the word nor in any way change its color. Thus color without the other cannot be any other color. And color without the other cannot be color. And if you falter in this discourse the solution of the one and the other is in the same book, or it is as far as the second book about the dissolving of the dissolving of crooked signs.

And also Sanctus can denote this name, and indeed can he be called Sanctus because he is the holy of the holies. For he is holier than all the holy ones with matter and the origin of all others and such an origin that he is not decreased by anyone and cannot be increased by any other increases. He is one Sanctus who remains in being through time and he sees all other parts and there is no understanding of his part. No one can have force over other parts, for he cannot submit without his part and without the understanding of his part. For he said, you shall love the lord your God and serve him alone, and this because the sign[constellation] was in the first constitution that it was his seal that he could be condemned by no one and that for the head, as it was covered by a crown, it was worthwhile that the seal would be understood as the first definition and as the second and the third, as much as in part because it is suitable for the virtue of his claim and also for the consecration of strong consecrations. To those who produce force to make well in force for true perfection it is appropriate that there will be extensive labor; in the eleventh chapter I will show the rule of creating so that labor is brought in to those who bring in weariness to me, and if someone can create it as much as the teaching provides for, he will have force in the part for the will of his part without deception of form. Because the form considers whether he is the one who can sustain the part, and so it is that in no way can he bring condemnation on him, and because they were being considered for his pleasure. Next it falls to demonstrate the definition of the first seal, which has power against lions and wolves and the attack of bears, and against serpents with a change in wording. Also, against every kind of wild animal. Also it has power against fire and being struck by lightning, and if anyone is harmed in any way. And if anything is so great that it would destroy life in any way, because in my opinion he would not die within three days, and it would be written seven times and erased with wine, everything given in a drink, he would not die as long as he is not hanged by the neck; it is right that he would be made worthy just as the parts distinguish, and he would look to you as one having in the place of your part, since you will be to his honor of whom the name is for three days. The one who prays[petit] in his name that it might be to honor the name by the name and that through this he might have force, and if he is seen for the entire nature of his life that you are [?he is] worthy for this arrangement, if this is written in the middle of the day of his planet, he will be invincible in war and even in peace. And he can hardly be overcome in any way, and on the same planet[?day of the week] or in one who makes a petition, the same writing has power over the observation of fields and vineyards, and it has removed the

pain of teeth and nausea; he has removed the elated spirit of the proud person and presses it down. But this is necessary so that faith in it[*eam*] may be supported. So what is there except faith, since the others are maintained in faith and faith is not divided, disjunction from junction. And it is lawful that he may never see God and yet he believes that he is, and no one is under these rules if he had not believed in the first beginning that God was, he who arranged all that is, and from him he has separated everything that depends on him. And it is right for everyone together to know, before they are submitted to a thing, in what thing he composed it in the first dissolution.

So much in so much, place in place, time period in time period, and this name denoted Unus, since indeed he can be called Unus because he is God alone, always in substance; it is right that he is three in persons and yet only one in substance, one who always exists, and he alone will judge the living and the dead, and so that the art may not fail, and because he will make us worthy in so much as we persist in the way, he looks to us to observe him in fasting through the observance of one day. And if I have not told the solution more extensively I would not comply other than to say this. But he who has ears, let him hear, and who has understanding, let him understand, and let him not misrepresent what I was unwilling to misrepresent. And the middle part above is cold and dry, which seems to be in part, for the sake of a word, and the rest below is warm and humid. And it shows the worth of knowing nature [to obtain] his force over twelve separate hours through one day and night.

The Seventh Book about the Three Names

Radix, Virtus, Leo

For discovering the seventh connection of the pursuit of nature and the subjection of a part of the part and the constriction of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of part of the expression, and in the seventh case the protection is shown to us just as this form appears to our vision: {one ez followed by one ez over another ez}. And this resounds in diverse sounds and various words and it is the seventh word in the end of the ray pronounced to our human subjection. From this its arrangement proclaims itself at the first and afterwards R, which is told to us through the beginning for the reason that it is its source, and it is the seventh in its nativity. After that through G the same name is indicated, and the covering receives so much protection that it can denote the name Radix. Truly, he who is the root of all roots, and reason well tells us that he is proclaimed Radix since he is the beginning of everything that is. And just as the root produces branches from itself and the branches flower and the flowers become beautiful and even good tasting. So he planned the flowers [to come] from himself in the first constitution. Who besides him can consume without staggering? For they are changing in their constitution; otherwise they would be just as they were. They are as they were to the extent that he who wields power over them has completed them. And it is right to know that it is given effectively to the unjust as the just, because he has held domination over them, and in separation he has not surrendered it to another. It is necessary that through this name, which is their protection and which was their absolution

and first matter for him who was made and was the matter of everything, that he was and is and will endure for all time. And thus the one who embraces this name through the part and is, widely, the cause of the thing is the seal. It appears that we should submit to truth for one day for the one who is truth, and because by his virtue he made everything that is, for the constriction which we drive out in part, and he will discern the truth from which it was dissolved, and because he who created dissolution, and was protecting power, had them for his will to set apart as much as he may wish [reading *velit* instead of *vel*], and thus it comes to observe the general constitutions, without any diminution, for he divides from a separate thing into greater parts. For thus you see that the right part incurs harm for a thousandth part in the whole part, and just as seeing that an owl does not hold dominance in the parts of the day but in the parts of the night, through its own parts, and one [part] is the protection for the other and harms every other in such a way that one is mixed with the other in its entire bodily constitution. And as the nature of a certain nature shows that it was the same, although there was no similarity, and sometimes that it was different. Just as it proceeded from the masculine [nature] to this, there is no doubt that it was not removed in the same name, and even in the same planet [?day of the week], or in any part of a planet because he worked in the dissolution of the greater part, and because one [nature] has the name of another, it cannot be that it was caused by accident or by the protection of the orbit of a star, because it would not be from any part of him in the first part or in the second, and you can see color in colors, but in such it could be necessary that it would be worthwhile that you take the full teaching from the third book. And he has, to some extent, created difference because he provides a different nature from himself, as when a woman brings forth from herself a male child, in which such a great difference exists between her and the offspring, so there is a great difference between the one who observes one part and [the one who] looks on all the other parts. For when I have seen that someone has seen who has [reading *obtinuit* instead of *obstinuit*] a pronouncement about the moon, because of all the days that he can look at the moon, power has been given to him over his enemies, because that is his planet. And however much he hides himself, he has power over all women; he adds the parts in parts and the parts of the parts, and he puts them altogether in one, so that unity may not be divided. And he will have force in the first part if you look carefully, although there is effort and you are afraid; I have said that clearly[?palpabilis] mine were for none[?nequiciis] of them. So with my part you will not fear others because they are matter and by alteration they do not remain themselves, and it is valid for the constitution of the fifth. The second seal [is] so great that you will receive accurate sight because, as you understand, the one with such a seal hanging from his neck will see in daytime as well as in night. And if it happens that you also have this for the completion of the greater part, by this same writing, with its virtue, you will in true truth receive power over your enemies, with it written only once and in only one place. And if seven of them are written, you will receive power over all women who have seven letters in their names, on any day, whichever of them is touched on that day, it will receive force over her. And you will be the one for whom her love will remain constant. And if you are so wise that, gently, you cannot imagine that you are loved of her and you pretend that nothing is so humbling to you as she is, when the word is declared

to you, you will consider the opportunity for evil and within seven days you will have been fulfilled with everything that she possesses, nor will anything remain in her house except for her desire of you. And from that, as much as the diagram is in effect, the diagram which he illuminated in the day, which he took up to control part of nature and which gives domination over all enemies, and in so much it overcomes all women, so that he gets the outcomes, however improperly; either before subtraction or after addition, they will be concluded in fourteen [?days] by these written words, in nine or in as many as the will makes one. He will storm all women with his love, but also what is touched on in the card is thus determined. And it is true that this woman is thus disposed, and also for knowing if children will be involved or for knowing if another will be a friend to you or not, or for knowing if you will receive something you desire, or not, for knowing a more excellent position will be appointed for you in that place or in another, or for knowing whether someone trusts or not, or which of two people will live longer, or whether it will not come about as I predicted, and what should be thrown in water. If it is erased to the extent that it demands things by its parts; that is, it will be healthy in a period of time and that it not be true, it will be harmed so much that no letter will be visible to sight.

Also this name is given because it keeps so much covering that it can designate what is Virtus, and truly he can be called Virtus because he is the highest virtue of all other virtues, the virtues arise from him, and whatever others have, they possess through him. One is the highest in virtue and he arranges the other virtues according to his will; there is nothing which is not connected to his virtue, he who has in himself the fountain of virtue. And he forgives the part, he to whom it was pleasing that he provide for some strength over lesser strength. He alone has the places in places to forgive[?] and from the places he chooses some and others, and he has the virtue to place them under the will of his own virtue. And whoever desires to understand the complete teaching and wishes to have a correct knowledge over the parts. For what can be that he has not arranged by his word, or could the word not be confirmed in substance, or could he not transcend the word to a greater substance, what other substance could proclaim to him the deed of another, or would it not be the same substance? How can he keep the heavenly body? For we know that he commanded and it was made. And so it is necessary that we understand that by command he made his parts. Or whether we ought to recognize him in unity, or whether he alone governs everything that is, or whether unity could join secondity[second-ness] to itself, or whether secondity could attach triplicity[triple-ness]. For if we do not have understanding of him and we ought to find, through him, power over these parts, and [if] the greater part of him is weakened by us, it would be as if by someone who considered himself to be from his father and by law had not drawn out his origin, and as if by someone who supposed about himself that a distinction could not be made, or by someone who thought that he was born for dominance over everything that was. But the necessity is implanted in us that we recognize who is the one enduring Father and that he cannot have been created by anyone, and the existing Son is not considered to be created, and his nourishing Spirit is not considered to be created, nor is, nor was, nor will the Creator be threatened or cut short, nor is the Holy Spirit, nor was it nor will it be, and the Father, and he was and will endure through time in being, the Son, and he was, is time in being. He is the highest, and

the nourishing Spirit was, will be. And so on, that we may have fullness in understanding. And quality does not slight substance, nor does substance limit by quality, and because we can see joining in one he looks after us to see the third figure, because it could be that some people toil in the greater part, and if they are lacking in this place of these parts, and because they see in one not in the whole. And if disjunction is not with his part, perhaps they will bring in contradiction to his parts, because they are sharing in a part so much joined that nothing is in another part, and because [it is] in one and another, you cannot establish unity because they are separated and it has a different enclosure. And this is fortitude, that one draws together another and protects it from all shaking in that place in which fear can be removed from the part; the turning over of pages in the literature of the Jews takes charge of the first of them, and because the beginning is in the ending of him who is the one. And thus to be created in circumcision to the end. And this is the first constitution for the aid of this book by protecting from the second, such ought to be the involvement of which it is the beginning, and the Creator is not threatened up to the end, nor just as well the Holy Spirit. The third is that which shows itself and has force, itself joined with others, and because it is carried, written, over him with so much that it becomes the observation of the whole body without diminution of any part, and because it is joined in faith against all evil spirits through three days of penitence, as is explained before in the third chapter, even if it may lack a turning over in a circle, it is made from the beginning. Besides, he is and was; the nourishing Spirit will endure to the end. And from this form such is subjected. It can be observed in the same way as the second is described, to the same extent. For it is strong against all forms of evil spirits, because in no way can it fill with fear, nor is there subject to it any virtue that can defraud a person in any way; if he lacks virtue a person cannot have the consecration of rings. For this will set them free and compel them to submit to the will of a person. And if there is anyone who tries to work the consecration of rings to the extent that he is by himself alone, on [?the day of] his planet he will arrange the rings so that when it is arranged it is his name in letters or in one number or possibly in three. But it is necessary that he know the shortened version and that he have the constitution of the three exorcisms and that within a year he be matured[?educatur] beyond the parts that bring in pride, or at that he least work in a circle, and afterwards he will be made worthy in that place, taking from them or it will comply with his will. But he does well who manages the purchase of a bird, not an owl; it will become dear to him; for this reason it is necessary that, for his strengthening, he remove all things that can lead to pride, or that he have this writing with the joining of another writing from that last book with twelve names written, and not included in Book B, observed through twelve days of fasting,

{Sidenote: Book B}

and on each day he should provide food for twelve paupers, and as they eat so should he eat, although he should be so wise that on the last day it is the day of his planet, and he should plant as much as the number of the substance of his name exceeds to one or three less or more, since the rings will be of three natures. A third part [will be] from gold or in length which takes up a third; a second third from silver arranged in the same way; the

third from iron arranged in the same way, either by weight or in the length of the part, and afterwards he will make a circle with ten angles, and he will say nothing except by rote[? *rote*] (from) the beginning, and he will set out half of the rings in the higher beginning, and from the other beginning, half will be on the right and half on the left, and if it happens that they cannot be arranged as a square, the second part will be in the middle of the part.

Here are seven rings; three are from the middle without the diminution of one, two without the diminution of another

and there are two above and one from one part and another from another part, and three in the first upper part, two which are above are in the middle of the whole constitution, even if they are parts.

A similar example is when there are eight, half of them is four. And these are the beginning, and from the remaining half, half is two, and he arranges these on the right and on the left; they should stay there for as many days as there are letters in the substance of his name, and at the end of that time, what was prepared will come so that he may make the consecration as spoken in the holy book of holy consecrations.

{*Sidenote*: Holy book of holy consecrations}

Also in the eleventh chapter of this book; the eleventh chapter teaches perfection of service __ in everything which was above; one approaches anything introduced of the one determining and he may discern for himself what he can anticipate for them. For they have done these things which they demanded of them and about the rest, nothing, and knowing becomes difficult but he will observe them so much without disdain; with pride he cannot hold [?power] except for as many days as the substance and quality of the name transcends, and truly you know that someone can have that. This is the right art for proposing this; the showing[*editus*] of the third book can complete the note that I have noted for ninety days as for its observation or for honor word for word [?termino in *termino*], and you will have this to their ending if he may have this in any way or in any place in the world. Thus you have less than the space of one year. Also it denotes the joining of these two names, that is Leo; the two others observe as much, they are placed in any of the figures described above, so that one letter serves in both chapters, and the middle part above is warm and humid, and that below is cold and dry.

{*Sidenote*: Humid}

And it shows the worth of knowing the nature of this, [and obtaining] the force through twelve separate hours through one day and night.

[Section 26.4]

Octavus Liber super tria nomina

Agios, Paraclitus, Alpha

Ad nexum octavum inveniendum naturae executionis ad partis subiectionem et ad constrictionem virtutis partis naturae, et ad totalem subiectionem quae in eo concluditur quae est retentio partis expressionis in casu octavo tali nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {one ez over another and then one more following}, et istud resonat in sonis diversis et variis dictionibus et dictum est octavum in radii conclusionem ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio seipsum primo ostendit, postea A quod dicitur nobis per principium huius rei quae est causa quia eius extitit inchoamen et est octavum in nativitate eiusdem, post illud per H scilicet nomen notificatur. Et tantum umbrae istud umbraculum in se retinet quod interius potest denotare hoc nomen Agios. Ille vere et veraciter dicitur Agios quod est deus noster universalis. Ipse enim est deus universorum populorum et omni retribuit in quantum promeretur. Ille et veras cogitationes inspicit et quasdam ab aliis sequestrat dimittit remittit cui placuerit et quemlibet onerat secundum delicti pondus. Principium est omnium aliorum principiorum huius rei quae est causa fuit enim in primo principio nec aliquod quod in mundo existit principium potest sumere quod non deflectatur ad illum qui extat principium primum et iustum est scire cuiuslibet qui cognitionum rei expetit, ut sciat primum principium. Si enim ingrediatur in quantum tertia pars existeret minus quarta tertiae partis. Ita est de eo sicut de illo qui curiam in turri coadunat. Et imperat. Et quicumque ad curiam suam possit accedere; de cetero ei tantum confert quod in illo fiet egemus licet arx esset sine ianua compacta usque ad medietatem; in medietate medietatis extitit ianua cui deserviebat. Scala quadam cui deerat gradus superior. Et virtus alia scala extitit quae ex medio scandit in medio medietatis qui de est scandens [122v] gradus a superiori, et in gradu superiori hostium erat, et interius est ipse dictus qui affirmat quod quicumque hunc laborem aggreditur, ut ad eum scandat pro sola illius cognitione omne illud quod appetit ei adimplebit. Si bene est ratio diffinita quod homo qui vult curiam ingredi, et vult dummodo inspicere qui interius manet ut prius suum nomen agnoscat quod procedens querens eodem eo. Quicumque enim utetur unus pro alio diversas cogitationes animo illius administrat, et una aliam conturbat et animo assignat quod numquam extitit. Sed ideo necessarium est in tantum quantum honorat magna necessitas quod in libro isto omnes nominum partes cognoscantur. Sicut enim videt quod in alphabeto omnes materiae dictorum concluduntur praeter illud quod nihil est, et illud nomen concluditur in una forma quod ludos deceptores operatur quam aliqua aliarum licet cum hoc ratione completa fuerit nomen terminabo in capitulo ultimo. Et nullus absque illius nominis cognitione, quamquam dicit, si illud scribere nesciret nulla arte potestatem super aliquem spiritum possint habere, et ideo multi sunt decipientes in istius artis subiectione. Scire enim potest iste bonus doctor unum nomen illorum, sed fortasse ignoret illius nominis originem, ideo omnino minus sapiens extat. Sed multi

possent me inter stultos annumerare si ego hoc non dicerem in quacumque ratiuncula, sed tantum quod ego probabo sic et non et utraque illorum verum faciam. Vel falsum vel verum probabo vel verum falsum affectas tu mihi respondere. Non ego in negatione probabo quia nec unam partem nec aliam scis. Elige quod melius scis et haec directa ratione probabo non esse. Videamus ergo qualiter probabis quod deus non sit et scias quod hoc non est magnum, quia multis rationibus diffinitivus probabo illum non esse de loco in locum, de tempore in tempore et de persona in persona. Quid est quod hic non concludatur? Responde mihi in tantum quantum hoc est in tantum quantum ego dico. Ad quid ego bene scio quod in hiis tribus omne quod concluditur, ergo quod est in hiis, vel quod ea gubernat in hiis natura existit. Ergo hoc bene scis quod in hiis tribus omne quod est concluditur. Ergo quod est in hiis vel quod ei gubernat, ergo ille quod existit in natura et in illo. Scis enim bene quod deus natura gubernat. Ergo ille quod existit in natura et in illo. Scis enim bene quod si deus naturam non sustineret homo spirare non posset. Verum est ergo in nomine natura existit et homo in natura verum est quicquid est natura. Natura est, omnia tenens et nihil dimittens. Ergo (Quae) natura est ut deus quia deus est omnia tenens et nihil dimittens. Respondit est non verum. Verum est etiam et hoc [123r] bene scis, ergo deus non amittet aliquem hominem falsum, quia bonum erat homini illi si natus non fuisset.

{Sidenote: Iudas}

Ergo deus est illum amittens. Ergo est quod non fuit in primo enim creatione omnes in uno observabant. Ergo nullum eorum dimittebat. Ergo deo videtur bonum cum homo peccet. Falsum est enim ergo malum evidetur cum incidat in delicto. Ergo irascitur ille deus. Ergo non est deus, nec ergo est de loco in loco. Deus enim est ille qui in omnibus delectatur et nullum tempus est ei variabile, et qui delectatur in omni quod est, et cui placet esse bonum, et qui in se non irascitur, et qui ab eo petit veniam quod ille iuxta suum libitum non inveniatur. Et deus est ille delectatur, et qui in se non obtinet tempus tedii. Scias enim si tedium iniret brevi tempore omne quod est interiret, et nihil posset ei obstare in aliquo quod vellet perpetrare. Ira scindens est et frangens et diminuens, rumpens, et exercitans unam partem et aliam, et habet motum a corde, et a partibus secretioribus usque ad cerebrum discurrit. Nec est pars nec alia quam non constringat in tota sui subiectione. Et pro tali tibi quod deus non est, tu enim in tempore poteris resistere quo opera tua deo non placebunt. Ergo erit et non erit. Erit in quantum non dampnabit, non enim in quantum te dampnare posset. Ergo est et non est, et pro tali quod si tu in aliquo delicto incidas in tantum quantum in delicto stares quod cognoscas, quod ille sit patiens quam tibi inferre posset. Si enim te dampnaret et si tu non cognovisses in quo virtus permanet quod te non dampnat tu in hac parte non esses dignus. Ideo tibi necessarium est ut initium rei agnoscas. Prius fuit voluntas quam res sicut in tali exemplo videtur sic quod tu velis cum scripto 12 virtutum primi libri observatione taliter qualiter ipse exponit. Sicut enim illud virtutem habet dominum suum observare. Et quod nulla re interveniente sui domini incrementum potest incurrere. Simili modo potestatem habet cum istorum trium nominum observatione virtutem alterius domini auferri. Sed tantum quod hic capit complementum ad illud operandum illa ars. Tu debes

obtinere totam constitutionem in uno corpore iunctam observatam sicut est determinatum. Et debes ire ibi ubi plus est de deo quod fuit et totiens quotiens termino duodecies terminetur. Et debes ibi stare per termini medietatem, et debes dicere onerationem quae quondam tibi fuerant quia preter illa non de illa. Sed saltem non diffinitio transactionum in eodem numero in tantum augmentum quia ipse vires exhibeat tibi super res quas expetis per suam scinssimam virtutem qui est virtus omnium aliarum virtutum, et sicut ipse omnium rerum existit principium quod ipse te faciat esse principium [123v] amore dulci quem exhibet 12 virtutibus in termino numeri eorum et alii enim exhibeat principium sine termini illius dampnationium. Ad inchoandum te velle esse in suo loco virtute omnium sanctorum dignissimorum nominum, et pro tali ut habeas illam vim et aliam et sis dignus istius principis quod credendum est quod ipse sit deus noster universalis subiacet ad habendum sigilla per unum diem in ieiunio in carta descripta, ut vim obtineas super maiorem consecrationem. Bene enim scias quod sine virtute illorum et sine totius istius observare non potest vim obtinere illo loco, vel si tantam dignitatem non haberes quod esses dignus super 12, septem istorum casuum vel in tantum quod illos in tua potestate per tres dies obtinisses. Et si bene vim retineas et notam breviationum quam super artes terminavi in ultimo libro in capitulo 6^0,

{Sidenote: Steganographia}

quicquid iam potestis scire in tuo sensu illae et regulae tibi cognitionem administrabunt, et non sunt vacuae magnae doctrinae superhabundantiae summatim enim omnes artes retinent sensum vel si studio animum tuum applices. Verbum post verbum. De quo brevior non potuit esse determinatio quam fuit diffinitio in uno nomine vel tribus de quibus in istis non possunt esse nisi 360 literae. Et ad sciendum tam magnam doctrinam qualiter tibi possum res minores exhibere. Et si ista tria nomina cognoscas in sexta constitutione et observasti ea per 360 dies, potestates habebis maledicendi cui libuerit, et hoc de corpore suo constringet quod pronuntiabis in spatio unius diei vel trium. Et in eodem spatio potes eam a malo proicere a tua subiectione, et si te super ea fecisti dignum. Dixi quod iam potuit esse labor universus, sed in tantum quod parvus terminus est scire res tam magnas. Melius tantum est quod tu laborem assumes in 360 diebus et castitati submitti et ieiunio et penitentiae et in 30 diebus per tres dies a sermone abstinere, et tu in tribus illorum semel aqua munderis, et tu isto labore doctrinam retineas quaecumque modo totius subiectiones 7 artium, et postea in illo modo sensum earum possis amittere. Quod si ita non esset quam diu vivetis eas noscies, meo enim iudico quod sine consilio istorum vel illorum nullus unquam extitit qui illas sciret quod possint doceri homines ore. Et in tali casu tuus ipse benignus spiritus quod est dignum scire suum unicuique. Et non solommodo illum dignum sed et eius contrarium. Ipse idem infra terminum adimplet ei regularum perfectionem, et non erit quod in eodem termino et ex illo termino erit quod [124r] in eodem termino et ex illo termino in alium quam de nocte semel vel ter ei apparent qui observationem licet ab eo non discedat nec de die nec de nocte. Sed pro tanto quod ipse ei astat obscurus pro illius peccato. Sicut enim vides quod homo minoratur, unius suae partis incisione, et postea pars sua non est iusta. Tali modo sunt homines illi qui non habent suiipsius cognitionem cognitione tantum quantum

subiacet cognoscere malignum illius benignum. Et si voluntatem habeas istam doctrinam retinendi et illos eosdem cognoscere in illo eodem ultimo libro rectam constitutionem inueniet, vel de illis in libro Os.

{*Sidenote*: Liber Os}

Et cum regula iunctione cum illius nomine proprio potes transolvere ad tui voluntatem, cum bono potes sensum illius augmentari et in possessionibus augmentum addere, et cum malo et cum illis eisdem regulis intermixtis sensum ab eo potes auferre. Et in totali possessione munire in tantum nullum consilium est ei habundans postquam intrat intra terminum 30 dierum de quo subiacet. Haec ratio terminanda. Quia si dicerem, ratione praetermissa inter insipientes possum enumerare, hac ratione. Ratio haec est definita. Hoc est qui sensum amisit in termino 28 dierum minus ad plus 32. Cur quam est stultus non habet recordationi trium praedictarum figurarum de Ihesu Emanuel Deo? Scias enim re vera quod si tu es dignus eo quod huic corpori subiacet sine aliqua diminutione et illis magis observas in tantum quantum subiacet. Isti capitulo tibi. Qui postea es dignus suas manus intendens in tantum elargabit, et in te suis oculis humilibus tantum aspiciet, et suam mentem tantum versus te volvet quod illis potestatem habebis demoniae iciendi demonia. Verum etiam omnes leprosos poteris mundare, contractos rectos redere, et cecos illuminare. Fidem conserva quia unicumque solvetur meritum secundum quod promerverunt. Sed talis est ars hoc opus operandi. Lapis debet haberi qui interrena vocatur vel in libro M saltem non lapis atecta,

{*Sidenote*: Liber M}

vel serpens debet haberi qui interrena vocatur, vel saltem non ex abscisionibus mediis a acota in tantum pulverizata. Unus et alius quod aqua desuper coniuncta possit quis scribere tres predictas figuras ex uno termino in alio, de illius in nexura tantum in quantum includatur super ascenso illius. Et cum aqua deleta, et in uno loco congregata, et tu postea proicias super illum in tribus projectionibus diffinitis diceris in ore [124v] illius Ihesum et Emanuel Deus, et determinatis sicut predictum est in regula tabularum

{*Sidenote*: Regula tabularum}

vel in nomine patris et filii et spiritus sancti. Et ita factum ad ultimum terminum substantiae et qualitatis sine titubatione ab omni infirmitate sua erit mundatus, et adhuc tantum umbrae in se retinet quod in terminis potest denotari hoc nomen Paraclitus, et ille veraciter potest nuncupari Paraclitus quia cuilibet quod se sustinet sustentator existit. Unde solus est qui omne quod est consolator. Unde omnia delicta respicit. Et remissionem exhibet omnibus qui suae misericordiae supplicant; in se misericordiam retinet consolationis omnium; bonorum est illuminatio, et sine illius cognitione non posset quis illuminari in tenebris et quod tale ut vim obtineamus super omnes alias virtutes, subiacet nobis ad medietatem diei quod abstinemus a mendaciis. Ita ut capiat noctis terminus et per alios duos ad nos spectat nostra delicta confiteri sicut supra dictum est in illis eisdem verbis descissione et sine verbi augmento. Brevis enim sermo 7 celorum ianuas aperit ita illas quae breve verbo compactae fuerant. Et ad hoc denotat propter umbram quam in se retinet hoc nomen Alpha, et veraciter potest nuncupari hoc nomen Alpha qui eminet

super omnes eminentes, et est principium primi summi. Et est sciendum quod omne bonum quod accidit de sursum venit ex summo qui extat principium et non est principium alterabile sed semper in uno retinens suam substantiam. Unde solus est principium qui respectus habet in omnibus principiis quae sunt, et ad principium illius cognoscendum talis nobis existit descriptio. Tres enim sunt in personis, et unus solus in substantia, verumtamen minorari non valet. Theos enim est et maioritatem super omnia condita terrae iure naturali et iure positivo obtinet huius rei quae est causa quae ratio diffinita. Et pro isto subiacet se mundari in aqua in illa ex natura vel alia adducta extra suam proprietatem naturam tibi etiam uno die. Et media pars superior est frigida et humida, et alia inferior est calida et sicca. Et exhibet sciendi dignitatem naturam huius vim similiter rursum per 12 horas distinctas per unam diem et noctem.

Nonus super tria nomina

Damadais, Trinus, Sacerdos

Ad nexum nonum inveniendum executionis naturae, et ad partis subiectionem [125r] quae in eo concluditu quae est retentio partis expressionis in nono casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {one ez over another ez followed by one ez}. Et istud resonat in sonis diversis et variis dictionibus et dictum est nonum in radii conclusionem ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio seipsum primo ostendit, postea dicit quod dicitur nobis per principium huius rei quae est causa quia eius extitit inchoamen et est nonum in nativitate eiusdem, post istud per I idem nomen notificatur.

{Sidenote: forte interius}

Et tantum umbrae illud obumbraculum obtinet quantum in terminis potest denotare hoc nomen Damaidas. Ille vere Damadais potest dici quod nobis boat misericordia et non solummodo misericordia sed etiam fons illius qui fuit est semper qui erit et qui in eternum durabit. Ille radix omnium bonorum existit et unus solus est qui ad directam perfectionem inchoavit. Ille deus est qui materia omnium materialium aliarum permanet, et ille qui in omni bono delectatur, et suiipsius humilitate et ex se prestans misericordiae perfectionem. Ideo colit terrenae subiacere homini operari in diversis diversionibus; hac ratione opereprecium est; illa maiorem consecrationem intendunt operari, quia nec opere nec dicto vacui reperiantur inter immensas enim stultitias ista annumerare possit nec ad aliquam utilitatem; posset dictum istius accedere. Si puero unius anni operatur, tam electam rationem diffinite ut illa quae huic libro subiacet nec verbo magna stultitia esset, tam electos ludos operari ut hic determinatur. Vel adhuc omnino si mandaretur tam pulchram formam operari velut ista. Quia tempus in tempore in eo non est tempus sed tanto qui vult hoc opus operari ne contrarium quam tempus illius fuerit. A 12 annis.

Ultra	Et quod
sciat et	operari
tam paucum	opus

ut haec	forma
existit	operari
ita ut	sine
igne et	ferro

Et componat tam amplum clausulam quod possit operari tales 12 formas in uno corpore, sed tantum quod se observet ab igne et a ferro. Si enim ferrum vel ignis illos tetigisset, illorum qui ad ad consecrationem deferuntur. [125v] Ulterius non esset dignus ad consecrandum. Sed tantum quod necessitas importat quod tu ad clausulam operandum habeas de 12 variis pulveribus distinctis per supradictum numerum in eorum divisione ubi erit necessarium ex illo cuius maius est imponendus habeas dare lani civis eius de ceubrionie[?] et vi de supponere de machin[?] apparatu[?] sicut nam exigit. Sed pro tali ut scias quod tibi est necesse cum maiori parte illud os mundari et si tecum esset de illo qui in hoc praestat liquorem magis esset tibi utilis. Si tantum est quod non possit esse quod breviter possis eum invenire decoque tot ex aliis in illa quae in tantum dat in mundiciam usque quo totus liquor pinguedinis ab illis exierit. Postea pone illa ossa in desiccante et ibi morentur quousque possint pulverizare, et ponatur desuper usque supradictum pondus, et tu sis robustus vel hominem habeas qui robur habeat tantum girandi ut teratur magis quam forma, et semper habeas sanguinem hirci albi cum qua distemperes[?] paulisper et paulisper et toto hoc adimpleto sicut dixi et in eodem membro apperentur omnes illi pulveres in quibus est aliquid liquoris pinguedinis. Et divisibiles tot quot sunt in eodem numero ita componatur sicut docet capitulum pulverum quartum in libro Os qui est dignus meorum librorum dignorum.

{Sidenote: Liber Os}

Et qui observat omnes sanitates et non tantum modo sanitates, sed etiam curat omnes infirmitates nec aliqua egritudo magistro est impossibilis ad curandum. Ipse enim curare potest corpus et animam tribus, i.e. verbis, lapidibus, et herbis multis dicentibus magisteriis verbo animam vel etiam corpus, et animam opere ita, et corpus anima per observationem observationis. Ita et corpus et meo iudico nullus nisi illius sciat constitutionem. Unum sit iotam de arte, et rauci efficiuntur inter alios raucos. Scio enim quod anima maior pars existit corporis, et quam maior pars impellitur per alias partes licet una illarum tormentetur; maior magistri aspicit aspectum, et libenter ab eo acciperet consilium, et maiorem expetit misericordiam decies quam infirmus. Hoc dico in termini initio. Et cum misera anima conqueritur, alii miserae animae, et miser misericordiam non vult obtinere, et ille magis non intelligit quam bestia nec ex una parte nec ex alia si remanet bestia remanet bestia. Et ergo pro bestia non reputo nescit enim magis quam bestia quid operetur. Video enim quod corpus ad nihilum devolvitur, cum anima deficiat. Et ideo medici qui corpori medelam exhibent et non animae, sunt velut unus solus homo qui delapsus est in pelago profundiori maris, et videt navem transire observatam in tanta

virtute quantum ipse habet, et plus per 360 excepto illius [126r] munimine, et vi vult omnes illos perire, et simili modo navem dimittere in abissum; licet multis habeat vim; videam qui multorum corpora et animas in inferno detrudunt. Unus est enim eorum demon, vi, va, cur non sumpserunt primum dignum principium; suis principiis inceperunt, sed multum turpiter peregerunt. Iam enim dixi elementa sunt 4: ignis, aer, aqua, terra. Et si quis solummodo ignis naturam cognosceret pro sola cognitione super tres ignes posset devolare ergo sunt plures. Credendum enim est quod unum elementum ignis ante supernam maiestatem sit. Alter in nostri presentia. Alter in inferni termino. Si enim bonae animae calorem paterentur ex igne infernali qui scindit et rumpit et extoxicat et scalpit et ad nihilum substantiam devolvit, in multis variis modis ad quid egerent ut bonum impetrarent. Sed tantum modo malum, vel si male animae calorem paterentur ex igne superiori qui consolidat et explanat et coniungit et humiliat et format et decenciat substantiam variis modis ad quid egerent ut malum impetrarent sed tantummodo bonum. Et ideo quia deest eis cognitio ignis illius qui cognitionem mei operis non obtinuerunt in illo casu eis viam iram presto, et non solummodo viam iram sed etiam totius populi. Et ideo non est quod ita phisicam non adimpleam tantum in tantum per doctrinam ad opus docendum et ad operandum istam pulverem qui est diureticus necesse ut habeas de radicibus ulmii pondera bestiae vel minus afferas et habeas tantum concavatam infra terram vivam quod omnes ille interius sumantur et ad terminum terrae defunctae. Tu ignem accendis in tantum quod materia intus possit accendere. Deinde eandem terram desuper pone qui obnitus extracta fuerat, et in uno cornu foramen dimitte usque ad minus terrae quae sit ibi ponenda, et super illud foramen ex ipsis eisdem radicibus pone tot quod terra quae desuper poneretur interius labi non possit et in tantum terrae desuper ponatur quod fumus grossos non valeat exire et colamen virtutum habeas quod cum combustum fuerit per unum diem et noctem; interius proicias sed tam sapienter quod tota materia ignis non deperdatur et ita fac per 9 dies et in capite aliorum 9 dierum. Interius lapides invenias qui valent maxime ad Alchimiam, et si illud virtutes omnino diffinire illi facere ut ex auricalco aurum purum in colorem et substantiam in pondere, sed qui in hoc valet desiderare perfectum complementum in libro Geberii inveniet sine aliqua deceptione.

{Sidenote: Liber Geberii}

Sed tantum est quod ipse debet esse dignus verbo [126v] et in ipsa eadem Darda ex istis debent poni in eodem pondere, et debent in tantum teri usque simulentur farinae, et ipsam ita parata dicitur esse bruto, et habeas in eodem pondere folicam calcem et uber in furtam tenerium baccodam tebgagam de uno, et de alio omnibus contritis. Unde virtute alba yrci compone duas Dardas, et una illarum ponderet tantum quantum alia. Et illas ab igne observa, quia nimia caloris adustio posset eos fundere, et stent in aeris beneficio per tres dies una separata ab alia. Vel quod una ante aliam compositam sit tribus diebus, et quod in eodem aeris beneficio stet in eodem spatio. Et qui vult huic formam operari quod est necessarium consecrationi pertinet hoc tale dicere formam. Everte folium et invenies spatium formae.

10. Et qui de denariis consecratis rectam perfectionem intendit obtinere ut in tali modo sicut consecrati quod in eodem die quo ponerentur ad loculum revertantur, vel

In minori termino si minorem affectat in tanto termino quanto defatigabitur haec tria nomina dicere Asteron, Terroon, Secudor. Coniuro vos per illum qui est fons fontium et materia materiarum, deus deorum, et per omne illud quod huic deo subiacet, et per omnes vires quae eo sunt dissolutae, et per omnes virtutes quae in eo extiterunt et existent, et per omnes earum subiectiones et per omne illud quod in deo se tenet et tenuit et tenebit, et per illam virtutem quam deus mihi in meo nomine contulit, et per virtutes omnes quas vos alii in constitutione prima obtinuistis, et per eandem virtutem quam modo habetis ut iste nummus ad hunc loculum confestim revertatur, vel si plures sunt plures revertantur in hac eadem hora vi virtutis dei immensi qui est trinus ad nostram salutem, et de virtute omnium sanctorum nominum suorum, et in maiori termino revertentur nummi in tantum quantum ligamen literarum tui nominis tenet in illius conclusura sicut est in tali exemplo. Sic quod tui nominis [127r] Astaron, ecce quod hic sicut 7 literae per talem illos numeros ipsamet naturam faciet eos redire in diebus 7 vel in suo nomine pauciores, sicut literae in termino eodem minori vel maiori. In maiori sicut natura in initio posuit nomina. Et adhuc tu scias quod si essent cesi vel in igne positi in ipsa eadem forma ipsemet rediret ad te sine omni deceptione. Sed tantum est quod opus ut sis ita sapiens. Si enim omnes ponas quem cognoscas planetam unius et alter quod artificem observes in illo die ne videas fundere in die tui planetae. Leviter enim qui sunt districti in illo corpore ignis impulsione et pro appropinquatione quam tu haberes illi qui super te dominium obtinet maius quam aliquid de excepto quam viderent subsidere in cursum suum facere, et aliam planetam invenire qui potius venit, et intrare in suo dominio et occupare totum locum, seu ille hac ratione possit evenire quod ipsi te extra tuum sensum sisterent vel possint tibi unam auferre de viribus tuis maiorem, hoc videre vel intelligere vel audire vel turbare unum sensum in alio quod unus alium non possit observare, sicut videtis quod cecus surdum non potest videre, nec surdus cecum audire, et sicut ille qui non habet intellectum quod unum nec alium capit, et ideo de te possit esse detrimentum quia est tuus planeta in detrimento postquam transit secunda hora quae est prima illius horae usque in termino illius eiusdem horae potest esse positio illorum unde spectat, quod talis constitutio in qua debet exprimi debet esse ex omnibus predictis pulveribus, et debet iniungi in tertio die cum ursi sanguine pro tali quod una alii non cohereat in desiccatione enim remanet liquor pinguedinis et lenius[?levius] surgit carta, et non solummodo carta, sed omne quod de metallo fit secundum quod tantum sic quod trahi possit excepto pulvere quem maxime retinet liquor. Sed tantum quantum essent bene desiccati cum aqua melius possis eos mundare, pinguedo enim retineret quod pulvis non posset cum illis consolidare ut in desiccatione quam accipiunt de positione magnae quietis. Sed tantum quod ars est diffinita propter formae ostensionem. Quid ad me pertinet quod ita eam demonstrem quod alius possit habere scientiam. Vim operandi ille qui sub subiacet meis regulis, et quod ponatur terminus magnorum terminorum in terminis, et quod sint tantae etatis vel pluris, et quod non habeat aliquod membrorum principalium impeditum nec aliquam partem quae eis subiacet. Ille idem qui ita describitur debet exprimere cum stilo ereo formas predictas ita dispositas sicut diffinitur dispositio in hac eadem carta vel ex eadem bestia quae est virtus expressionis [127v] sub

illa punctus puncto, litera pro litera, regula pro regula, circulus pro circulo et tantum in quantum quousque tota forma fiat sicut est in isto libro, et quam subterius apparebit designatio superius et videbit quod in una quam una forma in alia remanebit, et nihil erit minus in secunda quam prima. Licet varii colores possint remanere illa quae est albioris coloris quae non debet ferro tangi nec aliquod metallorum est digna super constitutionem primerae[?] in tot iotis[?istis] quot literas in tuo nomine obtines. Et illa ipsamet ita debet componi sicut ista supradicta componitur ad aspectum unius et alterius in coniunctione, et si una sit subterius una forma alia reddet expressam ubi debet esse expressa. Sed tantum quod pressura intus ibit pro impressura stili, et si non esses sapiens in ea volvendo quod forma aurea non esset interius concava quae debet ponderare 12 numeros de moneta in qua moram facis, et quod regulae exterius non exirent velut in moneta alia non esset digna ad consecrationem, pro tali opus est quod tu impellas pollicem superius ubi venit secunda designatio et cum apparueris ita unam tabulam de tanto sinistram quantum dexteram, et quod unaquaque habeatur tantum de signis quantum in alia. Debes eas dimittere stare 12 dies et cum videris quod bene erunt desiccatae tantum quod figurae se non non possunt dampnare nec possint frangere propter auri decursum, debes habere aurei coloris fractum in tantum quod possis apparere vias de una figura ad aliam. Et opus eorum debet esse inceptum ut operentur in die tui planetae. Si in tantum est necessarium quod tu sis tantum discretus quod in illis nihil nil opereris, nec de uno nec de alio desuper substantiam tuam et qualitatem. Si tu velis ad directam perfectionem numeros facere dignos ad consecrationem maiorem consecrationum. Sed si tantum esset quod desiderares facere consecrationem in minoribus consecrationibus et non esset tibi ponderosum de re in rem venire et quod tempus in tempore esset in eis tempus antequam terminus accederet ter in alio vel ad minus vel ad magis quantum erit in substantia et qualitate, quod haberes tot socios quot erunt literae in tuo nomine, et quod composuisses tot in illis quod vos omnes ascenderetis in substantia et qualitate, et quod illi ponerentur in novo marsupio et quod starent in posse cuiuslibet quantum numerus literarum sui nominis ferret ter et postea ultimus poneret eos in loco locorum maiorum virium. Sed tantum quod observator maioris partis exprimeret super illud omnes vires sine defectu alicuius diei, postea ille idem qui fuit terminus primus ante illum traderet illi quam faceret iuxta eandem rationem, et idem alii, et alius alii usque ultimus terminus esset totius societatis [128r] post terminationem illius in quantum gerunt substantia et qualitas erit consecrata pars illius et in terminatione eiusdem termini erit consecrata pars alterius, et similiter alterius, et de alio in alium usque sit terminus omnium vestorum aliorum ulterius erit quaelibet pars consecrata cuiuslibet et tu habes marsupia de diversis coloribus in quibus ponas quantum diffinitur tuum numerum in conclusura conclusarum, et qualitercumque sic debes obtinere vestimenta nigra in tuo dominio per spatium 30 mensium, sed tantum quod in principio illius sine ablatione debes deferre per 12 dies postea sunt consecrati quod redibunt omnes in marsupio usque ad dies 12 excepto uno qui tibi amittetur et erit alterius. Ita omnes posses amittere tempore in tempore tam longum posset esse tempus. Sed tantum quod diffinivi observationem in multis meorum casuum et in partibus quae ita subiacent, et maxime in libro Os per quem tu es dignus in maiori parte, tui quae digna cognoscere non solummodo illam sed illius contrarium.

{Sidenote: Liber Os}

Et una et alia facit te dignum in multis meorum casuum et in partibus partium qui audiunt quod dixi et non audiunt. Et de aliis debes habere tot in tantum quantum est substantia tua scriptis de auro. Et quod non faceres plures in cunctis sed tantum quod isti sint in ultimo in substantia et qualitate, nec plus nec minus nec veniat nisi ad istum numerum quod ultimus numerus fiat ultimus numerus. Et si estis tres magistri ad maiorem consecrationem pro quolibet eorum tot sint ibi quot sint ligamina cuiuslibet. Et si essent 12 fuisset in eadem materia. Et si velis determinare quod possint esse 4 vel 8 vel 9 vel tot quot velletis et 12 inferius habeas descriptiones nominum 9 quae dixi tibi in libro ultimo vel 12o quae sunt in libro proximo huic. Et si ex istis ligamina componas quod inter 4 tria ponas duo superius et unum subterius et ita in qualibet partium et desubtus subteriori nomine ponas nomen illius quem vis devinci, et illum quem vis ut eum vincas. Scribe super duo vincet alium iuste vel iniuste vel in bello vel in causa litigiosa vel illo puero melioraretur mea doctrina ad intelligendum, posset enim plus discere in uno die quam alius in uno mense, et in uno mense plus quam alius in uno anno, in uno anno plus quam alius in 30 annis cum illis eisdem potes alii auferre omnem suam doctrinam. Sed necessarium est quod tu observares istum casum sine aliquo defectu antequam fias scriptor tam dignae rei. Qui enim vult operari verbo opus est ut fiat dignus verbo, quia stultitia est [128v] si homo qui numquam loquutus est nec unquam fuit imperaretur ut proferret tam rectum sermonem ut ego. Quis potest rem componere nisi eam operari addiderit, vel quis est qui aliquid facit nisi per me? Observa. Observa istud nomen per unum diem sine mendatione.

Et adhuc te in se tantum umbrae quod potest denotare hoc nomen Trinus qui veraciter potest dici Trinus, qui est unus et trinus, et trinus sine uno, nec unus sine trino, qui est pater et erit pater et fuit pater in celestibus et ita in terrestribus, et non solummodo in terrestribus verum est dominus in inferius. Hac ratione qui habet cognitionem domini debent illi qui domino subiacet deservire illius cognitioni. Habuit enim cognitionem domini et debent eum adorare, et illi soli servire pro tali qui erit dignus secundum istum casum et qui tantum erit apud illum. Ille enim idem cum illo eodem dabit ei dignitates super multas partes; remuneratio enim illius versus alium non est arbitranda solvit enim unam et aliam. Et cum ei placuerit in contrarium nectet. Quid est quod ratione non disponat vel quod ipsemet non sit iusta ratio? Si enim ipse ratio non existeret vel si quicquid disponit ratione non disponetur, vel si non intelligeretur quod ipse esset iustum pondus, vel quod ipse non teneret omnia iusta quae existunt in isto casu non esset dignus. Ipse enim existit in prima materia solus quondam nihil extitit. Tunc ex nihilo poteris formare quid ei placuerit. Sicut existit una forma quae est tenens omnes alias formas, et una est forma sola quae est materia materialium formarum ex se praestat omnes formas in se retinens omnium formarum materias. Et si procederes sine ulla cognitione quondam enim fuit quod illa non extitit et nescires quae fuit pars pro qua composita fuit vel pro quot nominibus se sustinet ad directam perfectionem non posses operari consecrationem. Solutio talis erit determinanda, et non solummodo in re tanta, sed solutio erit in maiori causa. Iam enim dixi quod deus non erat. Unde meo opinio erat iuxta tale exemplum.

Sicut enim vides quod homo dormit et in dormitione quam fecit est in mea gloria et possessio illius luctum facit ad usuram in multis variis modis, vel sit talis quod consilium prestiterit super universos inimicos suos, exercitum ducere. Et dum dormit alii inimicos suos interficiunt. Te decore magister qui nescis unum sermonem indica illum in hoc seculo vel in alio. O tu homo qui discrete dicas si sit in una parte vel in alia, vel qualis est eius terminus. Si enim sit in uno termino celesti usque ad alios et ille est movens, et non movens in tantum sine alicuius loci quiete et non movens de tanto quod non possit discere a loco quietis quam est in alio seculo, et est in isto et capit dominium in digna parte mei. Hoc est quod ei videtur esse in gloria et quod videtur ei quod habet possibilitatem [129r] operandi super illam totalem partem, ponendi quem libuerit, expellendi quem placuerit. Ergo est quod non est, et quam per preceptum alii interfecerunt omnes suos inimicos quamvis dixisses quod in illis staret etenim cum quievit alii operabantur hoc quod ibi non sunt, et per illum totum adimplebatur hoc est illius mandato. Ergo ibi fuit et non fuit. Et quam ille dormit super illum saxum, et non timet meum gladium de quo mandato ei fundere corpus et animam. Et ego ei minor tali modo quod virtutem non possum describere. Scio enim quod si ipse me audiret se movit ergo ibi est et non est, quia tunc non vidit neque audit. Et quam accidit terminus in quo ille deferat lucem quam in anno excrevit recuperavit virtutem in quolibet suorum membrorum principalium et libenti animo lucrum non ab illo accipit. In tali exemplo potes inspicere quod ipse non extitit, et in hoc eodem potes intelligere solutionem. Sed in fide directa talis est tibi intelligenda. Sicut enim unus deus extitit et qui virtutem obtinet super omne quod existit non est alterabilis nec in sua persona movetur de loco ad locum, et est in tantum compatiens quod a quolibet reperitur ad misericordiam paratus; est trinus et unus. Et unus solus deus, et in sola sua cognitione opus satis sufficiens esset omni tempore desiderare; ipse enim non est alterabilis, et nos omnes alteratione movemur, licet hoc totum per illum operemur, et illi omnes per illum movebunt pro tali quia nobis possit deficere sua cognitio in tantum quod nobis non deficiat. Oportet nosmetipsos submittere per unum diem penitentiae, postea per tres ieiunio ad illius cognitionem qui trinus et unus existit. Quartus enim dabit ei cognoscere et omne suum opus cum eiusdem humilitatis coniunctione. Et pauci existunt qui eum solummodo possint intelligere. Et ego in meo libro tertio eum prevaticinari paucis verbis ad totius sui dicti conclusuram. Et omnia quae ei submittuntur dedi rationem casu illuc de deo cognoscendo et solutionem qualiter erat et qualiter non erat vel qualiter disposuit quod mundus extitit. Et bene solutionem audivistis, quare homo compositus erat, vel qualia erunt opera quae ipse deberet adimplere. Satis enim bene quod in meo doctrinae admonitione quam ego tibi in illo libro fieri et virtutem quam tibi exhibui cognoscendi fidem super omnes alias fides, quia cum mei doctrina non esset tibi impossibile ad operandum, et ideo non erat quod ad mea loca non accedas et ille hic est. Qui quondam tibi fuit qui extitit dignus ut ab omni homini cognoscatur partem in parte, locum in suo loco, sicut hic tu cognoscas locum istius illos illo compellere ad motum quia sine cognitione recti casus pro te se non movent efficacius quam pro illo stulto, potest esse quod omnes pro stultis diiudicem si non habeant cognitionem omnium meorum casuum. Sed subtili meo sensu unum ab alio distinxī, et unum innexui cum alio quod unus est sine alio quia quaelibet per se potestatem obtinet sui impossibilitatem [129v] sicut de duobus

fratribus: unus post alium est heredans in partem alterius. Ille enim qui est propinquus huic exhibet sacrationem super maiores conservationes sicut iste in minoribus maiorum consecrationum, bene enim tam sapiens existit corpus enim quod est tam immensum nihil est. Hoc nihil est ad angeli comparationem. Et homo potestatem obtinet per istos super illos, et iustum est scire. Et fides quaedam maiorum istarum. Quia per illos potestatem non habent super istos. Et pro tali quod unus alii non fiat contrarius tantum adhuc unbrae in se obtinet quod cognitio sui et aliorum omnium facit dignum super istius partem quod potest denotare hoc nomen Sacerdos. Et vere potest Sacerdos nuncupari dignus super omnes alios dignos. Illius enim cognitio omnes alios indignos facit dignos rem enim exili omnes iniurias remittit, fidem inspicit super omnes alias fides dignitatem obtinet super omnes alias dignitates, castitatem maxime super omnes alias castitates. Et dicta istius nominis cognitio sicut determino. In hoc proximo libro voluntatem aufert super omnes alias mulieres licet contrarium diffiniatur in libro Os qui docet potestatem habere super mulieres in unius licet laboriosus sit apparatus.

{Sidenote: Liber Os}

Sed postquam labor fuerit sustentatus non solummodo per unam horam, verumetiam in tam exili termino in quo tu sapiens possis illas ad risum excitare, et in quocumque modo possis eas cachinno movere, postea exhibetur tibi possibilitas super omnem illius potestate. In tanto termino quantum substantia et qualitas tuis nominis obtinet, et quolibet die illorum si ipsa te totiens non possit frui quot literas in tui nomine habes in tantum quantum deeset terminus quem spatium contineret. In tantum febra calida excitaretur super omnes exestuentes et postquam spatium transiret substantiam et qualitatem et veniret ultimus terminus, terminus in tuumet[?tummet], si infra illum terminum illas cachinno non excitasses de cetero non daretur facultas eas cognoscendi etiam cum difficultate. Licet semper tibi exhiberent de sua facultate si prius eas usque ad unguis non depredasses sed tantum de eo quod haberent vel possunt habere tibi ad libitum tuum distribuerent. Illud ergo est observandum per unum diem a mendaciis cum tanto quod ante illum diem debet fieri confessio ter in ipso eodem die. Et obtinet adhuc distinctiones numerorum et eorum partes, et videtur esse in parte sagittae. Medietas superior est calida et sicca, et alia inferior frigida et sicca videtur esse, et exhibet sciendi dignitatem naturam huius vim similiter super 12 horas distinctas per unum diem et noctem.

[Section 26.4 Translation]

Book Eight about the Three Names Agios, Paraclitus, Alpha

For discovering the eighth connection of the pursuit of nature and the subjection of part and the virtue of the constriction of the part of nature, and to the total subjection which is included in it, which is the possession of the expression of the part, and in the eighth case the protection is shown to us just as this form appears to our vision: {one ez over another ez followed by a third ez}. And this resounds in diverse sounds and various words and it is the eighth word in the end of the ray pronounced to our human subjection. From this its arrangement proclaims itself at the first and afterwards A, spoken to us at the beginning, whose reason is that it is its onset, and it is the eighth in its nativity. After that through H the name is indicated, and the covering receives so much protection that it can in denote the name Agios. Indeed and truly can he be called Agios because he is our universal God. For he is the God of all people and he repays everyone as much as he deserves. And he examines our true intentions, and some of them he sets aside; he dismisses, he sends forth, as it pleases him, and he charges according to the weight of the offense. He is the beginning of all other beginnings, the reason for this being that he was in the first beginning and nothing that exists in the world can take its beginning which is not turned back to him, and it is right to know [this] for anyone who desires the understanding of the thing, that he would know the first beginning. For if he would enter into as much as a third part exists, minus a fourth of a third part, thus it is concerning him as concerning one who holds court in a tower. He commands. And anyone can approach his court; as for the rest it conveys to him that we lack what is there, even though the castle is without a locked door as far as the middle; in the middle of the middle there is a door of which he has deserved. There is a staircase which lacks the highest step, and virtue is another staircase which rises in the middle of the middle, which rises from one step to a higher one, and on the highest step there is an army, and inside there is the one mentioned above who encourages him to approach, whatever the toil, so that he may climb up to him only for his understanding of everything he wishes him to accomplish. For this is the real reason why a person would want to enter the court, and at the same time he would wish to examine who remains inside so that he would recognize his earlier name, which coming forth, laments to him. For whoever is used one for another controls various thoughts in his mind, and one thought stirs up another, and in his mind he imagines what never existed. But behold it is necessary, even a great necessity, that all the parts of names in this book should be learned. For just as it is clear[? *videt*] that in the alphabet is included all the matter of words, except for what is nothing, and the name is included under one form which leads to deceptive games rather than anything else, although, for the complete underlying principle, I will define the name in the last chapter. And no one, apart from the knowledge of this name, no matter what he says, if he cannot write it, by no art can they have power over any spirit, and many deceive in the application of this art. For some good doctor can [know] one of the names but perhaps does not know the origin of this name, and so he is a little less wise. But many will consider me among

the foolish if I do not say it for such a small reason, but I will probe the yes and the no and I will decide which of them is true. I will probe either the false or the true, or you will try to respond to me that the true is false. I will not probe by negation because you do not know one part or another. Choose what you know better and I will prove by direct reason that it is not. So let us see how you will prove that God does not, and you know that this is not great, because by many clear reasons I will prove that it is not from place to place, from time to time, or from one person to another person. What is it that is not included here? Respond to me to the extent this is and in that extent I speak. As to that I well know that everything included in these three, therefore what is in these, or what he governs by it [nature] is in these by nature. So you well know that everything that is is included in these three. Therefore what is in these or what he governs for it[?], therefore that which is in nature and in him. For you well know that God governs by nature. So what exists in nature also [exists] in him. For you well know that if God did not sustain nature, a person would not be able to breathe. It is true then, nature exists in the name, and a person is in nature, whatever nature is. Nature holds all things and lets go of nothing. So nature is like God, since God holds all things and lets go of nothing. He answers – it is not true. But it is true, and you well know this, so that God does not hand over any false person, because it was good for that person if he had not been born.

{Sidenote: Judas}

Therefore God hands that one over. So it is that he was not in the first creation for they all observed in one. Therefore he dismisses none of them. Therefore when a person sins it seems good to God. That is false because evil is made clear when he falls into sin. Then God is made angry. Therefore he is not God, and he is not from one place in another. For God is he who is delighted in everyone, and to him no time is variable, and he delights in all that is, and to him it is pleasing to be good, and he is not made angry in himself, and whoever seeks forgiveness from him, he will not find it according to his own will. And God is the one who is delighted and who does not have within himself any time of weariness. For you know that if weariness comes in for a short time, all that is would be lost, and nothing would be able to withstand him in anything he would wish to do. Anger cuts, breaks, diminishes, bursts, and fights one part from another, and it has its motion from the heart, and from hidden places it runs about to the brain. Nor is there one part nor another which he does not control in his entire subjection. And thus to you it is not God, for you can resist for a time, in which your deeds are not pleasing to God. So he will be and will not be. He will be to the extent that he will not condemn, but he will not be to the extent that he can condemn you. So he is and is not, and so if you fall into any sin, to that extent you will stay in sin because you have understanding, because he would be patient rather than be able to blame you. For if he were to condemn you and if you hadn't known where virtue remained, because he did not condemn you, you would not be worthy in that part. Behold it is necessary for you to recognize the origin of the thing. The will was before the thing, as is seen in such an example as this, because you wish with writing the twelve virtues of the first book, by such observation it shows it. For thus it has the virtue to observe his lord, and because nothing intervenes he can incur the increase of

his lord. In the same way he has power with the observation of these three names to remove the virtue of another lord. But so much that the art takes completion for working this. You will receive the entire constitution joined in one body, observed, just as it is determined. And you will go there where there is more from God because he was, and as many as twelve is determined in the end. And you will stand there through half of the time period and you will speak the burdening, which once was for you because prior to that it was not about that. But at least I do not define in the same number of transitions in such increase, because he may show to you his forces over the things you seek after through his harsh[?scinssimam] virtue, he who is the virtue of all other virtues, and thus he is the beginning of all things, because he caused you to be, the beginning through sweet love which he shows in the twelve virtues in the termination of their number and of the other, for he may show the beginning without end of their condemnation. For starting you to wish to be in his place by the virtue of all the most worthy holy names, and so that you may have this force and another, and you may be worthy of this foremost thing, that it is necessary to believe that he is our universal God, it is required to have the seals through one day in fasting as described on the card, so that you may receive force over the greater consecration. For you well know that without their virtue and without observing all of this, you cannot receive force in that place, or if you do not have enough worthiness that you would be worthy over twelve, seven of these losses, or to the extent that you would have them in your power for three days. And if you well keep the force and the short note I have defined about the arts in the sixth chapter in the last book,

{Sidenote: Steganographia}

whatever you already know in your own perception, and the rules contribute to your understanding, and they are not empty of an abundance of great teaching in brief, for all arts keep perception, or if you apply your mind eagerly. Word for word.[?Verbum post verbum.] Of which there can be no shorter definition than a definition in one name, or three, of which they cannot be in them unless it was three hundred sixty letters. And for knowing such a great teaching, as I can show you lesser things. And if you would understand these three names in the sixth constitution and if you have observed them through three hundred sixty days, you will have the powers of cursing anyone you please, and this will control the person's body because you will speak in a space of one or three days. And during this time you can, by evil, throw her from your subjection, if you have made yourself worthy over her. I have said that there would be vast labor, but in so much that it is a short time to know such great things. It is much better that you take on labor for three hundred sixty days to be submitted to chastity and fasting and penance, and in thirty days to refrain from speech for three days, and on three of them to bathe once with water, and by this labor you will attain the teaching of all the subjects of the seven arts, and afterwards in that way you will be able to lose their sense. Because it is not that you would need to live a long time to know them, for in my opinion, no one who knows them is ever without the guidance of these or those, because human beings can be taught orally. And in this case it is your own benign spirit that is worthy to know his singular one[?unicuique]. And not only the worthy one but also the contrary. He fulfills the perfection of the rules,

within the time period, and it will not be that in the same time period and from the time period, it will be that in the same time period and from the time period in another when once or three times they will appear to him in the night, since he does not remove his observation from him either by day or night. But for so much that he causes the darkness to be present to him for his sin. For thus you see that a person is diminished by the cutting of one part, and afterwards his part is not right. Such are the people who do not themselves have understanding by understanding, so much does it happen that they understand his evil as good. And if you have the desire of retaining this teaching and to understand these same things, you will find the correct constitution in the same last book or about them in the Bone Book.

{Sidenote: Bone Book}

And with the rule in conjunction with his own name you can fly over to your will; with good you can have his sense increased and make an increase in possessions, and with evil and with the same rules intermingled you can remove the sense from him. And in the total possession there is no great advice for him to prepare after he enters a period of thirty days to which he is subjected. This thinking must be ended, because if I were to say among the unwitting that I could enumerate by the permitted reasoning, then this reasoning is defined. That is the one who loses the sense at the end of a period of twenty-eight to thirty-two days. Why is it that the foolish do not remember the three aforementioned figures of Jesus, Emanuel, God? For indeed you know that if you are worthy of it, it applies to the body without any diminution, and you will observe these as much as it applies. In this I capitulate to you. Since afterwards you are worthy, he will release you, reaching out his hands, so much, and so much will he look upon you in his generous[?humilibus] eyes and turn his mind so much toward you that you will have the power of casting out demons. Also you will be able to cure lepers, make cripples whole, and enlighten the blind. Keep the faith because to each a benefit will be given according to what they have deserved. But this is the art of accomplishing this work. A stone must be had which is called “interrena” or at least not a stone uncovered

{Sidenote: Book M}

in book M, or a serpent must be had which is called “interrena”, or at least

not from interruptions in the middle from so much uncooked[?acocta] powder. One and the other, because when water is joined together he can write the three aforementioned figures from one end to another, about which is included in the joining even his rising up, and when the water is removed and it is gathered in one place, and you throw [it] over him in three separate throws, you say in his mouth Jesus and Emanuel God, and with the definitions given in the rule of the tables

{Sidenote: Rule of the Tables}

or in the name of the father and the son and the holy spirit.

And when that is done to the final extent of substance and quality without faltering, he will be cured from his every infirmity.

Also he has in himself such protection that in the end he can be denoted Paraclete, and he truly can be called Paraclete because everything which exists he sustains as the sustainer. So he alone is the consoler of everything that is. He looks upon all sins and shows forgiveness to all who beg for his mercy; he holds within himself the mercy of all consolation; he is the illumination of good, and without his knowledge no one could be illuminated in the shadows, and so that we might have force over other virtues, it falls to us to abstain from lying for a half a day. Thus the period of time of a night is taken, and through two more it falls to us to confess our sins in the words spoken above, in the same words, [not] deviating and not with any increase of word. For a brief speech opens the doors of the seven heavens, so [it will open] those which were shut by a brief word.

Also it denotes the name Alpha on account of the protection which it holds in itself, and truly can he be called this name Alpha, he who is eminent over all the eminent and is the beginning of the first mountain peak. And it should be known that every good thing which happens comes from above, from the highest point which is the beginning, and the beginning is not alterable but always holding its substance in one. So he alone is the beginning, who has respect in all the beginnings which are, and for understanding his beginning, such is the description. For he is three in persons and only one in substance, and he cannot be diminished. For he is God and holds the superiority over all creatures of the earth by natural law and positive law, the cause of this being the defined reason. And for this it is necessary to be washed in water either from nature or with something else added beyond its own nature, also for one day. And the middle part above is cold and humid and the part below is warm and dry. And it shows the value of knowing its nature [and obtaining its] force is through twelve separate hours through one day and night.

Ninth (Book) about the Three Names Damadais, Trinus, Sacerdos

For discovering the ninth connection of the pursuit of nature and the subjection of the part, which is included in it, which is the possession of the part, and in the ninth case the protection of expression is shown to us just as this form appears to our vision: {one ez over another ez followed by a third ez}. And this resounds in diverse sounds and various words and it is the ninth word in the end of the ray pronounced to our human subjection. From this its arrangement proclaims itself at the first and afterwards it says that it is spoken by us through the beginning, the cause of which is that it is its beginning and it is the ninth in nativity after which the name is identified through I.

{Sidenote: inward strength}

And it has so much protection that in the ends it can denote the name Damaidas[sic]. Indeed it can be called Damadais because it sounds to us mercy, and not only mercy but also the fountain of it, who was, who is, and who always will be and who will endure in eternity. He is the root of all good things and he is one alone who has undertaken for perfection. He is God, who remains the matter of all other matters and he who delights in all good, and gives from himself the perfection of mercy by his own generosity. Behold, he gives honor to the earthly part to allow the human being to work in various diversions; for this reason it is worthwhile; these things plan to work the greater consecration, because

neither by the act nor the word of the ineffectual will these be discovered among great foolishness, for this[ista] cannot add to any usefulness; its word can come near. If it is done by a boy of one year, determine such a good reason that that which is included in this book not be, by a word, a great foolishness, to carry out the good sport as it is determined. Or even entirely if it is required to work such a beautiful form as this. Because time at this time is not time so much as he who wishes to do this work not be as opposed as his time was. From twelve years.

{Two-column chart with seven rows with words; the intension seems to be that the words be read across.}

“Moreover, what he may know to perform such a small work that there is a form to work, such that [it is] without fire and iron.”

And it gives the broad conclusion that it can work twelve such forms in one body, but [only] so much as he guards himself from fire and iron. For if iron or fire has touched the things which pertain to the consecration, then he will not be worthy for the consecrating. But to the extent that necessity requires that to finish the work you should have [some] of twelve different kinds of powders, as the number mentioned above, in their arrangement where it will be necessary to establish which of them is greater; you have to give to the butcher of the town his goat[?ceubrionie] and to support by force the prepared __[machin], as is required. But you should know that it is necessary, with the greater part, that the bone be cleaned, and if you have ones in which there is much liquid, that would be useful to you. If it should happen that you cannot easily provide it, boil it all away, as much as gives cleanliness, to the point where all the liquid fat runs out of them. Afterwards place the bones in a drain and leave them there until they can be pulverized, and the weight mentioned above should be placed on them, and you, if you are very strong, or have someone who is very strong, turn it so much that it is rubbed away so that it loses its form [*magis quam forma*], and you should always have the blood of a white male goat with which you can blend in little by little, until it is all accomplished as I have specified and all the powder in which there is some of the fat liquid is incorporated in the same mixture. And this can be divided up in the same amount as it is composed, as it explains in the fourth chapter on powder in the bone book, which is a worthy one of my worthy books.

{Sidenote: Bone Book}

And if he follows all the health rules, and not only the health rules but also how to cure infirmities, there is no sickness that is impossible for the master to cure. For there are three things that can cure the body and the mind, namely words, stones, and plants, with many masters saying that by word [you can cure] the mind or also the body, and the mind by this work, and the body by the mind through the observation of observation. Thus the body, and in my opinion no one knows unless he knows its constitution. It is one small bit[?iotam] of the art, and the hoarse voices are heard among the other hoarse voices. For I know that the mind is the greater part of the body, and how the greater part is driven through the other parts, although some of them are in pain; the greater part looks at the

appearance of the master and freely takes advice from him, and receives ten times as much mercy as the sick person. I say this in the beginning of the period of time, and when the suffering mind complains to another suffering mind, and the sick person does not wish to have mercy, and the master does not know how [it is] and animal, nor from one part or another, if the animal remains an animal. Therefore I do not think he knows about the animal, for what he works is greater than an animal. For I see that a body dwindles to nothing when the mind fails. And behold doctors who provide healing for the body and not the mind are like a person alone who falls into the deep sea, and he sees that a ship goes by observed in as much virtue as he has, and more, through [?a factor of] three hundred sixty, with its protection omitted, and he wishes that they would all perish by force and in the same way that the ship would fall into the depths; although he may have force in many things, I may see those who get rid of the bodies and minds of many in hell. For one of them is a demon, __ [vi va], because they have not taken up the first worthy beginning of their beginnings; they began by their own beginnings, but carry out a great deal of evil. As I have said, there are four elements: fire, air, water, earth. And if anyone understands only the nature of fire, from this understanding about three fires he can deduce that there are many. For we must believe that one element of fire is over the supreme majesty, another is in our presence, and another is in the realm of hell. For if they are exposed to the heat of a good spirit from the infernal fire which cuts, breaks, poisons[? *extoxicat*], scratches, and reduces substance to nothing, in many various ways what they do brings about good. But also with evil, and if they are exposed to the heat of a bad spirit who repairs, displays, joins, humiliates, informs and assigns substance in various ways what they do brings about evil but also, in such a way, good. And behold, because the understanding of fire is not present in them, because they did not receive it from my work, then I lead them into the anger way, and not only the anger way, but also of all people. And it is not so much that I would not complete the natural science for teaching this work or for working this powder, which is a necessary diuretic, as that you would have the weight of nine animals from the roots of an elm or you would take away less and have so much hollowed living earth below, because all the things inside would be taken and [it would go] to the end of the dead earth. You should ignite such a great fire that the material inside would ignite. So from above, firmly place the same earth which was drawn out, and in one corner push out an opening at least as far as the earth which had to be placed there, and over this opening, from the same roots, put all the earth which had been placed above so that it cannot slide inside, and place so much earth that thick fumes cannot go out, and you will have a filter[? *colamen*] of the virtues which were with combustion through one day and night; send it in but so carefully that not all the material of the fire will be destroyed, and do this for nine days and the beginning of another nine days. Inside you will find stones which are useful in alchemy, and, defining the virtues for everyone, to make gold out of brass, gold pure in color, substance, and weight, but if anyone can desire perfection in this, let him find the complete version in the book of Gerber, without deception.

{Sidenote: Book of Gerber}

But it is such that it will be worthy of the word, and in the same “darda”[?] from these they should be put in the same weight, and they should be ground to the point that they resemble flour, and when this is prepared it is said to be “bruto”[?], and you will have in the same weight a limestone sack and an abundance of rash theft ____ [baccodam tebgagam] from one and from the other with everything worn out. Then by the virtue of a white male goat make two “dardas” and one of them should weigh the same as the other. And keep these away from fires because too much heat can melt them, and let them stand in the fresh air for three days, separated from each other. Or if one is made three days before the other, then it can stand in the same place in the fresh air. And if anyone wants to perform the form, which is necessary for the consecration, he should say: “Turn the sack inside out and you will find the space of the form.”

{Then there follows a fragment of a paragraph, numbered 10.}

10. And if someone intends to receive correct perfection by sacred pennies, as when are consecrated, on the same day when they are put into the little container they will come back, or

{There is a blank space in the manuscript, and then a new part begins.}

In a shorter period of time, if he strives for less in as much time as will weary him, say these three names Asteron, Terroon, Secudor. I conjure you through him who is the font of fonts and matter of matters, god of gods, and through everything that pertains to God, and through all the forces which are released by him, and through all the virtues which were, or are, in him, and through all of their subcategories and through that which God holds, and had held, and will hold within himself, and through the virtue that God gives me in my name, and through all the virtues which you others received in the first constitution, and through the same virtue, however you have it, that this coin will return immediately to the little container, or if more return at the same hour by force of the virtue of the great God, who is threefold for our salvation, and from the virtue of all your holy names, and in the longer time period the coins will return in the same amount as the binding of letters of your name holds in its enclosure, as in the following example. Consider your name Astaron, of seven letters, so that through the numbers it imparts its own nature so that they return in seven days, or fewer according to his name, as letters so the time period can be less or more. More so as nature placed names in the beginning. And also you should know that if they were lost[?cesi] or put into the fire, it would return to you in the same form without any deception. But it is good for you to be wise. For if you appoint everyone of whom you know the planet of one and another[?] because you observe a trickster, on that day you will not see resolve to pour out on the day of your planet. For those who are slightly strict by the influence of fire on the body and for the drawing near, which you had toward the one who has dominion over you, more than anything except what they resolve to cause to run down in its course, and to find another planet which comes more powerfully, and to enter its dominion and take up the whole space, or by this reasoning, it can turn out that they may cause you to be beside yourself or they can remove from you the greater one of your forces, to see or to understand or to hear, or they can confuse one sense with another, because one cannot observe another, as you see that a blind person

cannot see a deaf person and a deaf person cannot hear a blind person, and so he who does not have understanding that he takes neither one nor the other, and this can be a detriment to you because your planet is in danger after it goes through the second hour, which is the first of the hour up to the end of the same hour, their position can be as much as it pertains, because the constitution in which it will be expressed will be from all the powders mentioned before, and on the third day it will be joined with the blood of a bear, but one will not cling to another in desiccation because of the liquid of the fat, and the document will rise slightly, and not only the document but everything made out of metal, according to what is so great that it can be drawn except for the powder which the liquid greatly retains. But they such that, when they are well dried, you can cleanse them better with water, for the fat stays but the powder cannot unite with them, as in the desiccation which they receive from a position of great peace. But so much is the art defined for the demonstration of the form. What pertains to me that I would show it so that another could have knowledge? The force of working, he who would submit to my rules, and because the end of the great periods of time is placed in periods of time, and so that they may be of such a great age or more, and so that he may not have any principal member disabled, not any part of his. Also he who is thus described will express in a noble[? *ereo*] style the forms already mentioned, thus arranged as the arrangement is defined on this same card or from the same animal which is the virtue of expression under it, point by point, letter for letter, rule for rule, circle for circle, so much that the entire form will be made as in this book, and however low the design will appear [it will be] above and he will see to it that it remain as one, one form in another, and it will be no less in the second than in the first. Although there may be many colors, that which is of a whiter color, which should not be touched by iron nor any other metal, is worthy above the constitution of the first, in as many iotas[reading *iotis* instead of *istis*] as you have letters in your name. And it will thus be made as the one mentioned above is made in appearance of one to another, in conjunction, and if one form is below, another will give back the one that is expressed where it ought to be expressed. But the inward pressure will go before the pressure of the stylus, and if you are not wise in turning them, because a gold form is not hollow inside which ought to weigh twelve numbers of money, in which you make delay, and because the rules do not go outside as if other coins would not be worthy of consecration, for this is the thing to do, press your thumb above where the second design comes and then you will see a table, as much on the left as on the right, and each will have as many signs as the other. You will let them stand for twelve days, and when you see that they are well desiccated, so much so that the figures cannot[reading *non non* as *non*] be harmed nor can they break because of the deterioration of the gold, you will have a piece of gold color so that you can see ways from one figure to the other. And their work should be begun so that you work on the day of your planet. But if it is so necessary that you be separate because you can do nothing on these days, not by one or another above your substance and quality. If you wish for perfection, make worthy numbers for the consecration of the greater consecrations. But if it is so much that you desire to make the consecration in the lesser consecrations, and if it is not too difficult for you to go from one thing to another, and what the time may be in time, the time in them, before the end occurs, three times in

another or for less or more as much as will be in substance and quality, that you have as many servants as there are letters in your name and that you arrange all of them so that you may go above in substance and quality, and that they be placed in a new purse and stand in force of whatever number is the number of letters in your name, that he carry three times and then the last may place them in the place of places of greater forces. But so much that an observer of the greater part may express over it all the forces without omitting any day; afterwards he who was last [*?is*] first, before he hands it over to the one as he acted according to the same plan, and the same for the next, and the next after that, up to the last of the whole group of servants, after the ending they act in the amount the same as the substance and quality, part of it will be consecrated, and in the ending of the same time period another part will be consecrated, and similarly for another, and from one to the next up to the end of all your others, each part will be consecrated and you have a purse of various colors in which you place as many as your number defined in the conclusion of conclusions, and in any case, you ought to have black vestments under your control for a period of thirty months, but so much that in its beginning you will wait without detachment[*?ablacione*] for twelve days after they are consecrated that they will return them all in the purse up to twelve days except one, which is lost to you, and it will be of another. So you can lose them all, one at a time, as long as there is enough time. But so much have I have defined the observation in many of my cases and in the subheadings, and especially in the Bone Book through which you are worthy in the greater part, worthy to understand not only that but also its opposite.

{*Sidenote*: Bone Book}

And one and another will make you worthy in many of my cases and in parts of parts, if they listen to what I have said, and if they do not listen. And from others you ought to have as much as your substance from things written in gold. And because you do not make more in all, but just as much as those things finally in substance and quality, neither more nor less will come except just to that number, because the final number is the final number. And if you are three masters for the greater consecration for any of them there are as many there as there are connections[*ligamina*] of any of them. And if there are twelve, there would be twelve in the same matter. And if you wish to determine that there can be four or eight or nine or any number you choose, and you have twelve descriptions of nine names below, which I have told you in the last book or in the twelfth which are in the book right after this. And if you arrange the connections of these so that you put three among four, two above and three below, and thus in each part and above and below the name you put the name of the one whom you wish to conquer, and the one whom you wish, and you will conquer him. Above two write, “may he conquer another justly or unjustly, in war or in a lawsuit, or may my teaching be improved by the boy, for he can learn in one day as much as another in one month, or in one month more than another in one year, in one year more than another in thirty years, since you others can take all his teaching from the same ones.” But it is necessary that you observe this case without any flaw before you can become the writer of such a worthy thing. For whoever wishes to work by word, it follows that he should become worthy of the word, because it is foolishness if

someone who never speaks nor ever has spoken should be commanded to produce words as correctly as I do. Who can make something unless he has learned how to do it, or who is it who makes something if not through me? Observe. Reverence this name through one day without lying.

And such protection for you that this name can be called Trinus, since truly it can be called Trinus who is one in three, [not] three without one nor one without three, who is father and will be father and was father in the heavens and on earth, and not only on earth but he is lord under the earth. For this reason whoever has understanding of the lord ought to serve, by his understanding, those who serve the lord. For he has had understanding of the lord and they ought to adore him and serve him alone, so that whoever will be worthy in this case and also whoever will be with him. For he will give the same to the same, those worthy over many parts, for the reward of one against another is not decided by arbitration, for he rewards one and another. And when it pleases him, he binds to the contrary. What is it that he does not arrange by reason or which he himself is not the fair reason? For if he were not the reason or if he arranged anything [not] by reason, it would not be arranged, or if it were not understood that he is the just weight, or that he does not hold all the just things that exist, in such a case he would not be worthy. For he alone is in the first matter, when nothing existed. Then he[reading *poterit* instead of *poteris*] would be able to form from nothing whatever is pleasing to him. So there is one form which holds all the other forms, and there is only one form which is the matter of the matters of forms, from which he brings forth all forms, retaining in himself the matter of all forms. And if at one time you were proceeding without understanding, it was because it [?matter] did not exist and you did not know what the part was for which it was composed or for how many names he sustains himself to perfection, then you could not carry out the consecration. Such an outcome must be determined, and not only in such a great thing but it will also be the outcome in the greater case. For I have already said that it was not God. So in my opinion it was according to such a pattern. For so you see that a man is asleep and in his sleep what he does is for my glory, and his possessions cause sorrow through usury, in many different ways, or it happens that his plan to lead out an army against all his enemies is outstanding. And while he is asleep, some others kill his enemies. You, proper teacher, who cannot declare a word in this age or the next, oh you person, who speak discretely if it is in one part or another, or how it is the ending of it. For if it is in the ending of heaven up to others and it is moving, and not moving to that extent without the non-moving of any place, and not moving from so much that it cannot learn from a place of non-moving as in another age, and it is in this [age] and it has dominion in the part worthy of me. This is because it seems to him to be in glory and because it seems to him that it has the possibility of working over the whole part, of placing whatever he wishes, of expelling whatever he wishes. Therefore it is because it is not, and rather than through command others have killed all his enemies, although you have said that he would remain in them also, although he quit, others did this because they were not there, and through this it was fulfilled by his command. Therefore he was there and he was not. And to that degree he slept on the stone and was not afraid of my sword whose command it was to pour out his body and life. And I was so much less that I cannot describe his

virtue. For I know that if he had heard me he would have moved himself, therefore he is there and he is not there, because then he had not seen and does not hear. And however it turns out that he remove[*deferat*] the light which in a year has increased, he has regained virtue in each of his principal members and does not receive profit from him with a glad heart. In such an example you can see that he has not existed, and in the same example you can understand the solution. But this must be understood in faith. Thus one god has existed and he who holds virtue over everything that exists is not alterable nor does he move in his person from place to place, and yet he is so compassionate that he is discovered by everyone as ready to [give] mercy; he is three and one. He is the one God and in his understanding alone will the work be enough to long for all time; for he is not alterable and we are all moved by alteration; it is right that we do everything through him, and everyone has moved through him, because his understanding can [not] be deficient for us as much as it can be not deficient. We should submit ourselves to penance for one day, and afterwards for three [days] to fasting for the understanding of him who is three and one. For the fourth will grant to him to understand, and all his work with the joining of his humility. And there are few who can understand him alone. And in my third book I have set it forth in a few words to the inclusion of his entire speech. And I have given everything which is submitted to him, the reason in that case from understanding God and the solution as to how he is and is not or how he has contrived that the world would exist. And you have well heard the solution, how the human being was made or how the works were done which he would complete. For it is enough that in my admonition of teaching which I made in this book and the virtue which I showed to you for understanding the faith over all other faiths, because with my teaching it would not be impossible for you to work, and behold it was not that you would not approach my places and it is here. Who was at one time for you, who was worthy that he be known by everyone, part in part, place in his place, as you would know his place here to compel them into motion, because without knowledge of the right case they would not move effectively as because of foolishness, it could be that I would judge everyone for foolishness if they did not have knowledge of all my cases. But by my discriminating sense I have distinguished one from another and I have woven together one with another because it is one without another, because whatever he has power in himself [it is] impossible for him, just as if, about two brothers, one after another is the heir to the other. For he who is near shows him the consecration over the greater conservations, just as in lesser ways of the greater consecrations, for the body is so wise that what is immense is nothing. That is nothing in comparison to an angel. And a person has power through them over them, and it is right to know, and you place trust in some of these greater ones. Because they do not have power through them over these.

And so, because one does not become contrary to another, it has so much protection in itself that his knowledge and that of all others makes him worthy over his part so that he can denote the name *Sacerdos*, and truly can he be called *Sacerdos*, worthy over all other worthy ones. For his knowledge makes all other unworthy ones worthy, for it remits all injuries of ruin, looks upon a faith over all other faiths, and has dignity over all other dignities, chastity over all other chastities. And the spoken understanding of this name [is]

as I define. In the next book it puts the will over all other women, although it is defined differently in the Bone Book which teaches [how] to have power over women one at a time although the preparation is difficult.

{*Sidenote: Bone Book*}

But after the work has been done, not only for one hour but indeed for a longer period will you be able to make her laugh and in whatever way you can move her to loud laughter, after the possibility is shown to you over all its power. In a period as long as the substance and quality of your name, and on any day if she cannot take delight in you as often as the number of letters you have in your name, to that extent will the period of time be missing which the space contains. She will be excited to such a warm fever, over all warmness, and after a length of time has gone by, the length of the substance and quality, and the end of the period comes, within that time period if you have not moved her to loud laughter, then after that the ability of knowing them [?her] will not be given [to you] except with difficulty. Although they will always show to you from their ability if you have not first plundered, even a little, but as much from what they have or could have they may share with you to your liking, So it should be observed for one day with no lying, as long as before that day confession is made three times on the same day. And this will also bring you the distinctions of numbers and their parts, and it will seem to be in part of an arrow. The middle above is warm and dry, and below seems to be cold and dry, and it shows the value of knowing his nature, [and of obtaining] force over twelve separate hours through one day and night.

[Section 26.5]

Decimus liber super tria nomina

Yasym, Graton, Sother [130r]

Ad nexum decimum inveniendum naturae executionis, et ad partis partis subiectionem, et ad virtutis partis naturae constrictionem, at ad totalem subiectionem quae in eo concluditur quae est retentio partis expressionis in decimo casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma {ez followed by ez}. Et istud sonat in sonis diversis {ez} et variis dictionibus, et dictum est decimum in radii conclusione ad nostram humanam subiectionem pronuntiatur. Unde sequitur talis illius dispositio: seipsum primo ostendit postea I quod dicitur nobis per principium huius rei quae est causa, quia eius extitit inchoamen, et est decimum in nativitate eiusdem, post illud per B idem nomen notificatur. Et tantum umbrae istud umbraculum in se obtinet quod interius potest denotare hoc nomen Iasim. Ille veraciter potest dici Iasym qui nobis sonat castitatem, et non solummodo castitatem, fontem eiusdem ex illo qui est materia materiarum et deus deorum et dominus dominantium et est semper habundans in modis universis, et inspicit iustos et iniustos et dimittens ubi ei[?enim] placuerit, et ex se prestans misericordiae perfectionem. Et rursum ideo colit terrenae subiacere homini operari in diversis divisionibus; hac ratione operprecium est illi qui ostendunt maiorem consecrationem operari quod nec dicto nec opere vacui reperiantur et quod non sunt pigritantes super opere vix enim invenitur quod ipse sic ita incipiens suum opus sicut ipse fortasse vellet sua principia. In principio enim operis denotat opus quod posset esse opus, et qui in suo animo deliberat talem constitutionem operis habendam, et per illam posset protegi ab omnibus armis, non in re tanta esset utilitas salva. Sed maxime est in labore observationis totius corporis licet quibusdam satis fiet paucis istorum et quidam pro quibusdam facient doctores vilipendere. Sed bene sis[?scis] qualiter diffinivi tibi in libro figurarum,

{Sidenote: Liber figurarum}

quod nullus sine istius cognitione vel sine istius partis subiectione non posset illis ostendere aliorum aliquem in tanto termino unius horae, vel in mediate horae, hic enim est materia illorum omnium qui quondam poterant recipere decisionem licet in uno consisterent; habeas intelligentiam et te in meis verbis non oneratis tediose. Sicut enim vides quod ille oneratis sua bonitate est terminus in accipiendo terminum in illius bonitate non posset se diversificare ad aspera reddendum quare posset esse dampnans omnia alia corpora. Et quem terminus alium terminum transivit illius obscuritas [130v] potest in illo esse dampnans, vel illius fortitudo exhibet mihi demonstrandi per figuram loci partem et locorum demonstrationem subtilitati cordis ingeniosi, unde ratio est diffinita ad magnum studium quod diffinivi hic ad discendum. Illi enim qui sunt titubantes et moventes ex una parte alia, nec sunt firmi in fortitudine omnium meorum brachiorum nec retinuerunt plenariae dictorum meorum summam, pro eo solummodo possit esse labor ad cognoscendum istarum cognitionum et in dignitate quae nobis deest.

Et quia non intendunt nisi in decipiendo, et non habent aspectum coadunandi meum dignissimum thesaurum, quia postea illi pauci qui illae regulae subiacent omnio mundana sunt contempnentes, sed tantum quod illorum diffinitio intrabit in mea parte omni dubitatione remota. Et si aliquis illorum posset se castitate submittere per 30 mensium spatium, postea plures suarum voluntatem adimpleret et quemlibet meorum per se librorum quilibet sciret in linguis diversis. Unde operepretium est ut in isto casu fiat dignus ad undecimam partem inspiciendum, quae sunt solummodo unus solus licet se divolvant in multis variis dictionibus sicut haec litera L in Lune existit computatione et in Ludia quae piscis extat in mari cum pilis variis et in terra inludicaca quae valet multum ad sensum humanum impediendum. Et ideo si in isto casu mandaret intellectum capere suarum partium petent a me valde ab illo petitur qui docet cum una litera et alias negligunt, literas non curant, nec solummodo istam scire licet impossibilitas esse si dignum maxime illum non invenisset, sed indignus hanc doctrinam confero pro tali quod visus solus faciat eos dignos ad consecrationem maiorem, de adimplendo in termino in tanto quantus est eius terminus. Sed si esset ultra modum diffusus pro eorum gravamine non esset quod ipse adhuc eis non sit diffusior. Sed tamen erit sine magno labore pro faciendo eas. Solummodo habebis eum in tanto quantus erit terminus medius ut equalem prestes primae matri. Et similiter prestes equalem alteram partem alterae tuae matri, et cum termino matris quae tibi est secunda quamvis illa tantum debeat obtinere cum aliqua aliarum per equales portiones et residuum quod in parte non intrat cum parte tui partis, i.e. in tantum quantum erit terminus istius proximae partis distinctae per cursum illius vel per 6 dierum qui varios in capite trium horum terminorum, vel pluris quantum totum est tuus dignus spiritus partis dexteræ cum sanctitate illa quam obtineres ex sua cognitione tibi dabit locum inveniendi librum consecratum in quocumque sit istorum terminorum,

{Sidenote: Liber consecratus}

vel ad minus ille tibi [131r] ferret illum istarum dignitate. Sed in tantum est necessarium quod tibi submittas ad operandum vel ad operari faciendum corpora illorum inter diem et noctem totiens quot literas obtines in tuo nomine, et quod eas ex parte sinistra deferas illi enim concludunt fortitudines in unius partis et alterius. Bene audivistis in proximo quod precepti componere decisioni tuae vel in partis tactum qui esset super terminum absque decisione quod illis preciperes quod eis commodare pro maxime tenendo virtutem super illos. Ego demonstro tibi figuras quae sunt tenentes quasdam partes alias per 12 distinctas sicut veniunt in numero 12 prima {three dots and a raised v or b} cubum[?] et dicitur constricta ex omnibus constrictis partis et occupat has 5 vocales u, o, i, e, a, et plus septem consonantium proximarum sic distinctas v, j, l, m, n, r, s, x quarum duae primae non sonant nisi in quantum una. Consonantium aliae sunt semivocales. Aliae sunt mutae. Semivocales sunt vi[number 6], l, m, n, r, s, x. Quatuor ex hiis sunt liquidæ scilicet l, m, n, r; x quoque est duplex consonans et plus ix[?] mutas occupat b, c, d, f, g, k, p, q, t. Et semper est haec recipienda in unius numero. Secunda est illa {four sumbols I, pointy h, 4, n} et dicitur distincta in diminuendo et occupat o, e, a et plus vii consonantium proximarum sic distinctas v, j, l, m, n, t, s, x, quarum duae primae non sonant nisi quantum una consonantium. Aliae sunt semivocales, aliae mutae.

Semivocales sunt sex l, m, n, r, s, x. Quatuor ex hiis sunt liquidae l, m, n, r. Similiter x duplex consonans et plus 9 mutas occupat b, c, d, f, g, k, p, q, t. Et semper est ista recipiens pro uno secundorum numerorum. Tertia figura est ista. {figure seems to have three parts joined by a horizontal line}, et dicitur internexa ad locorum inclusuram, et in eadem distinctione tenet sicut diffinitum est de duobus aliis unam et aliam, et non unam sine alia proximam proximae diffinitionem aliarum et plus h, z, v. Et semper est ita recipiens pro numero tertiorum numerorum. Quarta talem nobis ostendit formam {figure seems to have four parts}. Et tenet distinctionem quarundam et aliarum, et non unam sine alia, nec alias sine alia. Et semper est ita recipiens pro uno quartorum numerorum. Quinta talem nobis ostendit formam {maybe seven parts, at least one looking like a Greek letter}. Et tenet distinctionem quarundam et aliarum et non unam sine alia nec alia nec alias sine alia. Et semper ista est recipiens quintorum numerorum pro uno. Sexta talem nobis ostendit formam {figure has three non-letter symbols}. Et tenet similiter distinctionem quarundam et aliarum et non unam sine alia nec alias sine alia. Et semper ista est recipiens sextorum numerorum pro uno. Septima talem nobis ostendit formam {figure like a fancy J W}. Et tenet similiter distinctiones quarundam et aliarum et non unam sine alia nec alias sine alia. Et [131v] semper est ista recipiens pro uno septenorum numerorum. Octava talem nobis ostendit formam {three symbols: a large 7, a large but lower case n, X}. Et similiter tenet licet ista ex aliis non formet distinctionem quarundam et aliarum, et non unam sine alia, nec alias sine alia. Nona talem nobis ostendit formam {three symbols: h, I, sideways S}. Et similiter tenet distinctionem quarundam et aliarum et non unam sine alia. Et semper est ista retinens pro uno nonorum numerorum. Decima talem nobis ostendit formam {a double W followed by a superscript c}. Et similiter tenet distinctionem quarundam et aliarum, et non unam sine alia. Et semper est ista retinens pro uno decimorum numerorum. Undecima talem nobis ostendit formam {script m, fancy lower case b and d, ‘ e}. Et similiter tenet distinctionem quarundam et aliarum et non unam sine alia. Et semper est ista retinens pro uno undecimorum numerorum. Duodecima talem nobis ostendit formam {branchy symbol with two dots, c over three dots, 2 with elongated foot with four dots, 9 with a hook, 9 and 4 joined by a line}. Et similiter tenet distinctionem quarundam et aliarum et non unam sine alia nec alias sine alia. Et semper est ista retinens pro uno duodecimorum numerorum. Et per ista similiter potest scire omnes spiritus malignos qui sunt extra omnia corpora quae sunt, tantus enim extitit eorum occasus quod sine istis regulis omnes illos non possis scire, nec sine istis posses hunc librum operari. Et scias quod nihil aliud faceres a termino 12 annorum usque ad 60 tantum quantum continerent novem horae diei et tres horae nocturnae. Et quod in qualibet componeres 60 tot scias esse famuli tui maligni spiritus, vivos comburentes, operantes, salientes, et currentes ut adimpleant eius voluntatem de tanto quantum potest invenire, i.e. certa persona. Unde necessarium est quod scias nomina omnium et non unius magis quam alterius. O quis possit eos te docere nisi ego? Et ideo vos decore magister qui putatis vos habere totius mundi sapientiam, nihil deest vobis propter cognoscere omnes doctrinas solo dicto vestro putatis enim vos scire omnes linguas? Non est ita. Prius enim nasum deflexisti quam alium unam novissetis. Nec adhuc diffusum tempus est elapsum quod me loqui audivistis. Putatis ergo scire omnia verba mea, non,

non de me non est ita sicut de vobis decursus enim unus scripta decurritis, et non ut interius sensum inspiciatis. Non est providere ba ba secundum[?] pro scire boat {8 with a tail}. Temptare deberes unum sensum et alium antequam aliis dominareris[?]. Inde enim scio immensam utilitatem si prorsus vellem mean artem diffinire. Sed quia non habes aliquam bonam scientiam, nec deus aliquem bonum sensum mandavit quam habeas, ideo non est mihi curae tuam doctrinam meliorare. Veraciter enim possum haberi pro ignorante et quod nullorum meorum doctorum esse utile in illo facto. Sed ego caverem ante illas bestias quibus deus numquam horam constituit quod intellectum possunt habere. Sed tale est quod gurgitem commendatum non debes accidere piscatum gurgis enim est altus, et pisces in fundo natant, et si tibi competerent tam longus hamus ut iste est compositus in [132r] quo nec finis nec virga extitit in cuius capite hamus dependeret inescatus. Si hoc tibi deesset qualiter possit a fundo educere. Consilium aliud non discerno nisi istud: Me intelligas si me intelligere possis, tantum docebo te tantum extrahere licet dormias. Qui cum evigilaveris tot habebis quot possunt collo deponere. Intellige si intelligere possis. Sed non volo ut praetermittas; habeas ad hoc unum dignorum dignissimorum secundum quod ille fiet dignus. Et in tanto numero tu teneas de illo, et quod quibus esse possit unius et alterius, quot literas obtines in tuo nomine, et deferas illos vinctos ad illud magnum flumen, et de quolibet frangas in parva quantitate et proicias in flumen iuxta ripam memorans tot de tuis Mancipiis indignis tot quot iam diffinivi; postea dormi in lictore tam longe quod pondus tui possit poni inter te et aquam. Cum vero vigilaveris ad minus tui pondus inveniens vel tot plus quantus est illorum numerus licet per istud de illis periret, nebra, multum ex illis. Multi enim sunt qui illi parti fidem non adhibent. Cur deus in illis numquam partem obtinebit? Multi enim sunt ex illis reprobi ad directam cognitionem illius qui sunt disputatnes secus suam partem ex hoc cuius nec unam partem nec aliam inspexerunt. Ceci sunt omnes illi inter alios executos pro eorum grava intelligentia. In abissi gurgite multos detrudunt. Scias enim quod nullum computo dignum si non habeat cognitionem scientiae dignae. Videmus enim quod scientia digni fuerunt. Digniores hac ratione omnes illi ceci efficiuntur, ad quod se non cognoscant nec sui duas partes et omnes servos ex illis partibus. Si enim rationem ne scirem proponere quare eas tenentur cognoscere esset de me velut de illo qui arborem vellet abscindere et non radicem, vel radicem et non arborem, et qui talem opinionem estimat quod illud quod est sub terra sit de eadem terra, et quod est supernus sit de aere et quod nullum in alio operetur nec aliud in alio. Sed talis debet esse intelligentia directa quod homo qui una pars existit et quod pars est elementata de quo satis decenter in primo libro determinavi qualiter potui esse illius complementum et quod elementa ei deserviant et qualiter in eo capiant eorum proprietates, et quot sunt ibi compositiones velut de virtutibus non praetermisi signa, et planetas nec certum casum a quo debuit se dissolvere. Et sicut est quod totum suum complementum obtinet divisus est electionibus sic quod aspiciat versus boni partem. Necessarium est quod in animo suo firmet quae sit pars sine abscisionis, et illa quae magis est decurrens per omnes alias partes ut oneretur ut reddat ei salutem. Illud enim est caput suae primae orationis, et sicut illam novit non esse quod anima non videat versus illam partem et quod illa non habet suos promeritores. De qua [132v] te docui in libro Os,

{Sidenote: Liber Os}

qualis erat in die et qualiter tu possis scire det quolibet fortasse possis bonum operari in quolibet dierum quare necessarium fuit, quod rectum nuntium tuum scires, per talem enim nuntium possis exeniumtuum diligare. Quod si nomen ignorares, et illius cognitionem fortasse posses incurrere nuntii et exenii detrimentum nec unquam tibi fieret sermo de uno nec de alio. Et iustum est scire quod pro eo composui omnes istos libros. Alia enim rationem ne quis ammitteret in dei obsequio. Si ante aliquis amitteret dei obsequens non video quaequam lucrum possit pullulare. Et quam scis quod mea digna subiaceret quod voluntatem tuam adimpleat, et tu dulcis amice dignus es super illos, et per eum qui est dignus super omnes alios dignos, et pertinet tibi te submittere ut per tres dies aqua munderis. In quarto penitentiae te submittas et ieiunio per unum diem ad illius nominis honorem quod tibi podium praestat ut super hunc casum dignus fias. Et adhuc tantum umbrae in se retinet istud obumbraculum quod interius potest denotare hoc nomen Graton. Et revera potest nuncupari Graton qui nobis sonat tantum quantum gratus, magis enim est gratus omnibus gratis. Ille enim veraciter sanctior est omnibus sanctis, materia enim et fons est omnium sanctarum materiarum, in eodem nomine est intelligere hoc nomen Natam qui nobis luac patrem et filium et spiritum sanctum, verum etiam signorum constrictionem et planetarum et omnium dignarum partium illuminatorem, ponens et mittens lumen dignum in loco sustinens et retinens celum et terram ille qui est expediens lumina obscura et clara ponens ubi placuerit, qui est trinus in persona, et unus solus in substantia. Ille qui est unus deus inspicendus firmior rebus omnibus quae formae existunt qui unam partem firmat in alia et aliam in alia. Una non est intelligenda sine alia. Iusta enim est pars quae est prima respectum enim habet ad unam partem et ad aliam. Ita 2a pars inspicit partem anteriorem et posteriorem. Unde iustum est scire qualiter debet intelligi pater in filio et filius in patre. Quod si terminatio istius casus non esset et unam partem haberet, et aliam linquerent quamvis duas bene cognovissent et tertiam linquissent propter ignorantiam quam in una parte possis accipere indignus essem in hac parte. Hac ratione fili decore nolo ut unam praetermittas nec aliam. Si enim in ista derelinqueres ille indiscretus magister te vindiculum acciperet; non est ille solus insipientium tenens, sed omnes illi qui se cum illo alligant; unam partem nec aliam abiicis qui ei fidem adhiberet; stultos omnes te redderes [133r] unam post alium. Et prius esset terminus mensium 14 quod aliquod bonorum istorum possit nocere. Cognovi eum prius quam esset magister et nuncupatus magister. Licet propter nomen suus status non minoraretur prius erat nimis reprobis modo, se nimis elatum composuit propter superbiam quam habet; non intelligit tantum se existimat scire quod sensum amittat. Hanc regulam non intelligeret quam tibi exhibeo ut eum decipias et quam possis eum transire, et ad nihilum suam sapientiam devolvere pro elatione quam habet eam non inspiceret, et si eam non intelligeret, bene confunditur talis magister multum enim bonis sensibus capistrum abstulit, pro uno enim sermone alium ostendit quod ipse unum nec alium unquam vidit. Tu amice dulcis in principio omnium principum ut tu habeas voluntatem eos coartandi. Accipe primum, secundum, et tertium, et cum puncto pro sexto, cape tertium, pro puncto pro decimo secundum, tali modo eam disponas tot quot habebis in oratione tuae terminationis. Ista regula coherebit quam super istum casum eris dignus.

Sine ista potentia non haberes pro aliqua re quam dicere potuisses admodo possum disponere hoc quod indignos ad magnum opus et quaerere gladium eorum non possis vereri nec eorum formarum transformationem; debes eligere principium primum, secundum, et tertium. In primo ergo sit tuus planeta et quod in eo emas calibem omnio mundum tuum quod possis facere componere cultellum ad modum trium pollicum latum ex eadem mensura quater in longo excepto manubrio quod erit album, decorum caprino, in quo haec tria nomina sunt scripta ex puro argento; eum sculpere descriptione sicut haec presens pagina demonstrat. Quicumque est qui eum componat scias per artem tres de servis tuis malignis, postea ille cultellus est dignus ad interficiendum album agnum pro adimplere maiorem consecrationem. Et si velis eos retinere ut appareant in die quo positi ibi fuerant, et ut habeas eas ut respondeant de omnibus factis de quibus fiet eis questio cum tanto quod non est opus, quod tu aliquid ab eis queras in alio die, et est necessarium quod tu aliis nominibus non reveles super decimam partem numeri et qualitatis, quia si ipsum terminum transires postea manifeste tibi non dicerent veritatem. Tibi data est per me potestas illos ligare in libro digno omnium aliorum dignorum et qui tenet secreta secretorum.

{Sidenote: Liber dignus}

Et si aliquis sit dignus super illam partem licet debilis magnus pondus computet vice tam parva, et non habent arbitrium in rebus quis sit earum terminus. Scio veraciter quod nulla res nascitur, vel quod ego capiam terminum in rei illius descisione quod in recto termino ei maior pars rerum non habet complementum donec 30 dies transierit, et illi qui non vident rerum complementum nec habuerunt [133v] umquam doctrinam principii rei, et illi qui non vident nec inspexerunt unam partem nec aliam sunt stulti, et in magnis rebus brevem terminum postulant sicut ille qui erat saturninus et habebat constellationem omnibus illius partibus. Et qui in complemento 30 annorum in principio 12 debuit eligi; in una fuerim[?] maiorum sedium quamvis staret multum pauper et erat vexatus in una regione, et in aliis pro tali: non erat quod bene non sciret quod in termino debet esse habundans in omnibus possessionibus tantum quantum subiaceret tertiae parti, et ille stultus erat potens et temptans. Si aliquis esset qui breve astrum possit ei conferre pro suo diffuso et se sciente invenit quendam lumanum qui subiacebat malae subiectioni habundantem in possessione communi qui tenebat ex 30 millenis partibus quolibet illorum partito in 30 milium, et illo eodem partito in tantum in pace, et sine lite et guerra alicuius hominis et erat maior dominus sub deo. Sed tantum deerat ei quod deum non agnoscebat nec illius virtutem. Unde rectam iustitiam super corpus eius posuit quod ad complementum sui iures omnes vires suas amittebat, et pro spatio presenti dabit tam magnam partem et intrabit in mali subiectione et in parva possessione, et dabat suas immensas divitias pro brevi terminis expectatione pro quo obnixe postea in robusta incidit potentiam quam mali sustinuit afflictionem. Et omnio maxime quam vidit eum dominii imperio. Et eius non exstisset magna penitentia omnis extitit maior cum in possessione prorsus fuit attenuatus et totius mali in eo remansit fortitudo, et si ipse audivisset huic proximum vel saltem suus extitisset per spatium 30 dierum non contigisset ei talis forma. Nec dampnum esset ei aliquod signorum malorum imprimebatur ille enim

huic habentia; illi qui non possunt terminos observare quales eis posui, et qui se non observaverunt ne mendaciis fedarentur, paucos enim computo; quidam tantum solummodo voluit dictum meum observare, et illi qui sunt fortiter de mundo et qui delectantur in obtinere divitias et inspiciunt maiorem partem et meam maiorem permittunt. Si observaverunt istius maiores partes, si in eas operando haberent voluntatem electam eas observandi licet totum plenariae non possint adimplere. Dignitas mei scientiae virtutem ei exhibet super illum postquam per 12 dies non obtinerit tantum quod ad illud opus sit observatus per 12 in ieiunio, et illo termino ipse idem suus spiritus benignus apparebit; pronuntiabit quod debeat esse ei opus primordiale vel in termino omnio sine omni deceptione extremi termini substantiae et qualitatis, sed ad cognoscendum naturam directam et fortitudinem quae super res est disposita. Licet pauci sint qui virtutem cognoscant non plus [134r] quam illi qui scirent formare per istas omnes spiritus corporum sicut docet liber figurarum

{Sidenote: Liber figurarum}

et si sint formati ex sua materia exeunt sicut sunt dispositi in primo capitulo. Quidam enim sunt currentes ut debent paulisper nominari. Alii qui sunt tardi et qui debent vocari velociter. Alii qui nec sunt currentes nec tardi. Et qui sunt in media existentia debent memorari in tali qualis est diffinitio tui nominis sint. Si haberent 7 literas, 4or currentes et tres tardiores. Et tu qui cognoscis naturas et observasti partes ex quibus naturae processerunt et in una parte et in alia et qui debet mea verba mea intelligere tantum fortitudinis habet haec parva pars naturae; si haberes de illis disiunctis definitis in maiori parte omnibus viris ex se expulsis. Et de illis essent tot de quot unum nomen eligeres et omnibus obtineres zonam, et quod unam alii aligares in medio cuicumque re qui in medio staret, et haberes in eodem numero tot lapides candidos de rivo et habeas voluntatem faciendi aliquam eorum informari pone unum super in illius nominis maledictionem, et ad gravandum quodcumque membrorum affectas, et in eodem termino infirmabitur tantum quantum desuper erit lapis, et in tali termino in doctrinam quae[?] principalis serviens in quolibet die de omni bono quod facies ante meam presentiam veniet. Scias quod pro bona intelligentia quam habes in illa digna doctrina. Et pro illa digna cognitione tuorum dignorum nunciorum potes in meam gratiam accedere et totius populi. Et potes te in tantum illa digna scientia adducere quod nullo modo maiorem tui partem admitteres. Sed adhuc si haberet solummodo scriptum sigillatum sed tantum pausillum sensum habes, et extimas te tantum scire quod nullum sermonem meorum putas esse verum pro tali non erat quod ego doctrinam tibi traderem brevem ad videndum in directa perfectione, quare tu dignus super omnes linguas, et desuper arbitrasses meum subtilem sensum, et si tu solummodo scires operari super aliquam illarum et retinisses unum solum omnio a deo parum appreciaretis meam sapientiam, et bene vidisti quod ego tibi exhibui regulam sciendi tuam totalem generationem, uqis fuit pater primus tui, et pater sui patris. De omni scire usque ad 12 primos homines, et si ego viderem quod tu haberes bonum intellectum de quo video tantum de te quod te annumerare non valeo inter sapientes, cogitarem quod scires volvere caput operari super omnes illi tibi caderent usque ad observationem istius capituli vel omnes communiter postquam transibit substantia et

qualitas quod obtinuisses istum librum tanquam tuum et sigilli sicut diffinivi figuris et literis illum quod voles demonstrare, et per eundem ordinem usque tot habeas quot sunt literae in suo nomine, et si velis quod appareat sibi pater suus et pater primus sui omnes illos poteris sibi monstrare usque ad tantum de sua generatione quot literae sunt in [134v] suo nomine cum tanto quod tu debes proicere unum lapidem qui remansit in medio in alia manu memorans tot vicibus illum qui apparet in forma patris sui, vel in tali forma qualis erat concordia tui et illius, vel talis qualem tu velles, postea videbis illum in tali forma et in tali etate qualis ipse fuit in 30 annis, vel si adhuc non habuisset 30 annos esset in tali forma qualem eum natura formasset in illo termino, postea securae et sine aliquo tremore querat ab illis quis fuit primus in sua generatione. Et si velis scire qui homines tunc fuerunt vel quod fuerat factum illorum, vel adhuc generationem spirituum, ille sine aliqua deceptione illos definiet de tanto termino quam sua vita carnalis exstitit. Et quidam habent tali modo haec nomina quae diffiniantur in 11o capitulo. Et si bene regulas meas memoriae commendasti, et figuras et puncta, et eorum terminos nullus sensus tibi deficit quem per eas non possis habere. Et per eas potes verum a falso discernere et cognoscere potes quis est tuus amicus tantum quanto termino erit vita tua, et mors tua, et per illas cognosces rectum tuum dominium. Et si ipse velit querere a secundo quae fuit eius generatio ipsemet debet respondere de omni eo quod queris, sed maxime est tuus terminus de eo quod fuit quam unus in carne extitit. Unde multos invenient per istum secundum furta et thesauros sub terra. Et si sit sapiens inquirendo tam bene poteris partes occidentales seu istas orientales, licet tu scis in eorum locorum varietate. Et si tertius de generatione est parte per quem reficitur iungit in forma 30 annorum erit pro revelatione zonarum et pro lapidis propositione qui debet esse tertius terminus. Ille idem loquetur tempus et factum in quo extitit in generatione sua. Et si bene cum exorcismes es dignus habere tot pulchras rationes et quod eas observaveris in talibus partibus quae ibi sunt et illas maxime quae te appodiant ut fias dignus super omnium verborum maiorem partem. Et si tu possis illum librum obtinere qui vocatur genitor per trium dierum spatium postea potes illum facere maledicere ille de quo foderit tibi voluntas in istius nominis virtute.

{Sidenote: Liber genitor}

Et si tu fecisses ei auferre sensum posse illi illum resignare cum 12 nominibus de quibus multis casus pessimi sunt ablati, et signa incommoda et pauca negotia in mundo existunt in quibus illa non sunt utilia, potes enim cum illis omnes illas maledictiones quas illi facias imponere. Sic quod si facias eum excecari [135r] vel surdum reddere vel fortitudinem linguae extrahere vel desiccare omnia sua membra in quocumque modo possis eas transolvere inde sanabis unum et alium. Unde necessarium est quod tu scias quot sunt species. Quatuor enim sunt species huic intelligendum; prima curat auditum nominibus scriptis in carta virginea delatis in collo suspensis per ipsum spatium quot literae sunt in suo nomine postea sanitati restituatur adeo electae ut prius extitit. Secunda curat visum scriptis in carta virginea nominibus deletis cum aqua quae labitur in die sui planetae. Et quod in eodem die detur ad potandum, et quam transierit terminus absolutionis sui nominis salvus erit ab omnibus infirmitatibus suis melius et decentius quam primo erat. Tertia curat ligamen quod in nervis existerit et carnis desiccationem et

disiunctionem partium ossium scriptis nominibus et in carta virginea deletis cum eadem aqua mixto ei vino in duplo maius, et ille proiciatur desuper illum de tribus in tribus projectionibus super omnia membra sua dicendo: primum et secundum et tertium cum sancto spiritu quod sanet in sua virtute qui est unus et qui durabit tempus in esse, postea sanus efficietur melius et decentius quam prius extitit. Quartam autem diffinivi tibi in libro tertio,

{Sidenote: Liber tertius}

et si quartum ei velles propalare da 4 revolutiones a puncto subteriori usque idem sit in eodem loco qui prius extitit ba, man, mandata si bene observares et non ea diminueres. Quod si te tibi appodiat tuus sensus contemptibilis tanti numquam amissionem passus es in tam brevi termino, et ideo non remanetur quam mea digna doctrina sine intermissione subsisteret et non pro parvo computes mea doctrina parva; pone unum superiorum cum duobus de quibus sunt iam vestimenta in puncto subteriori priusque eas volvas pro tali ut melius cognoscat punctum rectum et super eodem tui lapidem siste qui quondam extitit tibi quercus. Et similiter voca quartum spiritum talem qualem natura ostendit sicut tibi praediffinivi in predictis figuris. Et si velis quod appareat in illius generatione apparebit vel hoc modo cum tot sociis quot literae sunt cum qualitatibus in suo nomine. Et scias quod nullus potest stare sine tot quot literae sunt in substantia et qualitate, et tot apparebunt tibi infra circulum quot zonas amplificabunt. Et interius videbis tot de omnibus officiis quot sunt, quosdam citharizare, quosdam zambusare, quosdam calamos inflare, quosdam sibilare, quosdam flare, quosdam dentibus frendere et dentibus illidere, quosdam unum oculorum artare, et cum alio palpitare et similitudinem gerent et caput movebunt quasi alios vocarent, [135v] quosdam labia detorquere, et quosdam rugas fortiter fronti imprimere, quosdam propalare dentes subteriores et alios cooperire, quosdam alios volvere in contrarium, quosdam habere os in tribus partibus qui stant et videtur quod videant ante et post, quosdam videbis equitare in forma elephantis, quosdam in forma leonum, quosdam in forma draconis quilibet istorum armatum sicut aliquis militum, sed in hoc est differentia quod differunt scuta a parte sinistra quemlibet videbis tenere gladium sanguinolentum, quosdam videbis capita amputare, quosdam vulnerare etiam capitis discrimine, quosdam auferre humeros dextros, quosdam vulnerare per latus sinistrum, quosdam intestina deponere et sanguinem effundere adeo ut esset ursinus, quosdam omnio fundere ex una parte et alia et cadere unam partem hinc aliam inde, quosdam utrasque manus auferre, quosdam utrosque pedes amputare, quosdam in forma ursina, et illos videbis transglutire alios sicut essent cadavera, quidam sunt et videtur quod equos equitent ad modum aliorum equorum, quosdam videbis domos disponere, quosdam arbores inscindere, quosdam lapides adducere et quicquam necessarium est ad edificandum, quosdam videbis mensurare, quosdam secare ubi mensura ponitur, quosdam funes ligare, quosdam lapides ponere in quaxillis, quosdam sursum trahere, quosdam lapides cum lapides adiungere, quidam in domo morantur sicut essent domini in introitum ianuarum, quosdam videbis terram adurere, quosdam arare et apparere sicut deberent seminare, quosdam seminare et custodire usque ad terminum quo possint herbas inutiles tollere, quosdam segetes manipulos coadunare, quosdam ex illis tenere et

comedere vicissim, quosdam falses tenere et scindere segetes, quosdam congregare, quosdam paleas excutere, quosdam semen mundare, quosdam ad molendinum deferre et machinare, quosdam ex illis apparere velut esset utilis ad vescendum, quosdam mensam ponere et omnibus cibariis adiungere, quidam sedent tanquam vellent comedere, quosdam stare paratos lucrari, quosdam alios et ridiculum accipere, quosdam et alios diiudicare et decidere alios, quosdam cadere, quosdam surgere et aliquem super alios potestatem obtinere, quosdam alios ligare, et quosdam alios absolvere, quosdam videre diversos ludos componere, quosdam super alios sputum emittere, et quosdam ludos componere quales volo tibi propalare, quosdam alios exuere, quosdam deferre omnia vestimenta, quosdam locum componere qualiter quiescant; quosdam videbis emere et vender et maxime bestias plus quam res alias, quosdam videbis iudicare in contrarium, quosdam videbis accipere hoc quod domino attinet, quosdam nummos eligere, quosdam refutabunt [136r] et illos accipient, quosdam videbis res furto subripere, quosdam videbis pro furto retinere, quosdam videbis flagellare et eisdem diversis ad malum compellere, quosdam videbis illos diiudicare, et quosdam ex illis videbis detrudere in carcere, et quosdam videbis abire, quidam in loco remanent et heredant et domos et campos struunt, quosdam videbis regere scholas, quosdam studere astronomiam, quosdam arismetricam et quosdam geometriam, quosdam geometricam, quosdam musicam, quosdam rethoricam, quosdam dyalecticam, quosdam gramaticam, quosdam ex illis magnos et parvos videbis, quosdam videbis alios deridere et se appreciari et alios componere, quosdam ex illis videbis falsa ludicra operari, quosdam videbis ire et comedere, quidam videbuntur remanere et omnes res ab aliis mutare et abscondere et furari in partibus et adhuc scribere de una tabula in alia, quosdam ex istis videbis ordinare, quosdam videbis officia sua exercere, quosdam teres sermocinare, et quosdam ex illis legere et diversis modis canere[?], quosdam videbis in legendo legere et verbum pro verbo subripere, quosdam videbis de illo loco abire, quosdam videbis illos alloqui, quosdam videbis transire et diversis modis sternutare, quosdam videbis alios invitare, quosdam videbis capere et alios dimittere, quosdam videbis facere ad mensam sedere et ante illos ponere quaecumque indigent ad manducandum, quosdam videbis monetam operari, quosdam videbis fabricare cum follibus sufflare, quosdam cernes forte calefacere, quosdam videbis illud maleare, quosdam videbis igni opponere carbones, quosdam videbis illorum limare, quosdam videbis opera sua compellere, quosdam videbis eadem ferre advertendam, quosdam videbis emere et alia culpae et eligere bonum a malo, quosdam videbis componere cupos et ciphos, quosdam videbis vomere unam aquam versus unam partem et aliam versus aliam, quosdam videbis piscari, quosdam videbis molendinam operari, quosdam videbis navi imponere et remos ducere et unum versus alium currere, quosdam videbis navem componere et patriarum vehicula, quosdam videbis intus intrahere et omnibus mutare modis, quosdam videbis partes suas signare et sociatates inire, quosdam cum aliis, quosdam videbis in manibus stare, quosdam videbis ex manibus piraticis debellare naves et unam aliam perforare, quosdam videbis armatos in manum propugnaculis et [136v] lapides proicere et plumbi magnos globos, quidam sunt qui alios ceperunt et eos ducunt, et qui eos dividunt, et quilibet eorum habet suam partem, et alii alias qui eos per mare ducunt, et quilibet eorum habet suam partem, et alii ducunt ad portus, quosdam videbis

suere et scindere, quosdam videbis ordiri et texere, quosdam videbis capere et folia ducere, quosdam videbis folia ponere et adimplere, quosdam circulos ligare et doliis imponere, quosdam videbis agnos interficere et bestias diversas et pelles extendere et ad desiccandum in sole ponere, quosdam videbis equos observare cum pellis caballinis, quosdam videbis conservare asinas cum magnis auriculis et cum earum pullis mixtis cum mulis parvis qui forte possit procreari ab equabus vel azinabus, quosdam videbis capras et hyrcos conservare, quidam sunt qui emunt et qui non emunt et observant eos ut nutriat et non nutriat, quosdam videbis pingere, quosdam videbis picturas notare, quosdam videbis colores distemperare, quosdam videbis illos miscere cum aliis, quosdam videbis illos violare et in locis ponere ubi stare non debent, quosdam videbis proicere in aliorum faciebus, quosdam videbis ridere et alios deridere, quosdam videbis capita formare et manus discernere et aures exprimere ubi esse debent, oculos formare ex eisdem coloribus talibus quales attinet ad ostendendum facturas quas volunt, quosdam videbis uteras formare usque ad genua et omnes partes denotare quae interius existunt, quosdam videbis pedes formare usque ad genua et articulos separare, quosdam videbis qui venient spectatum ut sit bene compositum et corrigunt ad eorum voluntatem quidam sunt qui dant et quidam qui accipiunt. Et in qualibet partium habet stare pars talis qualem ducit sua pars ad naturae separationem. Et si quartus desuper poneretur licet tibi definivi in tertio libro quae sit eius virtus cum indampnationis illius qui dampnatus est in parte ignis de quo cum eiusdem vestimentis te diffinivi esse invisibilem in die qui quondam fuit terminus qui iure fuit malus terminus in positione ignis videbis de illo qui est quintus et est lectum. Et sextum diffinivi in libro F licet bene scias quod eius contuli sed tantum quod tu in positione scires diffinitionem.

{Sidenote: Liber F}

Et 7 diffinivi tibi in libro qui dicitur H sed in positione videbis diffinitionem.

{Sidenote: Liber H}

Et 8 tibi diffinivi in longitudine illorum predictorum terminorum qui dicitur per librum P. Sed tantum quod in positione videbis diffinitionem.

{Sidenote: Liber P}

Et 9 diffinivi tibi in libro qui dicitur Os, sed in positione videbis diffinitionem.

{Sidenote: Liber Os}

Et 10 diffinivi in libro X sed tantum quod in positione videbis diffinitionem.

{Sidenote: Liber X}

Et 11 tibi diffinivi in libro B sed tantum in positione videbis diffinitionem.

{Sidenote: Liber B}

Et 12 tibi diffinitionem [137r] feci in libro E sed in positione videbis diffinitionem.

{Sidenote: Liber E}

Et scias quod nulla nomina quae umquam sint dissulta in corporibus; postquam terminus mersit[?] 15 non tibi subiacet in isto casu si non haberes librum figurarum in tali loco quod ille sit queras tibi ut ei demonstret rem aliquam.

{*Sidenote*: Liber figurarum}

Et tu in terminis tot quot voles haberes socios separata per vim libri figurarum, vel adhuc tui cordis subtilitate tot formas quot accident, secundum rationem cuilibet de tot quot eritis ad istud maius opus et ad honorem illius nominis digni pro quolibet termino debes inire confessionem de tribus in tribus ieiunium immiscere usque ad 4.

Et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Sother, ille veraciter potest nuncupari Sother qui nobis sonat compositor omnium quae sunt. Ille de quo habemus spiraculum, et qui in nobis iungit omnes sensus quos possimus habere, ille solummodo non est carnis iunctor sed etiam animae iunctor in parte qua attinet pro tali aliam partem non praetermittat; unus est solus qui habet insistere super omnes nostros actus de quo alii qui in eo existunt non sinit eos dimittere nullam ipsemet est trinus et unus et non trinus sine uno nec unus sine trino, ipse est solus ad intellectum clarificandum. Sed enim malus intellectus non esset separatus in proximo casu; decisionem maior pars possit accipere. Solus dicitur Pa enim extitit antequam partes alii extitissent. Ille est pater et est sanctus est filius et sanctus, quia in principio erat verbum i.e. filius sanctus in illo, qui durat sanctus; supponat spiritum complemento. Unus terminus delectat in alio, sicut verum est quod ego diu innexus sum vestro iusto amore, et ex corde non potest rumpi per spatium unius horae, et amor est comprehendens ex parte superna quod non possum deum amittere nec in iram populi devenire ad equalitatem plus non est mihi amor maternus. Ideo vos sum memorans in presenti non praetermitto propter detentam quam linguae possint iam dicere gentes prave, in quibus quorum deus aliquem sensum non intromisit quam modo et semper cordi mihi sic obligata in nexu primo, qui nullis rebus voverit qui mihi contingere possint me et mea observatae quia illi existunt tanquam vestra propria. Vestra cordis ordinatio machinalitur ut actus vestri sciantur debeo enim facere iuxta vestrorum mandatorum voluntatem sicut enim luna non se amittit propter sui decrementum et suiipsius semper est complementum expectans simili ratione de vobis computo quodcumque modo essetis de me contristata quod ad gaudium vestri mandati in bonam spem redirectis. Heu de alio non cogito nisi de vobis. Vos cordis mei essis lucerna, et semper inter meas manus vestri actus volvantur. Et si vobis non essem memorans esset de me velut de leone qui est attemptatus omni genere bestiarum et quaelibet illarum tollit suam restrictionem; cor vestrum cor meum alligat in tantum [137v] quod fere exspiro. Oculi et toti vestrae compositiones quaelibet per se me tantum adducit quae vix aliquod bonum novi eligere. Nihil de vobis bonum possit pronunciari quod ex gaudio quod inde mihi assumo. Et de spe bona quam de vobis expecto non faciat me frendere in tantum quod vix aliquod bonum possum eligere. Vester magnus intellectus faciat me versus vos dignum meis verbis brevibus in tantum enim posset qui de vobis bonum pronunciare quod per scriptum per anum unum non valeret pronunciari. Salvete vos et illos quorum bonum vestrem mentis sedet; ille qui vos composuit et qui durabit in omne tempus et est trinus et unus. Et ipse permittit me divino inspicere quod ego per

spatium unius horae indem os vestrum pronunciare. Media destinat alteri medio sicut proxima venit per iustum ordinem et nomen se alligat cum illa sicut esset nomen suum proprium iustum illa eadem deserviat ultimae prima quintae deserviat, tertia sextae ministret. Et coniunctio sit inter nexum iusto amore, et quod unus versus alium non menciatur[?] saltem quamdiu hoc opus durabit propter adimplere hoc opus et eligatur mundus in tantum quod ibi non sit mulierum accensus quod scias bonum per spatium 9 dierum quod ibi tibi attinuerit nec in tanto termino quantum est quarta societas iuste eo quod infra illum terminum erit sacratus sine omni fallacia et in qualibet debet imponi quolibet istarum persarum ad planetam.

In principio est necessarium quod istud capitulum sciat bene ille qui debet huius artis esse magister. Ergo hic inchoat exorcismus qui est amangelvo, ycon, Satoycon, Zeli, maraton, Itmgycon, Adiaciendos omnes angelos perversos de tytubantibus aut de rebus vacillantibus, ut illos valeamus nostro imperio submittere. Psalmus. Qui habitat in adiutorio altissimi totum psalmum.

Hic sequitur verbi gratia P

Igitur si quis exigit possibilitatem super omnes aeres moventes et super omnes malignos spiritus et super 12 cognationes quae de celo casum passe sunt in temporibus antecessorum suorum in primordio hoc capitulum memoriae commendet et paritales eorum cognitionum et omne genus et eorum recognoscat sed hoc scientiae meae infigat et auditu percipiat, et diligenter intelligat quod omnes et spiritus adversi per _____ procreati sunt et de eorum numero sunt qui ex putrefactione orti sunt et ex incisione ignis qui de ligno prodeunt. Unde eorum nomina typpus nuncupatur. Et quidam sunt et ipsi ventus efficiuntur, et per illos coniunctio perpetrata est quod qui ex [138r] illis qui obstant exorcizare verbo quod ex ore dei vivi exit, et de ore coniuratoris exierit et ad presens non accesserint de alterata nece exspirabunt omnesque in tuberositates seu lepram immundissimam casum pacienter, hac de causa princeps autem ubi fuerit repentinae accedant. Et sicut verbum quod procedit de coniuratorum oribus et quod transit in aere seculi quia illud ventus existit, et ventus in presentiarum discurret iram ut ipsi vento conformentur, et ipsi similio in medio vestri congregantur, et quasi venti accedunt hiis, vero in memoriam adductus et libro bene repetico legendo. Tunc quacumque hora illos in virtute congregare intenderis exclusa eorum arte tui presentiam illos obviare voveris rursum locum secretissimum viridum et purum et ubi nulla mulier nullam moram facit ad eas et ubi donum dispone 4or hostia continentes a 4or mundi partibus construas atque instruas impleas iuxta hunc modum quod ante unumquam hostium unus constituatur circulus in quo vel in quibus succinctus operi stare, vel sedere decenter queat et in uno quoque hostis olla nova operi tradita, nulli accensis carbonibus repleta ponatur in quibus coxabrum oleo sanricum supponatur fragrantiam odoris habentia sicut incensum quod per tres alias noctes in qualibet debet exorcismus adimpleri carusinius.

Necessarium est et demus cum 4 angulis circulus non operatur nec desuper aliquo tegimine obumbretur. Hiis vero rite peractis scilicet domus ab omni turpiloquio et pollutione purificetur predicti circuli non coniungatur per unius ulnae spatium, et ex illa parte unde exitur et intratur uti ista formula monstrat tunc dehuic in ea nocte neque in adveniente die illam amplius ullo modo quidam adeat, nec ingrediatur. In 2a vero nocte 12 nomina incipiat scribere et ea in sinu tuo pone sicque circulum ingrediaris. Insuper ubi cultrum supradictum obtineas quae de indico ferro factus in quo haec tria nomina sint suprascripta ex puro argento cum sculpturae descriptione sicut haec presens pagina demonstrat. Si vero ipsam authoritatem et carbones super omnes testas ad faciendum predictam fragrantiam de ligno olivarum quod vocatur piloalmus iterum ponas in illa hora vel eo tempore aliquem vel aliquod qui non audiat per tres horas noctis et tunc dehuic exorcismus dicendus est, et super cultri manubrium in medio circuli cereus ad hoc agendum sufficiens et conveniens decenter pondus erit. Sed tantum hoc opus solummodo in Mercurii nocte si magister sit Mercurialis operari tenetur. Et tunc dehuic fortiter et viriliter et cum maxima virtute quasi vir habens gladium suum evaginatam undique prudenter providus coniurare et exorcizare inchoes. Sed hoc bene ad unguem tibi notificetur [138v] ut nullatenus expavescas nec metuas quicquid audieris vel videris sed viriliter sis providus cum ad te accedent, et vocem tuam exaltes et firmiter stes, et tunc si praesentialiter ante te debeverunt quasi tortuosi scias proculdubio illos intendere te partem facere. Non tantum timeas sed sis robustus et fortis quasi dominus et potens in quacumque enim hora tu compositor vel doctor huius artis hunc librum in manu tua teneris et supradicta 12 nomina in sinu tuo teneris

{Sidenote: 12 nomina}

nullus illorum amplius tibi condemnationem inferre poterit. Verbi gratia per potentissimum et corroboratum deum, fortem admirabilem, perlaudatum et mundum et glorificatum, et virturabilem et sanctum et bellum et magnum et terribile. vos exorizo et vobis impero ut nullam moram faciatis et sine strepitu et cum omni affabilitate et absque omni deformitate versatis. Tunc in eadem hora revertatis super illos, et habeat epistolam in qua hoc 12 nomina scripta videntur de sinu tuo trahas et dicas per istius libri nomen et per omnes eiusdem libri virtutes ne tortuosae vel deformes ad nos veniatis, sed in omni letitia et affabiliter ad nos venite, et hiis dictis paulisper taceas. Qui si in forma hominis venerint proculdubio illos ad totam voluntatem tuam venisse scias et tunc dehuic in eadem hora tu factor huius operis in omnibus tuis necessitatibus cum illis loquens et revera omne tuum desiderium rationabiliter completum erit. Illos in pace redire precipias et ne illos diu tardes vel detineas. Et dicat unusquisque vestrum ad suum locum in pace revertatur, et pax vobis et nobis et pax inter nos et vos.

[Section 26.5 Translation]

Tenth Book about the Three Names Yasym, Graton, Sother

For discovering the tenth connection of the pursuit of nature and the subjection of the part of the part and the constriction of the virtue of the part of nature, and for the total subjection which is included in it, which is the possession of the part, and in the tenth case the protection of expression is shown to us just as this form appears to our vision: {figure: one ez followed by another ez}. And this resounds in diverse sounds {ez} and various words and it is the tenth word in the end of the ray pronounced to our human subjection. From this follows its disposition: it shows itself first, then “I” [the letter] which is spoken to us through the inception, the cause of which is that it is its beginning, and it is the tenth in its nativity; after that the name is denoted through B. And it has so much protection in itself that inwardly it can be called the name Yasim[sic]. Truly can he be called Yasym which means chastity, and not only chastity but the font of it, from which it is the matter of matters, god of gods, and lord of lords, and he is always abundant in every way, and he looks upon the just and the unjust and sends where it pleases him, and brings forth from himself the perfection of mercy. And behold he gives back love to the earthly person to allow a human being to work in the various divinations; for this reason it is worthwhile for someone who wishes to perform the greater consecration that they may not be found empty, by word or deed, and that they would not be slow in effort, for it is found that he himself thus undertakes the work, as if perhaps he himself wished the beginnings. For in the beginning of the work he designates [it] because he can be the work, and who in his mind considers having such an instituting of work, and through this he can be protected from all arms, and there would not be as much usefulness in a salve. But mostly it is in the effort of observation of the entire body, although for a few of them it may become enough and for those, some may cause learned ones to hold [it, the effort] in low esteem. But you well know [reading scis for sis] how I have set out for you in the book of figures that no one without its understanding

{Sidenote: Book of Figures}

or without the subheadings of its parts could show to others anything in the space of just an hour or in half an hour, for this is the material of all who could ever receive the knowledge, even if they consist in one; you must have the understanding and you will not be heavily burdened by my words. For thus you see that this is the time period for those burdened by his goodness, in receiving the time period in his goodness he cannot change himself to return hardships and so be damaging to all other bodies. And how when the period of time goes across another period of time its darkness can be damaging in itself, or his fortitude shows me through a figure, part of the place and the showing of places by the deceit of a heart full of trickery, from which the reason is given for the great effort which I have defined for learning. For there are those who stagger and move from one part to another and are not firm in the fortitude of all my branches and do not fully retain the compendium of my words, only because it can be hard work to learn these ideas and because we lack worthiness. And because they do not try, except in deception, and do not

have the appearance of gathering up my very worthy treasure, because afterwards the few who submit to the rule are scornful of everything on earth, but so much that their ending will, no doubt, enter in my part. And if any one of them can submit to chastity for a period of thirty months, then it will fulfill many things of their [reading *suorum* instead of *suarum*] will and through that each of my books, whoever is skilled in many languages. Thus it is worthwhile in this case that he be made worthy to see the eleventh part, which are only one although they branch off into many words just as the letter L is in Luna for computation and in Ludia, which is a fish in the ocean with many kinds of hair, and on land *inludicaca* which greatly taxes the human sense. And behold if it is necessary in this case to take the understanding of its parts, they strongly ask of me as if it were asked of one who teaches with one letter, and they overlook the others; they do not care about the letters, not only to know it, although that is impossible unless he seeks what is most worthy; but I humbly give this teaching so that seeing alone may make them worthy for the greater consecration, for fulfilling in the end to the extent as is their limit. But if it is long delayed beyond measure, it would not be to their disadvantage because he would still not be more delayed than those. Also, it would be without great toil for doing these things. You will have it to the extent that it will be a medium period of time, so that you may be equal to the first mother. And similarly you may be equal to another part of your second mother, and with the ending of the mother who is a second one to you, however much she may receive with some things of the others through equal proportions, and the remaining which has not entered into the part with the part of your father, that is, as long as the period of time will be of the nearest separate part through its course or through six days, since you change [reading *varias* instead of *varios*] at the beginning of a three hour period or more, as much as your spirit is worthy of the right side with the holiness which you obtain from the understanding, I will give you the place to discover the consecrated book,

{Sidenote: Consecrated Book}

in every time period or at least it will give this to you by their worthiness. But it is necessary that you submit yourself to work or for making, by work, their bodies day and night as many as you have letters in your name, and that you remove those from the left, for they will imprison the forces in one place or another. Then you have well heard that I have taught to put together by your decision or in the influence of a part, which would be at the end of the time period apart from the decision, because you would admonish them to help them by holding virtue over them. I am showing you figures which have all the other parts through twelve separate ones just as they come in the number twelve, first {Figure: three dots in a little triangle and a raised u or b} quantity, and it is called constricted from all the constricted ones of the part, and it has these five vowels: u, o, i, e, a, and there are seven [but lists eight] related consonants: v, j, l, m, n, r, s, x, of which the two first do not sound except in one quantity. The others of these consonants are semivowels; the rest are mute. There are six semivowels: l, m, n, r, s, x. Four of these are liquids, namely l, m, n, r; and x is a double consonant, and there are nine more mutes: b, c, d, f, g, k, p, q, t. These always have one number. The second is this: {Figure: four symbols, possibly a letter I, a pointy h, 4, and n} and it is said to be separate in

diminishing, and has o, e, a, and seven more separate related consonants: v, j, l, m, n t, s, x, of which the first two do not sound except as much as one of the consonants. [This section is an approximate repeat of the part several lines above.] The others are semivowels and the rest are mute. There are six semivowels l, m, n, r, s, x. Four of these are liquids: l, m, n, r. Similarly x is a double consonant, and there are nine more mutes: b, c, d, f, g, k, p, q, t. And this always receives for one of the second numbers. This is the third figure {Figure: three parts joined by a horizontal line}. And these are said to be bound together for the inclusion of places, and it holds the same distinction as is defined by the two others, one and the other, not one without the other, the closest definition by the closest of the others, and also h, z, and v. And this always receives for the number of the third numbers. The fourth shows this form to us. {Figure: four figures, the first a curved hook ending in two dots, the second roughly three sides of a rectangle, the third a fancy capital S, the fourth a raised 9 with a dot underneath.} And it holds the distinction of some and the others, and not one without the others nor the others without another. And it always receives for one of four numbers. The fifth shows us this form {Figure: a gamma, a capital A without the horizontal, an I, a V, tilted, with one dot, a 9, not raised, a horizontal joined to a vertical, with 2 0 above the horizontal.} And it holds the distinction of some and the others, and not one without the others nor the other nor the others without another. And it always receives for one of five numbers. The sixth shows us this form {Figure: three graceful figures, the first like a capital J but with the horizontal extended to the left, the second like a branched tree, the third like a J with no horizontal on top but one in the middle, followed by a dot.} And this similarly holds the distinction of some and the others, and not one without the other and not the other without another. And it always receives for one of six numbers. The seventh shows us this form {Figure: like a fancy capital J followed by a capital, script W.} And similarly this holds the distinctions of some and the others, and not one without the other and not the others without another. And it always receives for one of seven numbers. The eighth shows us this form {Figure: three symbols – a large 7, a large but lower case n, and an X.} And similarly it holds, although this is not formed from others, a distinction of some and others, and not one without the others and not others without another. The ninth shows us this form {Figure: h, I, sideways S.} And similarly it holds the distinction of some and the others, and not one without the other. And it always retains for one of nine numbers. The tenth shows us this form {Figure: two W's joined together followed by a superscript c.} And similarly it holds the distinction of some and the others, and not one without another. And it always retains for one of ten numbers. The eleventh shows us this form {Figure: script m, fancy lower case b, fancy lower case d, apostrophe, e.} And similarly it holds the distinction of some and the others, and not one without another. And it always retains for one of eleven numbers. The twelfth shows us this form {Figure: a branchy symbol with two dots, a raised c above three dots, a 2 with extended horizontal and three dots above the horizontal and one dot below, a 9 with an added hook, a 9 and a 4 joined by a horizontal line.} And similarly it holds the distinction of some and the others, and not one without another nor the other without another. And it always retains for one of twelve numbers. And through these it is possible to know all the bad spirits who are outside of all the bodies that are, for so great is their

downfall that without these rules you cannot know them all, nor could you work this book. And you should know that you will do nothing else from the end of twelve years up to sixty, as much as nine hours in a day and three hours in a night. And whenever you make sixty you will know that the bad spirits are your servants, living, burning, working, jumping up and running to fulfill your will concerning as much as it can find, that is another person. Thus it is necessary that you should know the names of all of them and not of one more than of another. Oh, who can teach these to you unless I do? And thus you, esteemed teacher, you who think that you have the wisdom of the whole world, that nothing is lacking you because of understanding all teachings by one word alone, for do you suppose that you know all languages? Not so. For you have turned up your nose rather than learn something, and not long ago you heard me speak. So you thought you knew all my words, but not so from me, as from you, for you ran through the written words in one reading and did not inwardly see their meaning. Nor does that give *ba ba* so as to know how to sound. {Figure: possibly a fancy 8 with a tail off to the right.} You should try one meaning and then another before you rule over others. For I know great usefulness if I wish to thoroughly define my art. But because you do not have any good knowledge and God has not ordained that you have any good sense, it is not any concern to me to improve your teaching. For truly I can be considered ignorant and that in practice there is no usefulness in any of my teachings, but I am careful before the beasts, for which God never made an hour that they could have understanding. But such it is that you will not fall into an abyss for fishing, for the abyss is deep and the fish swim at the bottom, and if they are suitable for you, such a long fish hook as can be made in which there is neither end nor rod, so that the hook hangs down in its head to entice. If you lack this, how can it be led up from the bottom? I have no other advice but this: understand me if you can, I will so much teach you that you will draw out so much even if you are asleep. Since when you are awake you will have as much as they can lay aside from the neck. Understand if you can. But I do not wish you to omit; you should have for this one of the worthy ones of the most worthy, as he may become worthy. And you will have as much from him, and because it can be to them of one or another, as the number of letters in your name, and you will bring the honored ones to the great river, and from any place whatever you will break it into a small quantity and throw it into the river near the shore, remembering your unworthy rights of ownership as I have defined; after that, sleep on a bed big enough so that you can put a weight between you and the water. And when you wake up finding less of your weight, or more, as much as is their number, although it has declined through this, much water[reading *nebra* instead of *nepbra*] from these. For there are many who, for their part, do not keep to the faith. Why does God never have any part with these? For there are many counter arguments to direct understanding of those who argue against their own side and carefully consider neither one side nor another. They are all blind, they among others, made blind by their heavy intelligence. They will throw many into the deep abyss. For you should know that I do not make anyone worthy, if he does not have an understanding of knowledge as worthy. For we see that they are made worthy by knowledge. More worthy to the extent that they were all made blind, so that they did not understand themselves, neither their two parts nor all the servants from these parts. For if I

am not able to set forth the reason why they need to understand these things, it would be for me as if for someone who wished to cut down a tree but not the root, or the root but not the tree, and whoever is of the opinion that that which is under the earth is from that same earth, and because it is above it is of the air, and that it cannot do anything in another nor anything else in another. But it ought to be obvious that a human being who is one part and that the part is composed of elements, about which I have set out adequately in the first book, how I was able to be its completion, and that elements are subservient to him, and how the properties are taken up in him, and what the number of compositions is, as I did not overlook the constellations by their virtues, and the planets, nor a certain case which ought to resolve itself. And thus it is that their entire completion occurs, divided by choices such as what looks toward the part of the good. It is necessary that he should make strong in his mind that it is a part without any division, and that which is greater runs through all the other parts as it must so that it might give him health. For this is the source of his first prayer and thus he knows that it is what his mind does not see contrary to that part and that it does not have his deservers. I have explained about this in the bone book,

{*Sidenote: The Bone Book*}

how it was in the day and how you can know that he may grant, perhaps, to everyone, that you can work good every day when it is necessary, because you know your correct angel, for through such an angel you can send out your orders. Because if you do not know the name and its understanding, you might incur harm to the angel and the gift, nor would you ever receive word from one or the other. And it is right to know that I wrote these books for that. For another reason, that no one would lose their obedience to God. Before, if someone lost obedience to God I do not see how he could sprout wealth. And as you know that it is subordinate to my worthy [part] that it may fulfill your will, and you, dear friend, are worthy over them, and through him who is worthy above all worthy ones, and it is appropriate for you to submit yourself so that you will bathe in water for three days. On the fourth you should submit yourself to penitence and to fasting for one day to the honor of this name, because his staff stands before you so that you may become worthy in this matter.

And also this covering retains so much protection that it can inwardly be called the name Graton. And indeed it can be called Graton because it signifies to us grace, for he is more graced than all the graced ones. For truly he is holier than all the holy ones, for he is the matter and font of all holy matters, and in this name it is to know Nata which conveys to us father, son, and holy spirit, also the definition of the constellations and the planets, and the illuminator of all the worthy parts, placing and sending out worthy light in place, sustaining and retaining heaven and earth, he who brings forth light in the dark and in the clear, placing it wherever he pleases, who is three in person and only one in substance. He who is one God, to be seen as the creator of everything that was formed, who establishes one part and the other in another. One cannot be understood without the other. For the just is the part that is first considered for it holds to one part and another. Thus the second part looks at the part before and the part after. So it is right to know how the father is

understood in the son and the son in the father. Because if there is no ending to this case and he has one part and gives up the other or even if they know two and give up the third on account of ignorance, just as you can receive that I am unworthy in the part. For this reason, dear son, I do not wish you to overlook one or the other. For if you are remiss in this, the careless teacher may receive payment from you; then he is not the only foolish one, but all who ally themselves with him. You should not throw away one part or the other, he who adheres to faith; you will make them all foolish, one after another. And the first time period will be fourteen months because it can do harm to anything of their good. I have recognized him who was the teacher before and was called teacher. It is right on account of the name that his status at first was not threatened too much. He made himself too puffed up on account of the pride he had; he did not understand how much he considered himself knowing, because he lost his sense. He did not understand the rule which I give you, that you deceive him and, as you can, pass him by, and decrease his wisdom to nothing for pride, as he has not regarded it, and if he has not understood it, such a teacher will certainly be very embarrassed, for he has removed the halter from his good sense, for in one word he shows that he himself has never seen one or the other. You, dear friend, in the beginning of all beginnings may you have the will to put these together. Take the first, the second, and the third and with a point for the sixth, take the third, for a point for the tenth, the second, thus you arrange it as many as you have in the speech of you termination. This rule will hold so that you will be worthy in this case. Without this power you would not have anything that you could say, as “from now on I can arrange this,” because of being unworthy for the great work, and you would not be able to seek their sword nor could you revere the transformation of their forms; you should choose the first, second, and third beginning. Thus in the first will be your planet, and that on that [? day] you may buy steel anywhere since you are clear of guilt, so that you can have made a dagger measuring three thumbs wide and four thumbs long except for the handle which will be made white, the color of a goat, on which the three names are written in silver; shape it according to the description as this page shows. Whoever makes this, you should know through art three of your evil servants; then the dagger is worthy to kill a white lamb, to carry out the greater consecration. And if you wish to retain them so that they will appear on that day in the place where they were placed and so that you have them so that they respond at all times when a request is made to them, in such a way that it is not work, because you will want something from them on another day, and it is necessary that you not reveal the names [*nominibus*] to others above a tenth part in number and quality, because if you go over that limit, afterwards clearly they will not speak the truth to you. Power is given to you through me in the book worthy of all other worthy ones and which holds the secrets of secrets.

{Sidenote: The Worthy Book}

And if anyone is worthy over this part, it is right that he should count as light the great weight [reading *magnum pondus* instead of *magnus pondus*] compared with such a small one, and they do not have judgment in these matters of what their ending is. Truly I know that nothing is born or that I will take the ending in a thing’s decision, because at the right

time the greater part of things does not have completion until thirty days have gone by, and those who do not see the completion of a thing nor have any teaching of its beginning, and those who do not look into one part nor another are fools, and in great matters they demand a short time, such as the one who was Saturnine and had the constellation in all his parts. And whoever in the completion of thirty years ought to have chosen twelve in the beginning; I would have been in one of the greater places, although a poor person would have stood for a long time and been plagued in one realm and in others, such as: it was not that he well knew that in the end he would be abundant in all possessions as much as pertained to a third part, and he, the fool, was powerful and difficult. If there is anyone who can confer on him a small home for his advancement, and [if] by knowing himself he finds some light which is subject to bad subjection, abounding in common possession, since he had from thirty thousand parts, however they were divided into thirty thousand, and in that same division he is in peace and without strife or war with anyone, and he was a great lord under God. But he so much failed that he did not recognize God nor his virtue. Thus he had placed right justice over his body because in the end he lost all his legal forces, and for the present he will give such a great part and enter into bad subjection and in slight possession, and he gave his vast riches for the short expectation of a time, for which, just afterwards, he fell strongly into the power which gave him affliction of evil. And very much as he saw it, by the command of the Lord. And there was no great penitence on his part; it was greater before, when he was meager in possessions, and the strength of all evil remained in him, and if he had heard what was closest to him, or at least it was his for thirty days, such a pattern would not have befallen him. Nor would there have been harm if any evil signs were imprinted on him, on account of his riches; those who cannot observe the endings as I have set out to them, and who have not observed themselves or have been polluted with lies, for I think there are a few, some wish only to observe my word and those who are strongly apart from the world and who have been chosen to receive riches, and they consider the greater part and neglect my greater [part]. If they have observed their greater parts, if by doing these, they have a good will for observing these, although they cannot fulfill all of the fullness. The dignity of my knowledge shows virtue to him over that, after twelve days they have not received so much that for this work it was to be observed through twelve days in fasting, and at the end of this time his benign spirit will appear to him; he will explain that he ought to do the primordial work or in every time, without any deception, of the final ending of substance and quality, but for knowing the real nature and the strength placed over things. Although there are few who recognize virtue, no more than those who can form through them all the spirits of the bodies, as the book of figures shows,

{Sidenote: Book of Figures}

and if they are formed from matter they go out as set out in the first chapter.

Some are fast, as if they would be named in a little while, others are slow, as if they would be called quickly, and some are neither fast nor slow. And those in the middle will be remembered as it is determined by your name. If you have seven letters in your name, four will be fast and three will be slow. And you who understand natures and have

observed the parts from which natures proceed, and in one part and in another, and those who will understand any of my words, this little part of nature has so much courage; if you have from the disjoint definitions in the greater part by all the forces expelled from you. And from them there would be as many as [in] any one name you would choose, and you would have a belt[?zona] for all, and that you would detain one in another in the middle of whatever thing stands in the middle, and you would have in the same number as many white stones from the river, and you would have the will to do something to be informed of them, put one over the curse in his name, and for oppressing whatever member you are inclined to, and immediately it will be harmed as much as the stone will be above, and at the same time in the teaching which works principally, in whatever day he will come because of all the good that you do in my presence. You know what knowledge for good as you have in this worthy teaching. And for this worthy understanding of your worthy angels you can come into my grace and that of all people. And you can bring yourself along by this worthy knowledge because in no way would you acknowledge your greater part. But also if you had only the sealed writing but you had such little sense and you considered yourself to know that no discourse of mine is true, then it would be that I would convey to you the short teaching for seeing in direct perfection how you [can] master all languages and you would expect my subtle sense, and if you can get only some of them and you retain only one through God, you will appreciate, a little, my wisdom, and you have well seen that I showed you the rule of knowing your entire generation, who your first father was and your father's father, as much as to know up to twelve first people, and if I see that you have good understanding about which I see so much about you that I could count you among the wise, I would think that you could turn your head to master all [that] fall to you up to the observing of this chapter, or all those generally, after it goes beyond the substance and quality, because you have had this book as if your own, as I have defined, in figures of a seal and in letters, that which you may wish to see[?demonstrare], and in the same order up to as many as you have letters in your name, and if you wish that your father should appear and the first father, you can view them all up to as many generations as there are letters in your name, because you will throw one stone which is in the middle in the other hand, remembering all the times he who appeared in the form of his father or in the form as there was peace between you and him, or whatever you wish, then you will see him as he was at the age of thirty years, or, if he did not reach thirty years, as nature formed him at his death; then without care or tremor he will ask about those who were first in their generation. And if you wish to know who the people were then or what their history was, or even the generation of spirits, he will explain, without deception, from what time as your carnal life was.

And some have, in this way, the names which were given in the eleventh chapter, and if you have well committed to memory my rules and figures and details and their time periods, no sense will be lacking to you [except] what you cannot have through them. And through them you can distinguish the true from the false and you can know who is your friend for as long as you will live, and your death, and through these you will understand your proper sphere. And if he wishes to ask, as a second question, which generation was his, he should answer everything you ask, but mostly it is your ending from him, which

was as one exists in the body. Thus through the second point they will find many things, thefts and treasures under the ground, and if he is wise for asking, as well as you can, [about] the western parts and the eastern parts, you should know about variation in these places.

And if the third [question] about generation is about the part through which it is accomplished, it joins, and the form it will be at thirty years, for the revelation of belts[? *zonarum*] and for the arrangement in stones, which will be the third ending. He will tell the same time and history in which it was in his generation. And if, when you have exorcised well, you are worthy to receive all the beautiful reasonings, and because you have observed them in such parts as are there, and mostly those that support you, so that you are made worthy over the greater part of all words. And if you can obtain the book called “Genitor”, for three days you will be able to cause him to curse, he by whom your will will goad you, in the virtue of his name.

{*Sidenote*: Father Book}

And if you act so as to remove sense from him, to be able to reverse it for him with twelve names from which in many cases bad things are removed, and troublesome signs, and there are few matters in the world in which these are not useful, for with these you can [remove] all the curses which you can impose. Thus if you act to blind him or make him deaf or to draw the strength out of his tongue or to dry up all his members in any way, you can undo these so that you will cure one and another. Thus it is necessary that you should know how many kinds[*species*] there are. For it should be understood that there are four kinds. The first involves hearing, when the names are deleted, the names that were written on clean paper and suspended around the neck for as long as there are letters in your name, and then the person will be restored in health as good as he was before. The second involves seeing, when the names that were written on the clean paper are washed away with water that was poured on the day of your planet, and on that same day it should be given for drinking, and as the time of absolution of his name goes by, he will be cured from all his illness and be better than he was before. The third involves the connection in the tendons and the desiccation of the body and the disjunction of the parts of the bones, when the names written on the clean paper are deleted with the same water mixed with two parts wine and that is thrown over all the members three time, saying on the first, second and third times “with the Holy Spirit which heals in its virtue, which is one, and which will endure throughout time,” and then he will be cured and he will be even better than he was before. I have given the fourth in the third book,

{*Sidenote*: The Third Book}

and if you want to perform the fourth, give four turns from a lower point to the place where you started; “ba,” “man,” “mandata” [Note: *mandata* means “ordered, commanded”] if you have observed well and do not abbreviate them. For if your sense protects you, you will never suffer the loss of so little in such a short time, and behold it does not remain except that my worthy teaching holds true without interruption and not for a little do you credit my little teaching; place one above with two from which the

clothing is already in place below, and first you should turn them in such a way that you will better recognize the correct point, and stop in the same place above your stone, which at one time was an oak to you. Similarly call the fourth spirit as nature shows, as I have outlined for you in the figures above. And if you want him to appear in his generation, he will appear or in this way with as many associates as there are letters with qualities in his name. And you know that no one can stand without as many letters as are in substance and quality, and as many will appear to you under the ring as they extended the belts[zonas]. And in the inner part you will see all the activities there are; some playing on the cithara, some on the harp, some blowing on reeds, some whistling, some blowing, some gnashing with the teeth, some dashing with the teeth, some closing one eye and trembling with the other, and they carry an image [?make a face] and they move the head as if calling to others, some twisting their lips, some wrinkling their foreheads, some showing their lower teeth and overwhelming others, some turning others around, some having a mouth in three places so that when they stand it is seen that they can see in front and behind, you will see some riding in the form of an elephant, some in the form of lions, some in the form of a dragon, each of them armed like a soldier, but with the difference that they carry their shields on the left; each one you see holding a sword full of blood, you will see some cutting off heads, some wounding at the separation of the head, some carrying [severed] right arms, some wounding the left side, some spilling the intestines and shedding blood as if he were a bear, some pouring out everywhere from one side and another and one part falling and then another, some removing both hands or cutting off both feet, some in a bear-like form, and you will see them swallow others like corpses, some are and seem to be riding on horses like other horses, you will see some preparing houses, some burning down trees, some gathering stones and whatever is needed for building, you will see some measuring, some cutting where the measurement is, some tying ropes, some putting stones in baskets, some carrying them back, some joining stones with stones; some stay in the house as if they were lords in the entryway of the doors; you will see some setting the earth on fire, some plowing and appearing as if they would sow, some sowing and tending [the crops] until they can pull up the non-useful plants, some gathering handfuls of corn, some taking them and eating them, but some, on the other hand, considering those to be wrong and tearing the crops, some assembling, some shaking out the chaff, some cleaning the seeds, some taking it to be ground and arranging [for it to be ground], some separate what is useful as food, some set the table and put out the food, some sit down as if they wished to eat, some stand ready to acquire, some others receive a joke, some judge others and decide which will fall and which will rise, and some gain power over others, some bind others and some loosen others, some see various games to play, some spit on others, some play jokes such as I wish to tell you about, some strip others, some take all their clothes, some construct a place where they can rest, some buy and sell, mostly animals more than other things, some judge in opposition, some receive that which belongs to their lord, some choose coins, some choose coins, some reject and receive them, some seize things by theft, some retain from theft, some whip and drive various people to evil, some pass judgment and some of these put people in jail, some go away, some stay in the same place and inherit and heap

up houses and fields, some direct schools, some study astronomy, arithmetic, geometry, music, rhetoric, dialectic, grammar, some are great and small, some deride others and some build others up, some do false jokes, some go and eat, some remain and take everything from others, and steal in parts, writing from one table to another, some are in charge of these, some exercise their offices, some speak smoothly, some lecture and in various ways make music, some read text and steal word for word, some leave that place, some question them, some go across and in various ways bray, some summon others, some seize and dismiss others, some go to sit at a table and place before them whatever they need to eat, some make coins, some work with the bellows to puff air, some make things very hot, some beat it with a hammer, some place charcoal in the fire, some polish, some oversee the work, some bring things to attention[?], some obtain by merit and reproach others and choose the good over the evil, some make cups and beakers, some spew water against one part and the other against another, some fish, some work a mill, some put out boats and use the oars and run [race] one against another, some build a ship and the vehicles of their native lands, some go inside and change everything, some seal their parts and enter a fellowship, some are with others, some stand on their hands, some fight out ships from piratical hands and pierce one another, some are armed and have battlements, and throw stones and great balls of lead, some seize others and lead them and divide them and each gets his share of them, some lead others through the sea and each gets his share of them, and others lead to port, some sew and tear, some lay the warp and weave, some take and form pages, some place the pages and fill them up, some tie them in circles and place them in wide-mouthed jars, some kill sheep and other animals, stretch out the hides and put them in the sun to dry, some take care of horses with long manes, some take care of asses with large ears and with their mixed young, with little mules which can be brought forth from mares and female asses, some take care of male and female goats, some buy and some don't buy [them] and they take care to feed them or not feed them, some paint, some sign their pictures, some mix the paints [with water and glue], some mix them with other colors, some dishonor them and place [them] in places where they ought not to stand, some throw [?paint] in others' faces, some laugh and deride others, some form heads, distinguish the hands and model the ears where they ought to be, and they form the eyes from the colors so that show the workmanship they want, some form the abdomens down to the knees and indicate the parts that are inside, some form the feet up to the knees and indicate the joints, some will come to see to it that it will be well made and they amend [it] at their will; there are some who give and some who receive. And in whatever part they have to stand each part leads to the delineation of nature. And if the fourth is placed as I instructed you in the third book, which would be his virtue with his protection, he who is harmed in the part of fire about which I instructed you with his clothing to be invisible in day time, when the end was bad by injury in the position of fire, you will see about the fifth, which is excellent. And I have defined the sixth in Book F, although you well know that I have brought it together, but so much that you will know the definition in position.

{Sidenote: Book F}

And I have defined the seventh in the book called H, but you will see the definition in position.

{Sidenote: Book H}

And I have defined the eighth on the length of their predicted ends, which is given in Book P. But so much that you will see in position.

{Sidenote: Book P}

And I have defined the ninth for you in the book called Bone Book, but you will see it in position.

{Sidenote: Bone Book}

And I have defined the tenth in Book X, but so much that you can see in position.

{Sidenote: Book X}

And I have defined the eleventh in Book B, but so much you will see in position.

{Sidenote: Book B}

And I have made the twelfth definition for you in Book E, but you will see it in position.

{Sidenote: Book E}

And you should know that there are no names that would ever be unsteady in bodies; afterwards the time period plunges 15 does not apply to you; in that case, if you do not have the book of figures in such a place that it would be available for you to look at, that it would demonstrate anything to anyone. {Sidenote: Book of Figures}

And you, in the endings, would have as many individual [reading *separatos* instead of *separata*] servants as you wish through the power of the book of figures, or by the subtilty of your heart you would form as many as would be appropriate, according to the reason ratio as you would be to this greater work, and to the honor of this worthy name for whatever period of time you should go to confession by threes [?three-day periods] to intersperse with threes of fasting up to four.

And Sother has so much protection that it can truly be called Sother, which means the creator of all that is. The one from whom we have breath and who joins in us all the senses that we could have, and he is the maker not only of the body but also of the soul in the part where he reaches, so that he would not omit any other part. He alone can watch over all our deeds, concerning which there are others who exist in him, but he does not allow them to dismiss anyone; he himself is three and one, not three without one nor one without three; he alone is for clarifying the intellect. For a bad understanding is not separated in the next case; the greater part can accept division. He alone was called “Pa” before all other parts existed. He is the father and he is holy, and the son is holy because in the beginning was the word, that is the son, holy in him who remains holy; he underlies, in completion, the spirit. One period of time delights in another for it is true that for a long time I have been entangled in your just love, and from the heart it cannot be broken

through the space of one hour, and love grasps from the part above, because I cannot omit God nor reach the anger of the people for greater similarity; to me it is not maternal love. So I remember you, I do not now neglect [you] because of what is held back, which foreign tongues can say incorrectly, into which God has not sent them any sense in any way, and always bound to my heart in the first connection, because in no way will he turn away, since they can pertain to me and my observances, because they are as if your own. The arrangement of your heart is ordered[?] so that your acts are known, for I will act according to your commands, for just as the moon does not disappear because of its waning and always awaits its waxing, so I consider, concerning you, in whatever way [reading *quocumque* instead of *quodcumque*] you are distressed by me, that you would send me to the joy of your command in good hope. Alas, I do not know about any other except you. You are a lamp to my heart and your deeds are always rolled between my hands. The eyes and all the compositions, whatever brings in force through me, so that I could hardly choose anything good. Nothing from you could pronounce good, which [is] from joy, which thus I take to myself. And from good hope, as I expect from you, it will not make me gnash my teeth so much that I can hardly choose any good thing. Your great understanding would set me against you, worthy one, by my brief words as much as I could, because good [can be] pronounced by you which through written word for one year could not be pronounced. It will save you and those on whom it rests, your goodness of mind; he who made you and who endures through all time, and is three and one. And he permits me to see by faith what for one hour I grant your mouth to pronounce. He sends the means[*media*] by another means as it came next in order, and the name binds itself with it as if it were its own [and] it gives service; the first gives service to the final five, the third helps the sixth. And the joining is connected by righteous love, and because one does not threaten[reading *minatur* instead of *menciat*] the other, at least as long as this work lasts so as to complete the work, and the clean one is chosen so that it is not aroused by women, because you know goodness for nine days, which then applies to you insofar as it is a fourth company for the just one, because in that time he will be holy without any deception and wherever he is placed, even to the planet of the Persians

{The next paragraph is set off like poetry.}

In the beginning it is necessary that the one who will be a master of this art should know this chapter well. So the exorcism begins amangelvo, ycon, Sataycon, Zeli, maraton, Itmgycon, for throwing all the perverse angels from those staggering or from vacillating things, that we may submit them to our command. Psalm. "Who lives in the protection of the most high," [quoting the beginning of Ps 91]. The entire psalm.

Here follows the grace of the word P

Thus if anyone would summon powers over all the winds and over all evil spirits and over the twelve related ones who fell from heaven in the times of their ancestors, in the early times should commit to memory this chapter and the principles [*paritales*] of their understandings and should recognize every kind of them, but he should take in this of my knowledge and learn by listening and diligently understand that all evil spirits were

procreated through _____ and among them there are some who come out from wood through rotting and through the cutting of fire. Thus their name is called typhus [fever or vapor]. And some were made winds and through them the conjunction is perpetrated and because those who resist exorcism by the word that is from the mouth of the living God and goes out from the mouth of the conjuror, and to the present they have not come near; they perished from an altered death, all suffering lumps and unclean leprosy, from this cause where reptiles went. So the word that comes forth from the mouths of conjurors and goes through the air of the created world, because that is the wind and the wind runs about in the rage of those present so that they are conformed to the wind, and in the same way yours are brought together as the wind yields to them, and it is led in memory and by the repeated reading of this book. Then at whatever hour you wish them to assemble in virtue, your present will to stand before them by their separate art, you will turn them back to a secret green place, pure, where no woman has dallied; there place your offering containing the four sacrificial beasts from the four parts of the world; you will heap them up and prepare them and you will fulfill according to this way, because before one of the sacrificial beasts has ever been placed, the circle in which it is provided for him to stand, or he can sit properly, a jar bought new for this work, coals never having been kindled in it, it is placed full in which incense holy oil [reading *oleum sanctum* instead of *oleo sanricum*] has been put having the fragrance of odor like incense, which through three other nights wherever the exorcism is going to be carried out ___ [*carusinius*]. It is necessary and we would give a circle with four angles, that it not be worked and not shaded by any roof from above. When these things have been completed by a true ritual, namely the house should be purified from all obscenity and pollution of the before-mentioned circle, it will not be joined through the space of one ell and from that part from where it went out and entered so that, this formula then shows in that night and not at the coming of day, more than any way, someone is there, nor will he leave. On the second true night he begins to write twelve names; put it in your bosom and thus enter the circle. Before that you should obtain the before-mentioned knife which is made of iron from India on which the three names are written in pure silver, with modeling as described on this page. If indeed that authority [?] and coals over all the embers to make the before mentioned fragrance from the wood of the olive tree called “piloalmus”, again in that hour or at that time you put someone or something who will not hear through three hours of the night, and then the exorcism should be said, and above the handle of the knife in the middle of the circle a candle big enough for this purpose and of a reasonable weight. But if the master is mercurial, then only on the night of Mercury should this be done. And then bravely and with great strength you begin to conjure and exorcize. And you are well warned not to be terrified or afraid whatever you hear or see, but be bravely daring when it happens to you and lift your voice and stand firmly, and when they have surrendered [reading *devoverunt* instead of *debeverunt*] before you like coiled things, you will know without a doubt that they intend to act on your behalf. You will not be so afraid but you will be strong and brave like a lord and powerful, for in whatever hour you (are) the arranger or doctor of this art you will have this book in your hand and the before-mentioned twelve names in your bosom.

{Sidenote: Twelve Names}

None of them can cause you harm. By the grace of the word through the most powerful and strengthened God, strong, admirable, praised and pure and glorified and strong and holy and war and great and frightening. I exorcize you and command you that you make no delay and turn without disturbance and with all affability away from all deformity. Then in that hour you will turn [?something] over them and it will have the paper on which the twelve names are written [and] they will be seen, that you carry them in your bosom, and you will say through the name of this book and through all the virtues of this book: “do not come to us twisted and deformed but in all pleasantness and affability come to us,” and when these are spoken you will be silent for a little while. If they come in the form of a human being then you will know without a doubt that they have come to do your complete will, and then in that hour you, the doer of this work, telling all your needs to them and indeed everything you desire will be completed rationally. You will get them to return in peace and you will not delay or detain them. One of them will lead{reading *ducat* instead of *dicat*} you to your own place [and] go back in peace, and peace be to you and to us, and peace between you and us.

[Section 26.6]

Intellige practicam et diligenter intende

Quicumque nititur ad hoc mirabile instrumentum tantarumque celsitudinum culmen pertingere, primum caute et succincte corpus et animam honestare invigilet expulsisque viciis, bonis moribus omnio studium satagat adiungere. Igitur in omnibus sis vigilans, et ab omni superflua et vana gloria te obtemperes, et dum ad huius rei principium veneris, et cum circulum ingressus fueris sic te habeas viriliter atque constanter quasi quidam rex et dominus in solio suo sedendo. Deinde vero audias et prudenter intelligas; animus tuus sit valde pervigil in illa hora nec pavescas, nec aliquo modo pertimescas. Et sis robustus et prepotens et tanquam victorizans[?] in duello campestri, sisque iocunditate plenus, et hilaritatum dilatatus ad intelligendum presentia preterita et futura [139r] et audiendum et videndum, et audiendo obmutescas, et per breve spatium in circulo maioris in quo verba tua perversis spiritibus cum confidentia enuclees; ex omnibus instantibus negotiis tuis memorem habeas animum neque in sermonibus tuis tremulosus fias. Si enim inspexerint te de levi expavescentem profecto intensius et intensius te tentori addicent. Quod si te invenerint robustum et hylarem _____ efficacius te quam aliquem angelorum celestium perhorrescent. Itaque si in primo termino non accesserint in 2^o termino exorzizentur. Quod si accideris in 2^o termino illos non adesse, in 3^o omnes exorcismi reterentur, adveniente vero 3^o termino supersedere nullatenus poterunt qui[?] omnes congregentur. Et omni dubitatione remota ante te congregabuntur quasi defuncti velut illi qui animas suas morte affligent. Tunc v ab eis servientes expectans qui in omnibus quae facere intenderis tibi sufficienter administrent, et ostende illis librum historiarum,

{Sidenote: Liber historiarum}

et alium quem consecrent ad illius exemplar quod in illis formis quae ibi sunt tantum quantus est ordo earum tibi appareant iuxta tuam voluntatem quolibet die in quo voles illum aperire. Cum adimpleta fuerint universa quae animus tuus exoptaverit istos in pace reverti iubeas dicens hoc modo quilibet vestram propriam mansionem adeat, et imperatores ad proprium regnum revertantur, et vos et proles vestra quae vobiscum morantur fructuose multiplicentur, et illi qui a nobis et ex vobis exhibunt per plurimos annos deservire mereamini et licentia bonum perfecteque atque honeste vel optemperandi habeatis quia nobis vel a vestro consilio recesserunt. Nunc ante Bileth ad suum regnum reveratur pax nobis et vobis et inter nos et vos sit pax.

{Sidenote: Bileth}

Ad hoc etiam unicuique exorzizatori notum sit ut omne hoc opus i.e. domus constrictio in ea quae interius et exterius sunt convenientia visi in nocte Mercurii si suus planeta transeunte die Martis adveniente die Mercurii nequaquam inchoetur. Si circuli sint in mundissimo loco ante supradictam domum sicut superius est ordinatum, et composite tantaeque construatur deinde vero de silvestri caprino cornu 4or frustra sumat et in

quolibet angulo eiusdem domicilii in tellure fodeatur insuper tota domus omni suave adore de ligno predicto sicut dictum est similiter adoretur. In quacumque vero hora exorcizator inchoaverit habeat secum a te sigillum annuli et calamus et penna et epistola et lucerna optime contineatur. Item vero sciendum est quod cui deus hoc donum concesserit vel comiserit aut hanc [139v] potestatem sibi attribuat nullum bonum ei denegatum erit quod sibi concessum non sit, et in manibus suis traditum. Insuper et gratio suis et electius plus omni sapientiam est.

Constitutio cartae virgineae

Constitutio cartae virgineae in qua scribuntur 5 caudariae quae antequam exorcismi incipiantur necessaria sunt, et hoc eodem modo debet fieri debes habere cultrum predictis quo facto ingrediaris circulum et vespere tui planetae in quo habeas tecum agnum totum album quem interficias in eodem circulo cum predicto cultro ad honorem Bileth ex cuius pelle fiat carta virginea in eodem circulo sine ferro et calore,

{Sidenote: Bileth}

sed cum aqua fongeris[?] et digitis et vitro quocumque modo fieri possit. Abrasa ut dictum est et purgata in 5 frustis divide, et in eis has 5 caudarias Salomonis depingendum synopidis; in secreto loco ubi non adeat mulier describas. Deinde cum fueris in domo ad exorcismum peragendum 9 pedes in longitudine in circulo orientali pone sigillum factum exi locum da primo sub eo signo caudariae Salomonis ita facto.

Colloca anulum depictum in primo furte cartae virginis et super signum predictum pone ___ caudarias antequam et ___ verba salvatoris inscribuntur a duobus etiam lateribus eius constituae; reliquas sequentes duas caudrias eo ordine et modo quo formatae sunt characteres; vero pone pictos in quinto frusto cartae virginis quaemadmodum unamquamque supradictarum in primo frusto constituisti; a capite signi sunt in unoquoque proprio frusto cum 5 propriae constituisti; tantum sit de una aliam quantum de una ad aliam, propterea in sinu tuo absconde 12 nomina per potentissimum et cum scripta de synopidis in virginea carta predicta et sanguinem agni observa in vase vitreo ex illo enim debent denotari librum consecratum,

{Sidenote: Liber consecratus}

et scias cordetenus generationem Bileth, quam debes probare per librum figurarum.

{Sidenote: Liber figurarum} [140r]

Felix enim ille existit cui se ostendit; hoc est principium agnitionis, Bileth, et suorum verborum qui in submilitibus senior est, et haec est agnitio futurae etiam, magistratum sui sigilli. Et memoria omnium suorum seniorum qui omnes res suas coram eo faciunt. Nunc vero agnitiones et nationes sub verba usque ad Asmoday incipiunt et haec est eius natio:

A. Bileth filius Armeth[?]	I. Vaadon filius Batel
G. Anoch filius Neston	M. Batel filius Asrucz
I. Nescon filius Matuam	E. Asrucz filius Mara

A. Matuam filius Dartham	G. Mara filius Asmoday
P. Dartham filius Sassa	E. Asmoday filius Soliron
I. Sassa filius Vaadon	N. Solyron filius Mararon

Inter omnes vestros malignos spritus non potentior neque maior Bileth, hic enim animam suam non credebat neque committebat nisi in robustissimi et fortissimi viri manibus. Hic preterea adeo calidus est ut cum ab aliquo exorcizatur illico tortuosis aut deformibus monstris sed dissimulat ut cuiusmodi constantiae sit exorcizator; protinus se obstant, et beatus ille homo cui se Bileth patenter demonstraverit, quia maximus honor immensaque gratia ipsi attribuetur.

Haec est generatio illorum qui nati sunt ex 12 congregationibus
quam necessarium est cordetenus scire

T. Hysram et filii sui	Misran et filii sui
O. Nimram et filii sui	Chiran et filii sui
2. Nasuam et filii sui	Amar et filii sui
50. Margar et filii sui	Aminar et filii sui
N. Nabur et filii sui	Simon et filii sui
Bichar et filii sui	Amon et filii sui

Inter omnes vestros malignos spiritus non est potentior neque maior Hysram[sic] et haec est generatio prima gemina quia sine cognatione eorum et divisione earundem et si nescirent quae erunt prima quae secunda quae tertiae in insto casu non posset esse dignus.

Dicendum est de imperatoribus qui sunt determinati in tertia
generatione prius enim extiterant quam electi essent imperatores
vel reges vel comites qui fuerunt in alio officio quod postea facerit reges. [140v]

Baram est rex.	Curiacus est rex.	Donatus est rex.
Suef est rex.	Machim est rex.	Bileth est rex.
Miraf est rex.	Mobia est rex.	Arun est rex.
Vachano est rex.	Minichar est rex.	Fortunatus est rex.

Inter omnes vestros malignos spiritus non est potentior neque maior Bararan[sic], et haec est secunda generatio gemina quia sine cognatione eorum et divisione et ordine

eorum, et si nesciretur quae esset prima, quae secunda, quae 3a, quae 4a in isto casu non posset esse dignus.

Chalcal et filii eius	Sadma et filii sui
Galgal et filii sui	Zarma et filii sui
Thula et filii sui	Subilla et filii sui
Lula et filii sui	Zibula et filii sui
Iaiane et filii sui	Abab et filii sui
Fan et filii sui	Nafar et filii sui

Inter omnes vestros malignos spiritus non est potentior neque maior Chalcal, et hii sunt tres imperatores et quod reges qui sunt, et est generatio tertia de singulo numero quia sine cognatione eorum et eorum ordine et si nesciretur quae esset prima, quae secunda, quae 3a, quae 4a, quae 5a in isto casu non posset esse dignus.

Malfacus est imperator et rex.	Harul est famulus illorum.
Adrianus est imperator et rex.	Eman est famulus illorum.
Azalicit est imperator et rex.	Essadsa est famulus illorum.
Alathar est famulus illorum.	Asiul est famulus illorum.
Alsama est famulus illorum.	Masane est famulus illorum.
Alari est famulus illorum.	Nagdena est famulus illorum.

Inter omnes vestros malignos spiritus non est potentior neque maior Malfaco, et haec est tertia generatio gemina sine cognitione eorum et divisione illorum et ordine eorum, et si nesciretur quae esset prima, quae 2a, quae 3a, quae 4a, quae 5a, quae 6a in isto casu non posset dignus.

Mabar et filii sui	Cala et filii sui
Basbach et filii sui	Maurias et filii sui
Arachas et filii sui	Marchacias et filii sui
Anul et filii sui	Sus et filii sui
Sargis et filii sui	Siria et filii sui
Masia et filii sui	Hacha[?] et filii sui

Barcha et filii sui	
---------------------	--

[141r]

Inter omnes vestros malignos spiritus non est potentior neque maior Marbar, et haec est quarta generatio de singulo numero sine eius cognitione et ordine et divisione illorum. Et si nesciretur quae esset prima, quae 2a, quae 3a, quae 4a, quae 5a, quae 6a, quae 7a in isto casu non posset esse dignus.

Saur est famulus illorum.	Hugna[?]est famulus illorum.
Alur est famulus illorum.	Marcha est famulus illorum.
Silac est famulus illorum.	Nanua est famulus illorum.
Harac est famulus illorum.	Arbal est famulus illorum.
Vagitari est famulus illorum.	Naul est famulus illorum.
Moysi est famulus illorum.	Anachil est famulus illorum.

Inter omnes vestros malignos spiritus non est potentior neque maior Saur, et haec est quarta generatio gemina sine enim congeneratione illorum et ordine eorum et divisione eorum. Et si nesciretur quae esset prima, quae 2a, quae 3a, quae 4a, quae 5a, quae 6a, quae 7a, quae 8a in isto casu, non posset esse dignus.

Salcaran et filii sui	Hunella[?] et filii sui
Seclar et filii sui	Hesisar[?] et filii sui
Laane et filii sui	Lyilar et filii sui
Mulmu et filii sui	Leana et filii sui
Basar et filii sui	Exachata et filii sui
Hibel[?] et filii sui	Lyarra et filii sui

Inter omnes vestros malignos spiritus non est potentior neque maior Salcaran, et est quinta generatio de singulo numero sine eius et congeneratione eorum et ordine et divisione illorum. Et si nesciretur quae esset prima, quae 2a, quae 3a, quae 4a, quae 5a, quae 6a, quae 7a, quae 8a, quae 9a in isto casu non posset dignus.

Anaachil est famulus illorum.	Marsel est famulus illorum.
Narchil est famulus illorum.	Zinzor est famulus illorum.
Sala est famulus illorum.	Algeta est famulus illorum.

Misbagui est famulus illorum.	Babar est famulus illorum.
Saysac est famulus illorum.	Fusa est famulus illorum.
Tarses est famulus illorum.	Sena elasmī est famulus illorum.

Inter omnes vestros malignos spiritus non est potentior neque maior Narchil. Et haec est quinta generatio gemina sine enim cognatione eorum et ordine illorum et divisione eorum. Et si nesciretur quae esset prima, [141v] quae 2a, quae 3a, quae 4a, quae 5a, quae 6a, quae 7a, quae 8a, quae 9a, quae 10a in isto casu non posset esse dignus.

Machabe et filii sui	Made et filii sui
Sigma et filii sui	Harura et filii sui
Burcha et filii sui	Daneclini et filii sui
Musraam et filii sui	Achat et filii sui
Cimsadar et filii sui	Hadua et filii sui
Vau et filii sui	Asbaur et filii sui

Inter omnes vestros malignos spiritus non est potentior neque maior Machabe, et haec est 6a generatio de singulo numero sine enim cognatione eorum et ordine illorum et divisione eorum. Et si nesciretur quae esset prima, quae 2a, quae 3a, quae 4a, quae 5a, quae 6a, quae 7a, quae 8a, quae 9a, quae 10a quae 11a in isto casu non posset esse dignus.

Musceas est famulus illorum.	Mara est famulus illorum.
Agez est famulus illorum.	Marchia est famulus illorum.
Marara est famulus illorum.	Filac est famulus illorum.
Navellaad est famulus illorum.	Hectro est famulus illorum.
Zelbar est famulus illorum.	Astad est famulus illorum.
Navellaan est famulus illorum.	Anslad est famulus illorum.

Inter omnes vestros malignos spiritus non est potentior neque maior Muscaeas, et haec est 7a generatio gemina sine omnis[?] in cognatione eorum et ordine illorum et divisione eorum. Et si nesciretur quae esset prima, quae 2a, quae 3a, quae 4a, quae 5a, quae 6a, quae 7a, quae 8a, quae 9a, quae 10a, quae 11a, quae 12a in isto casu non posset esse dignus.

Napur et filii sui	Festinantes et filii sui
Aruc et filii sui	Tardi et filii sui
Amanicz et filii sui	Non arbitantes et filii sui
Largi et filii sui	Ardentes et filii sui
Curti et filii sui	Comburentes et filii sui
Breves et filii sui	Infrigidantes et filii sui
Plani et filii sui	

Inter omnes vestros malignos spiritus non est potentior neque maior Naspur, sine enim cognatione eorum et ordine illorum et divisione eorum in isto casu non posset esse dignus. [142r]

Postea memorandus est primus exorcismus in circulis et in partibus circuli unde nullo modo postquam illud capitulum tecum obtinebis nullus istorum poterit tibi malum inferre. Sed necessarium est ut tu illud bonum scias. Unde tale est tibi principium ut ante tuam presentiam eveniant et de quo postulaveris tuam voluntatem adimpleant. Et si istum tu bene observaveris et obtineas in potestate tua librum sequentem illi tibi affirmabunt librum figurarum vel dabunt doctrinam de omnibus artibus.

{Sidenote: Liber figurarum}

Non per potestatem servi mei digni sermonis. Illi enim nihil est impossibile; licet librae vim dederim meo sermone retinendi sensum de omni eo quod potueris scire, et illa procedit in sursum in una parte maiorum partium. Et felix est qui illam diu obtinere poterit.

Primus exorcismus

Incheomus in nomine primi, secundi, et tertii cum puncto, et in nomine Adonay, et in virtute Aloe, et in dissolutione Aloy, et in constructione Sabaoth et Sadac quod est dominus deus excelsus et omnipotens rex Israhel, faciamus componamus et prosperemus et sit suavis dominus deus noster super nos et super omnia opera manuum nostrarum et dominus in hac die et in hac nocte in omnique tempore nostris sit in labiis et in corde, et per potentissimum corroboratum deum fortem et admirabilem et per laudatum et mundum et glorificatum et virtuabilem et sanctum et bellum et magnum. Et per nomen istius libri 13 qui nobis interpretatur lux qua lucem prestat

{Sidenote: Liber Lux}

tenebris, per nomen vel in nomine Adonay, i.e. dominus Sabaoth i.e. exercituum Helos i.e. excelsus Aloy, Elyon, Sada egge, Ioth, Heth, He, Vau, quod est tetragrammaton nomen ineffabile et quod est dominus omnium virtutum et dominus excelsus omnipotens rex Israel quod super girum habitat et in septimo celo eius sedes stat semper et in eternum

semper est eius potestas, et paulisper sileas, per nomen et in nomine quod dixit et facta[?] sunt, precepit, et stare fecit omnia. Et ipse iustus super omnia i.e. dominantur, et paulisper taceas; per nomen et in nomine Ya Ya hoc nomen in deo tuum ponitur, Adonay Sabaoth et deus et dominus virtutum et Egge {Eheie} qui dicitur sum qui sum. Et paulisper taceas; per nomen vel in nomine Adonay quod est nomen dei vivi regis Israhel. Incipiam exorcizare et obnixe coniurare super omnes vos demones et omnes malignos spiritus et super condempnatores omnes et super omnia vitiorum genera et super omnes vitiorum cognationes i.e. de quibus 12 cognationes nate estis vel qui de celo descendistis in diebus patrum vestrum ut preterruti et preterrite sitis et stridorem habeatis ut congregati a 4or angulis seculi humaniter et cum omni levitate presentialiter, per nomen vel in nomine Saday et omnipotentis et corroborati dei [142v] fortis et admirabilis et sancti et belli et magni et terribilis, per nomen vel in nomine Adonay Sabaoth quod est dominus virtutum qui omnes aquas pugillo suo mensuravit et palmo suo celos ordinavit, et in tertia die terrae pulverem sextavit, per nomen vel in nomine Vau Vau Vau Vau Ia Ia Ia Ia quod secula plasmavit et quod timore et pavore suo potenter totum seculum contexit et pro terrore suae potentis aridum locum et umbram mortis et infernalem et mortalem mirabiliter contremere facit vobis obnixe precipio et firmiter impero ut cito et citius de omnibus locis et de omnibus montibus et vallibus et agris et maribus et fluminibus et flammis et rivis et mercatis et plateis et balneis et fontibus et puteis et omnibus viridariis et omnibus curtis et curiis sic vobis precipue precipimus et potenter imperamus ut cito et citius cum omni tranquillitate vel quiete ut non in terra neque in furore neque in terrore et sine strepitu absque omni deformitate curratis et ad me veniatis cum omni affabilitate ad omnem meam vel nostram voluntatem vel petitionem faciendum sicut pupillae oculi meorum vadunt per nomen vel in nomine quod Moyses de medio rubi de sanctissimo ore suo audivit et conturbatus fuit, per nomen vel in nomine quod Israelite in monte Synai audierit et mortui fuerunt. Et per nomen vel in nomine quod mare audivit et divisum fuit, et per nomen vel in nomine quod ignis audivit et extinctus fuit, per nomen vel in nomine quod petrae audivunt et fractae fuerunt ut a 4 angulis seculi stridentes nimio pavore terremini et in pace cum omni mansuetudine ad nos veniatis, et ut omnem petitionem nostram et questionem nobis plenaliter et habiliter persolvatis. Iterum super vos in istis mundis et coronatis nominibus potenter exorcizamus et viriliter coniuramus, et obstructis vestris viribus gratulanter propter velocem et communem[?] adventum ad nos veniatis antequam oculorum palpebrae coniungi possunt ad omnem nostram voluntatem et petitionem plenariter ad perfecte faciendam et eorum scriptura hic est Auac, Cechaz, Cora, Eman, Nectar, Senas. Pertar, Tena, Acus, Yn, Pot, Terca[?], Oeth; omnis littera et lictectura istius nomina angelorum sunt. Nos in isto exorchismo per ineffabilem vos potenter clamamus; vostrorum nomina et vostrorum imperatorum et vostrorum potentum recordamur, filius Heber et Naneleat[?Naveleat] qui seneor[?] [143r] fonae ubi est qui vestrorum ignem? Ararum vel curatio gladii po[?] et vestrorum de verba flammam prohibet situs est? Ubi est qui ab oriente in media hora ad occidentem volat? Ubi est Marara qui in civitate turbationem maris habitat? Ubi est qui in tremore stat? Ubi est Mara turbarum semior? Ubi sunt iuvenes qui ad audiendum ea quae in seculo fiunt ad celos ascendunt et ignem ad comburendum prohibeant? Ubi est Maraa tubium? Ubi sunt qui in tonitrua

perterrere faciunt et in fulgura percurrunt? Ubi sunt qui herbarum radices atque herborum contremere faciunt? Ubi sunt duo iuvenes Nevelan[?]? Ubi est Anachil, ubi est Nachil, ubi est Nagdena, ubi est Arbal, ubi est Nauna, ubi est Marcal ubi est Agreth super muscas seniorum? Ubi est Zona ollasim, ubi est filius Susa Habarbageni, ubi est Zinzor, ubi est Martes, ubi est Maices, ubi est Tarses, ubi est Saysac turbinis semior, ubi est Misdagni turbinis semior, ubi est Sala filius Bonista qui fecit quod desiderat? Ubi est Narchil, ubi est Naachil, ubi est Saur, ubi est Masame, ubi est Assuil, ubi est Assadsa, ubi est Evan, ubi est Nigna, ubi est Mosii filius Bigitari[?Vigitari], ubi est Rarach, ubi est Alat, ubi est Alux, ubi est Ariul, ubi est Alari, ubi est Alsa nudi, ubi est Alater? Coniuro vos et exorcizo vos potenter ac[?] viriliter per nomen vel in nomine explanati secreti quod super duas tabulas lapideas scriptum fuit quas deus in monte Synay Moysi dedit, per nomen vel in nomine explanati secreti quod scriptum fuit super frontem Aaron sacerdotis. Et per nomen et in nomine explanati secreti quod per 72 litteras scriptum fuit et per nomen vel in nomine Ya quo deus omne seculum plasmavit et creavit, et vere a seculo ipse vivus est et ipse ignis est et sedes eius ignis est, et eius circuitus ignis est, et eius nomina quae explanata sunt ignis sunt, et ante eum et exaltare suo flamma ignis est et ipse ignis devorans est, et omnipotens omnes ignes creavit, et ab ore eius exit qui percutiet et comburet, et omne firmamentum hostibus ignis plenum est et ignis devorantis ignem exiet et illum percutiet et comburet quicumque ei contradixerit[?] et verbis suis non obedierunt. Ac protinus ante nos sine strepitu, et absque ulla deformitate, habiliter et affabiliter ad omnem nostram petitionem faciendam gratis non venerint. Ubi estis qui in montibus et vallibus et maribus et in fluminibus et in rivibus vel tuinis[?] et in stagnis et in mercatis et in plateis et in balneis et in atriis et in agris habitant? Currite [143v] sine strepitu et equanimiter venite et a 4 angulis seculi abiliter et affabiliter et humaniter et absque ullo terrore hic ante circulum istum et sine omni obscuritate vos congregare, nec non et per unam horam omnem petitionem et omnem nostram questionem ex toto et plenaliter persolvendum atque implendum parati ad nos venite nihilominus tardare nolite. Nos vestrorum imperatorum nomina et vestrorum potentum nomina et vestrorum cognationum nomina clamare, advocare potenter ac viriliter super vos nihilominus.

Ubi est Pantam rex qui ante no[?] honoratus est?	Ubi est Astrum rex?
Ubi est Barari rex?	Ubi est Ratano rex?
Ubi est Barac rex?	Ubi est Donatus rex?
Ubi est Bilech rex?	Ubi est Fortunatus rex?
Ubi est Marchim?	Ubi est Curiacus rex?
Ubi est Miraf rex?	Ubi est Malfacus rex?
Ubi est Fuef rex?	Ubi est Adrianus rex?
Ubi est Burachar?	Ubi est Tagalitus rex?
Ubi est Moba rex?	

Vos enim imperatores. Nos per omnia vestrorum nomina et vestrorum nomina et vestrorum mandicias et vestrorum coronas recordamur et potenter coniuramus, et viriliter exorcizamus, ut in vestris armis et in omni

vestrorum nomina apparatu et cum vestris servis et cum vestrorum exercitu cum omni mansuetudine et tranquillitate et non in ira vel in aliqua deformitate ad omnem nostram petitionem et omnem voluntatem faciendam pacifice et sine strepitu acceptabiliter veniatis. Nos filios qui nati ex 12 cognationibus potenter et sine omni motu equanimiter clamamus et illos competenter cum omni fortitudine advocamus.

	Ubi sunt filii Bitar?
Ubi sunt filii Aufran?	Ubi sunt filii Chiram?
Ubi sunt filii Mintam?	Ubi sunt filii Amat?
Ubi sunt filii Nasvam?	Ubi sunt filii Amnar?
Ubi sunt filii Margar?	Ubi sunt filii Symon?
Ubi sunt filii Nabur?	Ubi sunt filii Iafac?
Ubi sunt filii Amon?	Ubi sunt filii Marbar?
Ubi sunt filii Chalchal?	Ubi sunt filii Basbar?
Ubi sunt filii Galgal?	Ubi sunt filii Arachas?
Ubi sunt filii Cula?	Ubi sunt filii Anuli?

[144r]

Ubi sunt filii Sadma?	Ubi sunt filii Gargis?
Ubi sunt filii Garma?	Ubi sunt filii Masya?
Ubi sunt filii Subala?	Ubi sunt filii Raia?
Ubi sunt filii Dubala?	Ubi sunt filii Maras?
Ubi sunt filii Iaiane?	Ubi sunt filii Martasias?
Ubi sunt filii Abab?	Ubi sunt filii Syva[?]??
Ubi sunt filii Bau[?Ban]?	Ubi sunt filii Tachea?
Ubi sunt filii Misram?	

Nunc vero cognationes quarum minores atque maiores recordantur vos omnes potenter coniuramus et constanter exorcizamus et per lapidem in quibus vestrorum congregatione stat nomine, et per vestrorum imperatorum coronas capitum et Bileth honorem filium Armet, dei vestri, ut omnes placide et sine strepitu veniatis et equanimiter

curratis unus et unus vel unusquisque competenter post nos et omne vestrorum genus, huc sine eorum voluntate leviter et mitissime venire faciatis omnes spiritus maligni et condempnatores et iudices et peregrini et fulgorosi et incumbrosi et mediacosi et qui timorem in die et in nocte infertur et qui fugere faciunt et qui temptores sunt et qui ignem ferunt et qui decorati sunt et qui inflati sunt et qui querunt loqui et non possunt et qui iacent et qui cadent et spiritus qui habitat in cordibus et spiritus sepulchrorum et spiritus interfectorum et spiritus monachorum et spiritus qui sunt in moneta Bizanciorum et Patherarum, Ystrama, Urgyan, Malum, Labim, ac varietudines malorum omnium et omne genus serpentium et omne genus colubrum et omne genus pastorum et genus hyrcorum et genus caprorum et omne genus canum et genus caprelorum et omne genus umbrarum et omne genus camelorum et omne genus bovum et omne genus pecudum et omne genus caprarum et omne genus claudorum et omne genus mutorum et omne genus diffuse insipientium, omnes condempnatores et demones et spiritus maligni quorum nomina recordata sunt et quorum nomina recordata non sunt et qui in die et in nocte et occulto et in propatulo ambulant et quorum nomina nos scimus et quorum nomina nos ignoramus vel novimus sive masculi sive femine et qui habitant in terra sive in mari seu in aere celi aut in arida aliqua, ut nunc gratis ac cum mansuetudine sine omni metu veniatis in nutu oculorum per nomen vel in nomine istorum nominum quae vel quibus vos expavescitis Anos, Luas, Nimias, Ygiam [144v] Aysaran, per nomen vel in nomine duorum angelorum qui ante mundi constitutionem ineffabiliter ordinati sunt et qui de duobus angelis alii timorem et tremorem habent quorum nomina sunt haec Simel, Afrul, ut a 4 celi angulis equanimiter et abiliter hic ante circulum istum nobis ad satisfaciendum veniatis et huc Argas reginam filiam Heretech L per vos quaelibet vestrorum in insula deferat super flumen in quo habitat ad nos deducatis vel venire faciatis illam et exercitum eius omnem. Et si ipsa mortua est filii sui et propinqui sui qui in suo loco sedent omnes maiores et minores ad nos cito et velociter ante nos et ante circulum istum placabiliter curratis, et insuper vero super honorem vestrum honori vestro honeste parcite adeo ut illi vos non clament Simgorget civitate; vos reclamaverit quia in ipso loco omnes spiritus et demones in camino Caldeorum insecti sunt; vos cum omni affabilitate summi acuerint et dei veri virtute coniuro vos et exorcizo per Moysi virgam et per quinque angelorum nomina cum quibus omnes temporales demones allegati sunt et omnes eorum collegas quia cum istis omnes malignos spiritus in condempnatura summa et inenarrabili deitate extrahebat, i.e. procimum a potestate faciebat illos elal altimule bichmusiel gelu ialu. Ac per manum duadia gen E i.e. deus. Adunel[?], ut modo abiliter veniatis et ante circulum istum iocundi et sine ulla deformitate stare et vos ad huic vel ab isto loco ullo modo vos movere nolite donec totam nostram petitionem et omnem nostram questionem de quacumque re vos interrogaverimus ex toto et plenaliter, abiliter et affabiliter ad presens nobis faciatis; per angelum nostrum qui potenter et fortiter super vos dominatur, et per creaturam. Creatura C habet horas et omne os et os c linguas habet et omne et omnis lingua et lingua laudem et decorem suo dat creatori, et quamvis sit et statum seculum statum factum fuit. Benedictus ipse et sanctus et circumscriptus et eius nomen benedictum et nomina i.e. 72 litterarum explanatorum nominum vos ____ exorcizo per angelum Vehiel et angelum Dachiel et per angelum Dachanuel et per angelum Metucaon i.e. sanctus Enoch qui

famulus dei est per nomen magistri[?] sui sanctus vicatus est et per angelum contosa i.e. Helyas, sanctus magnus et per angelum Gina i.e. fortitudo dei per angelum ut Nachriel, Michael qui sicut deus per annulum et per angelum [145r] Nathaniel et per angelum Suci el et per angelum Asier et per haec omnia vos exorcizo ut de omnibus montibus et de omnibus collibus et mari et fluminibus et ripis et stagnis et mercatis et plateis et de omnibus locis vos veniatis ad faciendam totam nostram voluntatem et omnem nostram petitionem ut cito et velociter, plene et suaviter, ad nos veniatis in nomine explanatorum nominum quae hic scripta sunt.

A^gios, C^aricos, O^ceynomos, S^acerdos, N^omen

S^antum, G^loria, P^araclitus, T^rinitas, Al^ga, Re^demptor

K^aritas, E^manuel, Ag^nus, Gia^gia, V^ia, ^talon

S^anctus, Ca^ritas, Ce^cinomos, K^aritas

Nos vero vos potenter coniuramus et exorcizamus per illarum litterarum explanationem quia anguis exacer virtute extinguitur et omnes res in recordatione facta est, et vere illarum creatorem semper vocantur et collaudant re vera. Isti sunt: Admoon, Lxiatiron, Gyanicon, Giac, Agia, Telama, Cethama, Oameia, Adma, Segama. Cellaia, Malachia, Naria, Nismaria, Gacia, Roaia, Lalia, Cassia, Sigronia, Bailia, Dochua, Reima, Sach, Zazhia, Caam vel Aiagalgsia, Dane, Dania, Vадania, Lochabaia, Amamea, Anama, Cachli, Cachliam, Bachualia, Godal, Faria, Gordia, Caia, Reoa. Pechocala, Usna, Ruacana, Caneth, Teia, Scadhu, Dereclia, Liodosia, Aelelaza, Zadia, Iaadia, Techmalia, per hos omnes vos exorcizo benedictum gloriae et sui imperii nomen in sempiterna secula, Amen. Sed nunc cum istis mundis nominibus ligamus et cum sigillo vivi et veri dei cum quo ipsum mare sigillatum est ut non ambularet super aridam aquis abundaret obnixe et indissolubiler vestras sigillamus personas nec non de sancta sede Adonay Eloie quod est domini dei Sabaoth nos sigillo solis et lunae et stellarum et factorum i.e. 12 signorum vos prudenter et potenter ligamus et sigillamus per 4 bestiarum nomina quae excelsam et super elevatam sedem portant; vos pricipue coniuro [145v] et terribiliter exorcizo ad nos sine terrore et absque omni metu, ac sine ulla deformitate de omnibus locis curratis et ante circulum istum ad faciendum nostram voluntatem supplices ac mansueti et cum omni discretionem discreti ante nos repente astate. Ideoque hoc magno adoratione odorificata estis et valde nobis erit suave. Sed etiam hoc scitote et audite et intelligite quod si protinus et in letitia ad omnem petitionem faciendum obedientes et sine ulla tremore vel sine aliquo strepitu vos nobis repente non demonstraveritis, iterum atque iterum recitabimus omnia nomina supradicta verba, et omnes vestri. Isti exorcisivi viriliter et potenter recordabimur. Et si forte creatori nostro rebelles fueritis et verbis ac preceptis suis resistere voveritis, vos omnes in spurcissimam lepram cadetis et omnes vos de mutabile morte proculdubio repente moriemini si vim modo alterius libri accipiam qui est modo et fundamentum vestrae mortis et ignis qui vos uret ululabitis et ex ipsa die presenti exiet qui vos comburet et insuper vero sine fine in favilla ignis sitis reducti et flamma ignis inflammati sitis et in furoris ira circumdati sitis et post haec omnia vos et omnia vestra nomina rescribemus et ea in ignem sulphurem et vos eternaliter prohibiemus, omnisque

vultis vestri nigerrimi atque teterimi perfecteque sempiternaeque efficientur; nos ergo super personas vestras precipimus atque constanter ammonemus, honeste honori vestro super parcite neque aliqua ludibria et prudenter ad filios vestros respicite; vel ridiculosa seu aliquas deformitates nobis qualiquibus efficientes per totius huius libri virtutes nequamquam faciatis. Quapropter nos ab isto circulo exinde non amovebimus donec vos ad sermocinandum nobiscum et adeo perfecte nobis omnibus modis exponendum repente demonstraveritis ad nos vobiscum. Sigillamus causas vestras potentias ac indissolubiliter super nos Athgar, Malmalar, Sarach, Ditmach, Tinar[?]. Et vos qui istarum expositionum et ex earum virtute scitis et qui decis[?] omnibus et bestiis et ipsis subsidium illis factum est; super haec omnia abbreviatum et ligatos et coniunctos atque exorcizatos iterum constanter super vos habemus; pax et pax et inter nos et vos.

Per nomen vel in nomine Ia Ia Ia et interpretatur vel vocatur deus et per nomen vel in nomine Va Va Va quod interpretatur vel vocatur sum qui sum, vel per nomen vel in nomine Tetragrammaton ineffabile quod interpretatur Ioth, Het, He, Vau, per nomen vel in ignem devorantis per nomen vel in nomine qui potenter portatur vel super omnem ignem dominatur per nomen vel in nomine nostri[?] per quae omnia in igne explanata sunt et quae in summa ignis [146r] ineffabiliter et venerabiliter inflammata sunt. Nos te fortiter coniuramus et exorcizamus Bileth filius Ermert filius Nafron filius Filon filius Raucuan f. Lenachar f. Sassa f. Vaadon f. Ibalor f. Balbas f. Afnic[?] f. Mafra f. Asmoday f. Foncon qui super vos omnes imperatores elevati fuerunt et qui non maiores recordatus fuit quia ipse in diebus prophetarum regnavit, et tu in multis operibus prosiluisti te obnixi coniuramus et potenter exorcizamus super montem excelsum et omnes propinqui tui qui inhabitant, et te Bileth exorcizamus succincte in honore Amet patris tui et in honore matris tuae Naama quae vocata est suavissima et qui honorati in nomine tuo fuerunt, ut ad presens in suavitate et non in ira ad nos veniatis, et in similitudini tua et non altera, et cum tua voluntate et non sine tua voluntate et cum letitia et non in tristitia et in veritate et non in falsitate vel mendatio ad totam nostram voluntatem quam nos petimus ad te faciendam. Nos te potenter et viriliter coniuramus et exorcizamus Bileth per nomen vel in nomine Zoizat et Amcon quos tu die nocteque times quia illi quos cum istis nominibus coniuramus et exorcizamus et non statim et repente venerint et in terra proni et mansueti ac supplices non ceciderint ad omnes nostras questiones ac petitiones persolvendas et iam iam tamquam in humana forma placabiliter ac affabiliter nec videre volumus eo quod post vestrae pacis requisitionem nimis et pernimum fatigati sumus. Et propter hoc in hoc circulo sedemus et ad sedendum omne presens preteritum et futurum Hebraicae, Graecae, et Latinae cum perfectissima et de intelligibilia scientia exponendi atque interpretandi causas, sine errore et absque ullo mendatio nos habiliter atque hovanter vos convenimus et iterum et iterum te potenter atque viriliter exorcizamus per nomen vel in nomine summi admirabiliis ac potentissimi angeli cui nomen est Gabriel qui omnes malignos spiritus sustinet et detinet ab omni temporali dampnatione, ac dehinc ineffabili et inenarrabili omni seculorum sine fine persistentia et cum omnium rerum constitutiones sigillo. Nunc vero dehuic nos potenter potentes tuos et consulte consiliarios tuos qui ante stant prudenter et ovanter invocato inchoamus.

Ubi est Salcaran?	Ubi est Madie?
Ubi est Cosisar?	Ubi est Bucca?
Ubi est Milvium?	Ubi est Achac?
Ubi est Tibiel vel Nucla?	Ubi est Ian?
Ubi est Laune?	Ubi est Sigma?
Ubi est Leena?	Ubi est Daneclui?

[146v]

Ubi est Exarchaltha qui vocatur ignis?	Ubi est Consaclar?
Ubi est Siclar?	Ubi est Asbaur?
Ubi est Hilar?	Ubi est Napur?
Ubi est Basar?	Ubi est Aacut et Macut duo iuvenes qui cotidie de astra prosiliunt?
Ubi est Narar?	Ubi sunt Largi?
Ubi est Machabe?	Ubi sunt Curti?
Ubi est Natuta?	Ubi sunt Breves?
Ubi est Raufraan?	Ubi sunt illi qui 4 facies habent?
Ubi est Radua?	

Vos omnes in hiatu vel in ictu oculorum a 4 celi partibus ad faciendam totam nostram voluntatem per domini vestri licentiam Bileth placabiliter et affabiliter et sine terrore et absque ullo timore et absque ullo strepitu ad nos repente venire, tantum per totius ineffabilem omnipotentiam deitatis et per summi ac dei vivi virtutem te exorcizamus et per honorem patris tui Amieth et per illud sacramentum quod tu iurasti Narma matri tuae ut in similitudine tua et non in similitudine tortuosa ad sermocinandum et ad pausandum nobiscum in quacumque hora te requisierimus, te ipsum pacifice et humaniter et sine ulla deformitate nobis ostendat, et amplius unum de duobus vel plures de servis suis qui in tuo rolo[?roto] vobis serviant repente tribuas quae nos ad dicendum vel ad faciendum petimus nobiscum assidue sunt per nomen istorum nominium angelorum grandinium qui sunt Afisiel, Raminiei, Locueacuel, Coruciel, Naziziel, ut plane et plane et suave ut[?et] sine ullo furore vel aliqua ira te repente nobis ostendas festina ergo et festinanter et velociter veni per tuum proprium nomen et per coronam capitis tui quae valde laudata est, et per honorem sociorum tuorum qui multum honorati sunt, et per proprium nomen istorum nominium ut est illis ad faciendam totatm nostram voluntatem hic ante circulum istum placabiliter et affabiliter repente nobiscum sedeas et ecce isti sunt Mardan, Siloan, Sarcinco, Andiso, Artum gladii tui senior, et exercitus tui senior vestimentorum tuorum semor qui super substantiam tuam ordinatus est. Tunc consiliator ut habiliter et sine

strepitu vel sine ulla deformitate ad presens te nobis ostendas, et non respicias ante vel retro donec bono corde et bona voluntate te nostram bonam voluntatem sufficienter et plenaliter repente nobis compleas per nomen vel in nomine El Adiron qui recte vocatur deus potentissimus, per nomen vel in nomine duorum angelorum Oatriel et Matinimel qui potenter ab ipsa exsecrabili dampnatione super vos dominatur, ut nobis totam [147r] nostram voluntatem et ne hoc tempore vel in hac hora ullo modo ullaque coctione[?] nobis taceatis, ita dico ut tibi bene provideas ut ego non scribam nomen tuum et nomen exercitus tui ut ea inextinguibilem ignem sine fine repente proiciam, et per nomen vel in nomine creatoris tui quem tu cotidie semperquod times et timebis. Et ecce isti sunt Dolacrea[?], Ia, Rafaia, Ogradia, festina ovanter et non tarde quia hinc me non ammovebo donec te opportunum nobis ostendas. Quod si ita non feceris, per singulas noctes et sic semper faciemus et tui ultra non recordabimur et exinde in recordatione angelorum te angustabimus donec turpiter efficiaris leprosus. Nunc autem te quem nos hactenus prudenter exorcizamus sapienter ammonemus ut te huic non ammoveas, domumque tuam ingrediaris et ad tuum quoque regnum tuosque montes minime proficiscatis donec ad nos venias ita quidem ut totam nostram voluntatem placabiliter et humaniter perficias Ellos, Elloa Elloa. Et ego ex parte favillaris potenter ac fortiter te ammoveo, tibi que viriliter impero quod ex igne sunt equi irrunt et qui vinculant omnes malignos spiritus in ignis flamma. Et ecce hii sunt Mathesagia, Machasaia, Macrasia, Gathasafai, Marbaria, Masadia; ignis et flamma percutiunt et urent omnes personas; vestro usto labunt quae verba nostra obaudierunt et protinus ad nos non venerint et proni ante nostram presentiam non ceciderint. Nunc autem O Bileth te summo opere deprecor et deprecando tibi obnixè precipio ut ante et retro caute et subtiliter tibi provideas quid tibi accedere possit perfectemque[?] omnes virtutes nostrorum artuum consideres; preterea te precipue ammovemus O Bileth ut visus tui vultus non periclitetur apud te ne forte in eterna dampnatione dampnetur, omnisque tuus exercitus ex toto deleatur sed tute iocunde et hilarem suaveque nobis patefacias et ad nos venire placatus; non differas. Adhuc quoque te coniurare per eum qui totus est bonus non desistimus. Adhuc et quia sonitus tuus maior est potentia tua veni et noli tardare morasque veniendi persolve ne forte cum tardus ad me veneris. In coniurando fatigatus per minium reperiar. Quod si formam tuam capiti sed tui capillo i.e. et visus tui vultus nobis ostendere non vis, notum tibi sit quod nos iterum atque iterum te atrocissime coniurabimus atque imprudenter exorcizabimus per nomen vivi et veri dei ut ad nos venias, nobiscum loquaris in omni equitate, mansuetudine et letitia. Et illi qui tecum convenerunt et qui minimi sunt et qui in montibus habitant illi verba nostra tecum iudiant [147v] et intelligant et sufficienter prout nobis placuerit ea tecum perficiant. Cognitum enim tibi est, et in omni tempore coopertum O Bileth quod quicumque exorcismum istum, istamque coniurationem audierint et ad omne quod petierimus explendum statim non venerint proculdubio spurcissima lepra eternaliter percutientur; tandem de mutata morte morientur; insuper hic quondam omnia vestra nomina potenter et viriliter scribemus, Bileth et in ea in igne eternoque dampnato profecto deiciemus. Igitur ea causa iam nunc mites et sine terrore vel aliqua deformitate ad nos in pace veniatis ad omnem quidem quod desideraverit minimus[?] noster et plenissime perficiendum. Quod si feceritis ammodo silebimus et exorcismum istum et

nomina vestra equanimiter et prudenter et comptenter et habiliter super vos nos obnixē sigillabimus. Idem qui utraque unum facit aquam et ignem obtemperat ipse inter nos et vos veram pacem ponat.

Per nomen vel in nomine Agla quod observavi per unum nomen ieiunando, et quod est superius omnibus aliis et est nomen proprium supernae maiestatis materia est et fons omnium aliorum, et astat in superna linea equa et virtute qua est trinus et unus, vos 4 coniuro et exorcizo fortiter et potenter virtute omni supradictorum nominum et in vi quam habetis in istis propriis vestris nominibus Bileth, Amuth, Nesrom, Mutus, ut cito et citius et velociter et sine deformitate et non in ira nec in furore sed in letitia ad nos modo veniatis ad faciendam omnem nostram petitionem et ad solvendas omnes nostras questiones.

Per nomen vel in nomine Primogenitus ille qui post primum primus primorum primogenitus et cui me submisi pro castitate observanda et ieiunia mendata per unius diei spatium, et ipse veraciter est pars vestrae salutis, et inflammatio vestrae constitutionis; per eum et per omnia eius nomina vos coniuro 12 et exorcizo et maxime precipio ut vos veniatis ante istum circulum sine aliqua mora, cito et citius, et si vos non veniatis propter meum exorcismum, de putrida lepra et de immitatione vestrae mortis virtute supradictorum nominum faciam vos perire, et si mihi obediat in virtute vestrorum nominum et veniatis ante istum circulum in tam brevi spatio quantum sufficit ad oculum claudendum per me non eritis plus exorcizati sin autem qualibet nocte exorcizabo usque adimpleatis totam nostram voluntatem et omnes nostras petitiones per virtutem divini qui semper nobis dominatur et per vim quam habetis in omnibus vestris nominibus quae ego modo invoco Darcham, Sasa, Vaadon, Bathel, Asanz, Mara, Amaday, Sancom, Mararom, Ussram, Minram, Nasmam precipio ut cito et citius et velociter nec in furore sed in letitia [148r] ad nos modo veniatis ad complendam totam nostram petitionem et ad solvendam omnes nostras questiones.

Per nomen vel in nomine On quod dicitur primum nomen domini et revera potest dici primum nomen domini quia brevi sono connectit omnia quae sub cappa celi continentur. Et sub se omnes disiunctiones, sed etiam coniunctiones et iunctionum iunctiones et cui obedivi per mundationem aquae calidae vel frigidae. Et ille veraciter est principium vestrae salutis et vis vestrae constructionis et inflammatio et combustio vestri; per eum et per omnia nomina eius, et virtute omnium suorum membrorum vos duo coniuro et precipio et exorcizo ut cito veniatis ante circulum istum sine aliqua mora, cito et citius, virtute veri dei et vivi quam obtinetis in vestris nominibus Maygar, Nabur, ad implendam totam nostram voluntatem, et ad solvendum nostras petitiones, cito et citius et sine aliqua mora et velociter et non in furore sed in letitia ad nos veniatis.

Per nomen vel in nomine Redemptoris ille qui redemptor est redemptoris et paciens est per multos admissorum et cui ego summissime per unius diei ieiunium me humiliavi ad cognoscendum vim illius per unctionem mei corporis in 5 partibus, et per virtutem illius et per eandem quam contulit huic sancto nomini, vobis precipio et iubeo ut vos cito veniatis et citius ante locum istum per virtutem vestrorum nominum Bithar, Misran, Chiram, Amar, Aminar, Symon, Amon, Baram, Machm, et in tantum vobis percipio quod

vos impleatis totam nostram voluntatem et omnem nostram petitionem per virtutem omnium supradictorum nominum et per virtutem istius sancti libri

{Sidenote: Liber Sanctus}

cito et sine aliqua mora.

Per nomen vel in nomine Ely quod nobis dicitur deus universalis quia deus summus est super omnes alios deos, et ipse dissolvit et tribuit unicuique potestatem tantum quantum sufficit capere et non solummodo dissolvit et tribuit sed etiam tollit ubi tollendum fuerit voluntas. Et sicut in honore illius nominis ego illud observavi pedibus rectis stando per unam noctem per suam virtutem, vos coniuro et exorcizo et destricte precipio ut veniatis citius et tacijs ad faciendam totam nostram voluntatem et omnem questionem nostram, quia numquam huic nobis moveimus quousque omnes hic sitis congregati. Et si cito non veniatis nos omnes exorcismos reterabimus ad vestrorum maledictionem et vestrarum virium et ad comburandum omnia vestra nomina; antequam hoc faciam precipio ut veniatis ante meam presentiam per virtutem quam habetis in vestris nominibus Maraf, Suef, Iaimit ut cito et citius et velociter non in furore sed in letitia ad nos modo veniatis per virtutem dei veri.

Per nomen vel in nomine Eloy qui est superior aliorum altissimus et claritatem omnibus obfuscationibus exhibet. Coniuro vos per virtutem ipsius et per virtutem omnium supradictorum nominum Ozabaa, Aarun, Ratano, Donatus vobis precipio ut cito veniatis confestim et currendo [148v] citius per virtutem quam habetis ne habuistis antequam esset absolutione vestrae condempnationis, et per virtutem illius qui super vos dominatur, et ut nostras questiones.

Per nomen vel in nomine Iustorum ille qui est iustus iustorum, sanctus sanctorum. rectus rectorum, et cui datur posse ex iniustis componere iustos: componere dico quia in iustis sedibus eos composuit, et ipsemet a propriis sedibus seipsos proservebant. Iustitia domini plena est terra. Ideo vos coniuro per virtutem sui ipsius et per virtutem supradictorum omnium nominum et per virtutem vestrorum nominum Fortunatus, Curiacus, Chacal, Galgal, Tula, Lula, Sadma, Gratina; vobis precipio ut cito veniatis confestim et citius et currendo ante circulum istum, ad omnes nostras questiones persolvendas, et ad omnes nostras petitiones adimplendas per virtute illius qui vobis dominatur.

Et per nomen vel in nomine Genitor. Ille qui est genitor generantium et nullus est sine eo, quia ipso primo fuit in omnibus, unus est, qui in omni tempore durat et numquam habebit terminationem, ut non habuistis quam a celo cecidistis per fastum vestrum, et si modo non veniatis et meam voluntatem non adimpleatis, de morte mutatum faciam vos mori et adhuc non faciam vos sentire vim alterius libri qui liber est mors vestra et vestri adustio et constrictio et confusio et ruptio et per illum quoque non potestis divertere, sed enim estis in montibus, in fluminibus, in vallibus et rivulis, in ripa riparum, in pratis, in campis, in puteis, in stagnis, et nisi possitis a 4 partibus mundi cum tota vestra mala voluntate et vobis invitis virtus, illius vos adducit ante meam presentiam. Coniuro vos per virtute illius et per dignam divisionem quam a vobis aliis fecit et per virtutem dei nostri et

per virtutem angelorum et archangelorum et per omne illud quod ei subiacet et per virtutem celi et terrae et illorum iunctionem et per virtutem illorum omnium qui a 4or elementis possunt conformari et per virtutes rabiosas quae extiterant in omnibus generibus animalium et in illa eadem virtute quam habetis in ligatione vestrorum nominum Subilla, Dilala, Laiane, Abab, Fan, Lafac, Malfactus; vobis precipio et destricte impero et sapienter iubeo ut vos veniatis cito et citius et confestim et currendo et omnia alia negotia pretermittatis utrosque usque adimplenerim totam meam voluntatem et omnes meas questiones virtute dei vivi et omnium suorum dignorum nominum.

Per nomen vel in nomine Bon, ille qui est deus confessionis quia omnes et revera potest dici deus confessionis quia omnes resonationes residua resonantium ad eum revertuntur et ibi remitterit ubi ei placuerit. Coniuro vos per virtutem ipsius et per virtutem supradictorum omnium nominum et per vestrorum nominum Adrianus, Azalitus, Alacer; vobis principio [149r] et discrete impero et sapienter iubeo ut vos veniatis cito et citius confestim currendo et omnia alia negotia vestra pretermittatis usquequo adimpleneritis totam meam voluntatem et omnes meas questiones et petitiones virtute dei vivi et omnium suorum dictorum nominum.

Per nomen vel in nomine Messias ille qui est nuntius nuntiorum, et nullus est missi nisi illius nuntius, et veraciter potest nuncupari Messias; in se enim detinet semper omnium nuntiorum intellectum directum et semper in presenti inspicit. Et nullum tempus est ei variabile et in eadem hora omnia nuntia determinat. Quis est qui eum intelligit in una enim dictione omnia comprehendit? Et ille est omnium dictio quae potest esse nisi ista Icz, Iee, Yoa, Axa, Urit, Noo, Soi, Eeg, Eaa, Pau, Unu, On, Lie, Elie, Aah, Aroi, Guo, Rid, Ree, Eea, Alba per istud sanctissimum nomen vos coniuro quod est materia omnium aliorum nominum et vos exorcizo et omnia nomina quae dici possunt, ut vos veniatis cito et citius et confestim et curriendo ante circulum istum et ad solvendum omnes nostras questiones et omnes petitiones nostras sacrandi huius libri virtute dei vivi et omnium suorum nominum dignorum.

Et nomen vel in nomine Pancio, ille qui dicitur panis omnis salutis vel tantum sonat quantum verbum quod est verbum domini et potest vere dici panis omnis salutis. Si enim non erit virtus illius nullus vitam capere sufficeret, ergo veraciter potest dici omnis panis salutis inde quia solummodo homo vivit verbo dei. Non enim in solo pane vivit homo sed in omni verbo quod procedit de ore dei. Ille qui est omnis panis salutis vitae est omni tempore habundans et in se durabilis semper sine alteratione et per aliquem non minoratur. Nos ergo per virtutem illius et per totalem virtutem omnium suorum nominum et per omnes virtutes quae ei subiacent toto quot sunt in termino boni et in termino boni et mali vos omnes exorcizo et precipue impero ut vos veniatis cito et citius, et confestim sine aliqua mora ad persolvendam omnes questiones nostras et petitiones virtute illius qui est trinus et unus et qui omnia gubernat.

Per nomen vel in nomine Os et bene Os nuncupari potest ille qui est Os orium et ex illo ore processerunt omnia verba quae extiterunt vel quae sunt, vel quae erunt quod attinet intelligere et non solum humanae subiectioni terrenae sed etiam celesti. Nos ergo vos excorizamus et fortiter coniuramus et obnixie imperamus per omnem virtutem

celestem et terrestrem et per virtutem omnium generum celestium et per 12 sigilla diversa et per 12 virtutes eorum et per 12 angelos et per 12 archangelos et per omnes 12 dissolutiones quae sanctae possent [149v] esse, et per omne illud quod numquam scivimus, in quo deus iam potuisse posuisse virtutem. et per omnes virtutes terrenas de quibus scimus et de quibus nescimus ut vos veniatis et non in furore neque in ira sed in letitia et in forma hominum tot quot solvere debent nostram petitionem et alii veniant in specie suarum manierum. Et si in forma hominum ad te veniant, tu unum illorum solum precipere loqui, per virtutem omnium supradictorum nominum, quod in illorum nullam fraudem tibi machinentur. Et si ipse tibi respondeat cum aliqua negatione precedente, proculdubio in socios tuos intendit defraudare ut in tali exemplo. Nos non volumus quod habeatis omnem vestram voluntatem ex omni eo quod petitis. Unde necessarium est ut ab eo petatis nomen suum in virtute totius mundi quod in mundo fiet. Dicto eo ista sigilla cum constrictionibus suis et si non sit nomen suum proprium, ante te formam suam alterabit ex forma hominis in forma leonis vel in quacumque forma crudeli et ante se alterum proponet cuius erit nomen per sigilla merit. Unde operprecium est ut te eum voces magna voce, et ipse tremens ante te accedat et dicas ei quod tu vis scire tres eius famulos, et sigilla unum post alium prope suum nomen; scribe Oriens et in alio nomine Meridies et in 3^o Occidens et in 4^o Septentrio; postea illi tibi tenentur adimplere omnes questiones tuas sine fraude. Et ante precipe illum eligere inter alios vel 4or quod illi 4or non perpetrent tibi aliquam rem. Et si ille faciat surgere tonitrium nec cadere flumen vel adhuc pluviam cadere, necesse est tibi ut precipias tertium ut illum ante te per te illum facias redire. Et si sit in forma equi ante te virtute omni omnium huius libri et alterius proximi precipe ut se volvat in forma hominis; postea in tua signa in qua deus tibi causae vitii contulit, et non oportet quod tu sis de linguariis in precepto quod tu facias postea quam steterint per spatium decimum unius horae surgere precipias et in virtute omnium supradictorum nominum precipe ut in crastino revertantur ad absolvendam omnem tuam petitionem et in omnibus linguis audies; libenter omnes faciemus; pax inter nos et vos nunc et semper et supradictum nomen debet observari in tantum quantum est terminus supradictus in penitentia et ieiunio. In tertio die fac ieiunium; in aliis sis recordans in eum supradictum sermonem, ut vi illius compleat in decimo termino pro tali enim tunc ponitur in observatione talis termini.

Et adhuc in se tantum detinet umbrae quod interius potest denotare hoc [150r] nomen Saday quod nobis sonat maiestatem pulchriorem alii; huic omnes angeli firmati sunt et perpetua voluntas fuit homo adesse hic enim se speculatur quod est trinus et unus. Ad istius honorem debes te mundare aqua per tres dies, inter unum et alium positus aliis tribus.

Et adhuc tantum in se detinet umbrae quod interius potest denotare hoc nomen Occinomos quod nobis sonat omnis audiens diversas rationes et est iudicans super unam partem et aliam. Cuilibet iure tradit iuris equale pondus, ille qui est ponderans super omnes alios ponderantes. Nulla enim pars mundi est in qua non facit divisionem; nihil est in qua sua virtus non dominatur, et qui cognitionem in una parte et in alia, et observetur per unum diem a mendatio quamvis quis habeat illud per se scriptum. Nullo modo

subitanea morte potest occupari, et observatio alterius libri de isto nomine veraciter dilectionem admonstrat nostri domini maioris et adhuc detinet distinctiones numerorum et eorum partes, et medietas superior est calida et humida et videtur esse in parte aquarii, et exhibet sciendi dignitatem naturam, huius vim similiter super 12 horas distinctas per unum diem et noctem.

[Section 26.6 Translation]

Understand the Practice and Pay Close Attention

Whoever would press forward to this marvelous instrument and reach the summit of such great height, should first take care to adorn his body and soul cautiously and safely by expelling vices, so that, by good habits, he may be full of enthusiasm to begin. So you should be vigilant in everything and protect yourself from all over-confidence and vain-glory, and when you come to the beginning of this and have entered the circle, you will behave bravely and firmly just like a king and lord when he is seated on his throne. Then you will hear in truth and understand prudently; your soul will be thoroughly awake; in that hour you will not be afraid or terrified. And you will be strong and very powerful and triumphant on the field of battle, and you will be full of joy and exalted with happiness to understand the present, preterit, and future, and hearing and seeing, and you will become silent by listening, and for a short period [of time] in the circle of the greater [consecration] in which you will announce your words to the evil spirits with confidence; you will have in mind the memory of all examples of your concerns and you will not be unsteady in your speech. For if they perceive you being terrified from a slight threat, they will proceed to test you more and more intensely. But if they find you to be strong and cheerful, ___ more effective for you than if they had been terrified by one of the heavenly angels. So if they do not approach the first time, they will be conjured on the second time. But if it happens to you that they do not come the second time, all the conjured will be repeated on the third time and on the third time they can by no means resist, because all have assembled. And with all doubt removed they will gather before you like the dead, like those who elude their souls through death. Then five of them serving, waiting, will be enough to carry out all the things that you want to do, and display to them the book of histories,

{Sidenote: Book of Histories}

and another whom they consecrate to their pattern, because in the forms which are there to that extent it is their order to appear to you according to your will on whatever day on which you want them to appear. When everything has been fulfilled which your heart has earnestly desired, you should order them to return in peace, saying this “each one may go to your own place of staying, and rulers are dismissed, and you and your people who stay with you will multiply fruitfully, and those who, by us, come from you, you will merit to serve for many years, and by permission you will have the good fully and honorably or [the good] of obedience because they have withdrawn from us or from your counsel. Now before Bileth returns to your kingdom, peace to you and to us and between us may there be peace.”

{Sidenote: Bileth}

Also let it be noted by any [every] conjuror that the whole work, that is the binding force of the house, in which they are seen in the inward and outward conjunction on the night of Mercury; if his planet is going across on the day of Mars with the day of Mercury

following, in no way should it be begun. If the circles are in a very clean place in front of the house, as specified above, and you arrange [things] and it has been followed to that extent, then let him take, in a bundle, four horns from the wild goat, and in each corner of the little house it should be dug in the earth, as mentioned above; bless everything in the whole house sweetly with the afore mentioned wood, just as it has been said, let it be blessed. Whenever the conjuror will begin, he should have with him, from you, the seal of a ring, together with ink, a quill pen, paper, and a lamp. Also it should be known that if God has granted this gift or has taken pity or has assigned to him this power, no good will be denied him, because it will not be taken away from him and is given over into his hands. Also, his grace is better than all knowledge.

The Clean Piece of Paper

The setting up of the clean piece of paper on which are written five chevrons, which are needed before the exorcisms can begin, and this should be done in the same way; you should have the knife, as already described, when you enter the circle and on the evening of your planet, when you have with you a completely white lamb, which you kill in that circle with the afore mentioned knife to the honor of Bileth, from whose fleece the clean paper is made in the same circle, without iron or heat, but you do it with water and the fingers and glass, however it is possible. When it has been scraped, as specified, and cleaned, divide it into five pieces and on these you should have the five chevrons of Solomon, painted with dye; you should do this in a secret place where no woman has come. Then, when you are home, in order to carry out the exorcism, place the seal that was made nine feet to the east of the circle, go out of that place, give to the first chevron of Solomon made under the sign.

Arrange the painted ring secretly on the first piece of the clean paper and above the afore-mentioned sign place ____ chevrons before and ____ ; the words of the protector should be written on the two sides of the prepared [paper]; the remaining two chevrons in the same order and in the same way that the letters are formed; then put the painted things on the fifth piece of the clean paper in exactly the same way as you did on the first piece; from the beginning the signs are each on its own individual piece when you made the five pieces; let it be from one to another just as much as from one to another, because of the twelve names hidden in your bosom through the most powerful and with the afore mentioned clean paper written in dye, and keep the lamb's blood in a glass jar, for from this they will be denoted the consecrated book,

{Sidenote: Consecrated Book}

and you should know by heart the generation of Bileth, as you will find in the book of figures.

{Sidenote: Book of Figures}

Happy is the one to whom Bileth shows this; it is the beginning of knowledge and of his words, Bileth who is the elder among the other troops, and this is knowledge of the future and the area of command of his seal. And the memory of all his elders who make

all his kings, come before him. Now indeed the knowledge and the groups begin under the word up to Asmoday, and this is their group:

A. Bileth son of Armeth	I. Vaadon son of Batel
G. Anoch son of Neston	M. Batel son of Asrucz
I. Nescon son of Matuam	E. Asrucz son of Mara
A. Matuam son of Dartham	G. Mara son of Asmoday
P. Dartham son of Sassa	E. Asmoday son of Soliron
I. Sassa son of Vaadon	N. Solyron son of Mararon

Among all your evil spirits, none is more powerful nor greater than Bileth, for he does not believe nor entrust his soul except to the hands of a very strong and very brave man. In the past when I approach he is cold so that, when he is conjured by anyone, [he comes] as crooked or disfigured monsters, but he gives way if the conjuror is persistent; formerly he would stubbornly refuse, and blessed is the one to whom Bileth openly shows himself, since very great honor and immense grace will be granted to him.

This is the generation of those born from the twelve congregations, which must be known by heart

T. Hysram and his sons	Misran and his sons
O. Nimram and his sons	Chiran and his sons
2. Nasuam and his sons	Amar and his sons
50. Margar and his sons	Aminar and his sons
N. Nabur and his sons	Simon and his sons
Bichar and his sons	Amon and his sons

Among all your evil spirits none is more powerful nor greater than Hysram[sic] and this is the first two-fold generation, because without knowledge of them and their division, and if they do not know which things are first, which are second, which are third, then he could not be worthy.

It must be explained about the generals who were appointed in the third generation, for they were earlier than those who

were chosen generals or kings or counts, who were in another office and then were made kings

Baram is king.	Curiacus is king.	Donatus is king
Suef is king.	Machimis king.	Bileth is king.
Miraf is king.	Mobia is king.	Arun is king.
Vachanois king.	Minichar is king.	Fortunatus is king.

Among all your evil spirits none is more powerful nor greater than Bararan[sic] and this is the second two-fold generation, because without knowledge of them and their division and order, and if it is not know which things are first, which are second, which are third, which are fourth, then he could not be worthy.

Chalcal and his sons	Sadma and his sons
Galgal and his sons	Zarma and his sons
Thula and his sons	Subilla and his sons
Lula and his sons	Zibula and his sons
Iaiane and his sons	Abab and his sons
Fan and his sons	Nafar and his sons

Among all your evil spirits none is more powerful nor greater than Chalcal and they are three generals, and because they are kings, and this is the third generation of a single number, because without knowledge of them and their division, and if he does not know which things are first, which are second, which are third, which are fourth, which are fifth, then he could not be worthy.

Malfacus is general and king.	Harul is their servant.
Adrianus is general and king.	Eman is their servant.
Azalicit is general and king.	Essada is their servant.
Alathar is their servant.	Asiul is their servant.
Alsama is their servant.	Masane is their servant.
Alari is their servant.	Nagdena is their servant.

Among all your evil spirits none is more powerful nor greater than Malfacus, and this is the third two-fold generation; without knowledge of them and their division and order,

and if it is not known which things are first, which are second, which are third, which are fourth, which are fifth, which are sixth, then he could not be worthy.

Mabar and his sons	Cala and his sons
Basbach and his sons	Maurias and his sons
Arachas and his sons	Marchacias and his sons
Anul and his sons	Sus and his sons
Sargis and his sons	Siria and his sons
Masia and his sons	Hacha[?]and his sons
Barcha and his sons	

Among all your evil spirits none is more powerful nor greater than Marbar, and this is the fourth generation of a single number; without knowledge of them and their division and order, and if it is not known which things are first, which are second, which are third, which are fourth, which are fifth, which are sixth, which are seventh, then he could not be worthy.

Saur is their servant.	Hugna[?] is their servant.
Alur is their servant.	Marcha is their servant.
Silac is their servant.	Nanua is their servant.
Harac is their servant.	Arbal is their servant.
Vagitari is their servant.	Naul is their servant.
Moysi is their servant.	Anachil is their servant.

Among all your evil spirits none is more powerful nor greater than Saur, and this is the fourth two-fold generation, for without knowledge of them and their order and division, and if it is not known which things are first, which are second, which are third, which are fourth, which are fifth, which are sixth, which are seventh, which are eighth, then he could not be worthy.

Salcaran and his sons	Hunella[?] and his sons
Seclar and his sons	Hesisar[?] and his sons
Laane and his sons	Lyilar and his sons
Mulmu and his sons	Leana and his sons
Basar and his sons	Exachata and his sons
Hibel[?]and his sons	Lyarra and his sons

Among all your evil spirits none is more powerful nor greater than Salcaran, and this is the fifth generation of a single number, for without knowledge of him and their order and division, and if it is not known which things are first, which are second, which are third, which are fourth, which are fifth, which are sixth, which are seventh, which are eighth, which are ninth, then he could not be worthy.

Anaachil is their servant.	Marsel is their servant.
Narchil is their servant.	Zinzor is their servant.
Sala is their servant.	Algeta is their servant.
Misbagui is their servant.	Babar is their servant.
Saysac is their servant.	Fusa is their servant.
Tarses is their servant.	Sena elasmī is their servant.

Among all your evil spirits none is more powerful nor greater than Narchil[*sic*], and this is the fifth two-fold generation, for without knowledge of them and their order and division, and if it is not known which things are first, which are second, which are third, which are fourth, which are fifth, which are sixth, which are seventh, which are eighth, which are ninth, which are tenth, then he could not be worthy.

Machabe and his sons	Made and his sons
Sigma and his sons	Harura and his sons
Burcha and his sons	Daneclini and his sons
Musraam and his sons	Achat and his sons
Cimsadar and his sons	Hadua and his sons
Vau and his sons	Asbaur and his sons

Among all your evil spirits none is more powerful nor greater than Machabe, and this is the sixth generation of a single number, for without knowledge of them and their order and division, and if it is not known which things are first, which are second, which are third, which are fourth, which are fifth, which are sixth, which are seventh, which are eighth, which are ninth, which are tenth, which are the eleventh, then he could not be worthy.

Musceas is their servant.	Mara is their servant.
Agez is their servant.	Marchia is their servant.
Marara is their servant.	Filac is their servant.
Navellaad is their servant.	Hectro is their servant.

Zelbar is their servant.	Astad is their servant.
Navellaan is their servant.	Anslad is their servant.

Among all your evil spirits none is more powerful nor greater than Muscaes[sic], and this is the seventh two-fold generation; without all the knowledge of them and their order and division, and if it is not known which things are first, which are second, which are third, which are fourth, which are fifth, which are sixth, which are seventh, which are eighth, which are ninth, which are tenth, which are the eleventh, which are twelfth, then he could not be worthy.

Napur and his sons	Festinantes and his sons
Aruc and his sons	Tardi and his sons
Amanicz and his sons	Non arbitantes and his sons
Largi and his sons	Ardentes and his sons
Curti and his sons	Comburentes and his sons
Breves and his sons	Infrigidantes and his sons
Plani and his sons	

Among all your evil spirits none is more powerful nor greater than Naspur[sic], for without knowledge of them and their order and division, then he could not be worthy.

Afterwards the first exorcism should be recalled in the circles and in the parts of the circle, so that in no way can any of them do harm to you once you have this chapter with you. But it is necessary that you know it well. Then the beginning will be for you that they will come into your presence and fulfill your desire in whatever you ask. And if you observe this well and have the following section under your control, they will affirm for you the book of figures and will teach you all the arts.

{Sidenote: The Book of Figures}

Not through the power of my servant [but] of worthy speech. For nothing is impossible to him; it is right that I should give, by my speech, the force of the book retaining the sense of all that you could know, and it comes forth upwards in one part of the greater parts. And happy is the one who can have it for a long time.

The First Exorcism

Let us begin in the name of the first, the second, and the third, specifically, and in the name of Adonay and in the power of Aloe and in the breaking open of Aloyn, and in the building up of Sabaoth, and Sadac who is the high Lord God and omnipotent king of Israel, let us make, arrange and hasten, and may our Lord God be gentle over us and over

all the works of our hands, and may the lord in the day and in the night at all times be on our lips and in our hearts and through the most powerful God, strong, admirable and through the praised and pure and glorified and virtuous and holy and beautiful and great, and through the name of this book thirteen which is understood as light which outshines the light in the shadows,

{Sidenote: The Light Book}

through the name or in the name Adonay, that is Lord Sabaoth, that is Helos of armies, that is highest Aloy, Elyon, Sada egge, Ioth, Heth, He, Vau, which is the ineffable four-letter name and which is Lord of all virtues and highest Lord, omnipotent, king of Israel, who lives above the circle and is always on his seat in the seventh heaven, and his power is eternal, -- then you pause a little -- through the name and in the name, because he spoke and all things were made; he commanded and made them stand. And he is the just one over all things; that is, they are ruled by him; -- then you pause a little -- through the name and in the name Ya Ya, the name placed in God, Adonay Sabaoth and God and Lord of virtues and Egge (Eheie) who is called I am who am; -- then you pause a little -- through the name or in the name Adonay, which is the name of the living king of Israel. I begin to exorcise and urgently conjure over all you demons and all evil spirits, and over all relatives of the vices, that is the twelve who are relatives by birth or who came down from heaven in the days of your fathers, so that you are awed and cause awe and make a harsh noise, that [you should be] gathered from the four corners of the world in person, humanely and with all lightness the name, through the name or in the name Saday and of the almighty and powerful God, strong and admirable and holy and beautiful and great and terrible, through the name or in the name Adonay Sabaoth which is Lord of virtues, who has measured all the waters in his hand and established the heavens [reading *cela* instead of *celos*] with his palm, and on the third day separated[?sextavit] the dust of the earth, through the name or in the name Vau Vau Vau Vau Ia Ia Ia Ia because he formed the world and because with his fear and trembling he powerfully constructed the whole world, and through his powerful awe he causes the dry place and the shadow of death and hell and death[?] to quake, I order you urgently and command you firmly that quickly and very quickly from all places and all mountains and valleys and fields and seas and rivers and fires and streams and market places and avenues and baths and fountain and wells and all gardens and courtyards and courts, as we strongly command you and powerfully demand that quickly and very quickly with all tranquility or quiet, not on earth[?*in terra*], nor in terror, without uproar and apart from all deformity, that you run and come to me with all friendliness to carry out my, or our, every wish or request, just as the pupils of my eyes go; through the name that Moses heard in the middle of the bush from the most holy mouth and was afraid, through the name or in the name which the Israelite heard on Mount Sinai, and they were overwhelmed. And through the name or in the name which the sea heard and was divided, and through the name or in the name which the fire heard and was extinguished, and through the name or in the name the rocks heard and were broken, that from the four corners of the world, running very much, you will be filled with fear and come to us in peace with all gentleness to fulfill our every request and fully answer our

every question helpfully. Again we powerfully exorcise and strongly conjure over you in these pure and glorified names; may you come to us with your powers abated, rejoicing on account of speed and the common arrival, before the blink of an eyelid, to carry out completely and perfectly our every wish and request, and this is their list in writing: Auac, Cechaz, Cora, Eman, Nectar, Senas, Pertar, Tena, Acus, Yn, Pot, Terca, Oeth; every letter and its meaning are the names of angels. In this exorcism we summon you powerfully through the unutterable; we record your names and those of your generals and leaders, the son of Heber, and Naveleat who is the sower [reading *semior* instead of *seneor*] of sound. Where is he who [tends] the fire of your altars, or by the bitter management of the sword, and he sends out flame from your word. Where is he who flies from the east to the west in half an hour? Where is Marara who lives in the city of the sea? Where is the one who stands in the earthquake? Where is Mara, sower of turmoil? Where are the young men who, in order to hear what was happening in the world, went up to the heavens and sent forth fire for burning? Where is Maraa of the decay? Where are those who make the thunder terrifying and run quickly in the lightning? Where are those who make the roots of the herbs and grasses tremble? Where are the two young men Nevelan? Where is Anachil, where is Nachil, where is Nagdena, where is Arbal, where is Nauna, where is Marcal, where is Agreth of those who command the flies? Where is Zona of the crater[?ollasim]? Where is Susa, son of Habarbagenus? Where is Zinzor, where is Martes, where is Maices, where is Tarses, where is Saysac, sower of the whirlwind, where is Misdagni, sower of the whirlwind, where is Sala son of Bonista who has done what he liked? Where is Narchil, where is Naachil, where is Saur, where is Masame, where is Assuil, where is Assada, where is Evan, where is Nigna, where is Bigitari[?Vigitari] the son of Moses, where is Rarach, where is Alat, where is Alux, where is Ariul, where is Alari, where is Alsa [son] of the stripped one, where is Alater? I conjure you and exorcise you powerfully and strongly through the name or in the name of the secrets displayed which were written on the two stone tablets that God gave to Moses on Mount Sinai, through the name or in the name of the secrets displayed that were written on the forehead of Aaron the priest, and through the name or in the name of the secrets displayed which were written in seventy-two letters, and through the name or in the name Ya by which God formed and created the whole world, and indeed he is living in the world and he himself is fire and his throne is fire and his circuit is fire and his names which are displayed are fire, and he the almighty created all fires, and it came out from his mouth, he who strikes through and burns up, and the whole vault of heaven is full of the fiery hosts and the devouring fire comes out of the fire and strikes it through and burns up anyone who opposes him and does not obey his words. They will not have come formerly before us without uproar and apart from any deformity, pleasantly and affably to carry out our every request freely. Where are you who live in the mountains and valleys and seas and in rivers and streams or ___[tuinis] and in swamps and in market places and on streets and in baths and in churchyards and in fields? Run without uproar and come pleasantly, and gather from the four corners of the world, pleasantly and affably and humanely and apart from any terror, before this circle and without any obscurity, to answer within one hour our every request and question completely and fully and come to us ready to carry [them] out; none the less, do not be tardy. We cry out[reading *clamamus*

instead of *clamare*] the names of your commanders and powerful ones and relatives to summon you powerfully and strongly over you.

Where is King Pantam who is honored before us[?no]?	Where is King Astrum?
Where is King Barari?	Where is King Ratano?
Where is King Barac?	Where is King Donatus?
Where is King Bilech?	Where is King Fortunatus?
Where is King Marchim?	Where is King Curiacus?
Where is King Miraf?	Where is King Malfacus?
Where is King Fuef?	Where is King Adrianus?
Where is Burachar?	Where is King Tagalitus?
Where is King Moba?	

For you are the generals. Through all your names we are mindful of your names and your commands[?mandicas] and your crowns, and we conjure you powerfully and exorcise you strongly, that you come in arms and with your equipment and with your servants and your army, with all helpfulness and calmness and not in anger or any deformity, to carry out our every request and will, peacefully and without uproar, acceptably. We powerfully call on [your] sons who were born from the twelve tribes and we cry out without any motion, peacefully, and we call them capably with all courage.

	Where are the sons of Bitar?
Where are the sons of Aufran?	Where are the sons of Chiram?
Where are the sons of Mintam?	Where are the sons of Amat?
Where are the sons of Nasvam?	Where are the sons of Amnar?
Where are the sons of Margar?	Where are the sons of Symon?
Where are the sons of Nabur?	Where are the sons of Iafac?
Where are the sons of Amon?	Where are the sons of Marbar?
Where are the sons of Chalchal	Where are the sons of Basbar?
Where are the sons of Galgal?	Where are the sons of Arachas?
Where are the sons of Cula?	Where are the sons of Anuli?
Where are the sons of Sadma?	Where are the sons of Gargis?
Where are the sons of Garma?	Where are the sons of Masya?
Where are the sons of Subala?	Where are the sons of Raia?

Where are the sons of Dubala?	Where are the sons of Maras?
Where are the sons of Iaiane?	Where are the sons of Martasias?
Where are the sons of Abab?	Where are the sons of Syva[?Syna]?
Where are the sons of Bau[?Ban]?	Where are the sons of Tachea?
Where are the sons of Misram?	

Now indeed we powerfully conjure all you relatives, remembering the lesser ones and the greater ones, and we constantly exorcise you, and through the stone in which he stands by the name of your community, and through the crowns of the heads of your generals and the honor of Bilith son of Armet, your god, that you all come mildly and without uproar, and that you run with equanimity, one by one or all together, suitably, in search of us, and every kind of you, make them come to this place without willfulness, gently and very mildly, all evil spirits and the condemners, judges, pilgrims, those full of lightning, those encumbered and those ____ [*mediacosi*], and those who bring fear by day and by night and who cause people to flee, and those who are tempters and who bring fire and those who are adorned and those who are inflated, and those who try to speak but cannot and the dead, and the fallen and the spirits who live in people's hearts and the spirits of tombs and the spirits of murderers and of monks and the spirits in gold coins, and Patherarum, Ystrama, Urgyan, Malum, Labim, and varieties of all bad ones, and every kind of serpents and snakes and domesticated animals, and bucks and he-goats and dogs and wild goats and ghosts[?umbrarum] and camels and cattle and sheep and she-goats and the lame and the mute and those completely foolish, and all condemners and demons and evil spirits, whether recorded or not, who walk about in daytime or at night, hidden or openly, whether we know their names or not, whether male or female, those who live on earth or in the sea or in the air of the sky or in arid places, that you come now freely and with helpfulness, without fear, in the blink of any eye, through the name or in the name of those names which, or in which, you greatly fear, Anos, Luas, Nimias, Ygiam, Aysaran, through the name or in the name of the two angels Simel and Afrul, that you come from the four corners of the earth with equanimity, pleasantly, here before this circle, in order to satisfy us, also Argas, the queen, daughter of Heretech L, through you, whichever of you defer [to her], on the island over the river where she lives, that you lead her back to us or make her and all her army come. And if she is dead, her sons and neighbors who live in her place, the greater and the lesser ones, that you run to us promptly and quickly before us and before this circle, pleasantly, and indeed on your honor, by your excellent honor, be sparing so that they do not yell, "Simgorget City"; he has recalled you because in that place all the demons on the road of the Chaldeans are insects; they have spurred you on with all affability; and by the power of the true God I conjure and exorcise you through the staff of Moses and through the names of the five angels who are associated with the worldly demons and all their company, because with them he will eradicate all the evil spirits in highest condemnation and by indescribable deity; that is, by power, formerly[reading *protinus* instead of *procimum*] he was making them fly up[?reading *altivolare* instead of

altimule] to the skies __ [*bichmusiel gelu ialu*]. And through the hand of Duadia Gen El, that is the god Adunel, that you come pleasantly and stand before this circle jovially and without any deformity, and do not move to or from this place until you carry out our every request and [answer] every question about which we have asked you, in total and fully, pleasantly and affably, in our presence; through our angel who rules over you powerfully and strongly, and through the creature.

The creature C has hours[?] and every mouth, and every mouth has one hundred tongues, and every tongue gives praise and honor to its creator, however he is, and the stable world was made stable. He is blessed and holy and inscribed[?] *circumscriptus*] and his name is blessed, and the names, that is, the seventy-two letters of names. I exorcise you __ through the angel Vehiel and the angel Dachiel and through the angel Dachanuel, and through the angel Metucaon, that is holy Enoch who is the servant of God, through the name of his teacher Saint Vicatus and through the angel Contosa, that is the great saint Helyas, and through the angel Gina, that is the fortitude of God, and through the angel like[?] *ut*] Nachriel, Michael, who [is] like God through the ring, and through the angel Suciel and through the angel Asier, through everything I exorcise you that you come from all mountains and all hills and the sea and the rivers and streams and swamps and market places and streets and from all places to carry out our every wish and our every request, that you come promptly and quickly, fully and gently, to us in the name of the displayed names which are written here:

A^gios, C^aricos, O^ceynomos, S^acerdos, N^omen
 S^antum, G^loria, P^araclitus, T^rinitas, Al^ga, Re^demptor
 K^aritas, E^manuel, Ag^nus, Gia^gia, V^ia, ^talon
 S^anctus, Ca^ritas, Ce^cinomos, K^aritas

Indeed we powerfully conjure and exorcise you through the display of the letters because the cursed serpent was extinguished by virtue and everything is held in recollection, and indeed they are always called by their creator¹¹² and truly sing together. They are: Admoon, Lxiatiron, Gyanicon, Giac, Agia, Telama, Cethama, Oameia, Adma, Segama. Cellaia, Malachia, Naria, Nismaria, Gacia, Roaia, Lalia, Cassia, Sigronia, Bailia, Dochua, Reima, Sach, Zazhia, Caam vel Aiagalgislia, Dane, Dania, Vадania, Lochabaia, Amamea, Anama, Cachli, Cachliam, Bachualia, Godal, Faria, Gordia, Caia, Reoa. Pechocala, Usna, Ruacana, Caneth, Teia, Scadhu, Dereclia, Liodosia, Aeelaza, Zadia, Iaadia, Techmalia; through you all I exorcise you, the name of his commander is blessed in glory forever and ever, Amen.

But now we bind [you] with these pure names and with the seal of the living and true God with which the sea was sealed that it might not roam on the dry earth with its waters, that it might scarcely flood, and we seal your characters indissolubly by the holy seat of Adonay Eloie, that is Lord God Sabaoth, we bind you, prudently and powerfully, by the seal

¹¹² Reading *creatore* instead of *creatorem*.

of the sun and the moon and the stars and the deeds, that is the twelve signs, and we seal [you] through the names of the four beasts which carry the throne high and lifted up; I excellently conjure you and fearfully exorcise that you run to us and before this circle without terror and apart from all fear and without any deformity, from all places to do our every wish, entreating and tame and with all the discretion of the discrete, by suddenly standing before us. Thus by this great worship you are made fragrant and will be very helpful to us. But also know this, and listen and understand, that if you do not show yourselves to us promptly and joyfully to carry out every request, obediently and without any fear or any uproar, suddenly, we will recite again and again all the names mentioned above and all your names. I have strongly and powerfully exorcised and we will remember. And if you are rebels against your strong creator and turn to resist his words and precepts, you will all fall into unclean leprosy and you will all die from a changeable[?mutabile] death certainly and suddenly, if I receive the force of a second book in the way which is the way and foundation of your death and fire which will burn you; you will be howling from that day when it goes out which will burn you and indeed from above you will be reduced to the ashes of fire, without end, and you will be inflamed by the flame of fire and you will be surrounded by the anger of madness, and after all these things we will write down all your names and throw them and you into sulfury fire eternally, and all your faces [reading *omnesque vultus* instead of *omnisque vultis*] will be made very black and obscure, completely and eternally; therefore we command and urge you by your excellent honor without any division or mockery, and prudently, you respect our sons; that you never do to us any ridiculous things nor any deformities of any sort, by the virtues of this entire book. Thus we will not move away from this circle until you show yourselves suddenly to us, to converse with us and to set out [everything] for us completely for us with you. We seal your powers and indissolubly over you[reading *vos* instead of *nos*], Athgar, Malmalar, Sarach, Ditmach, Tinar. And you who understand by their virtue and that of their expositions and who [?understand] by all boundaries and animals, and to them maintenance is given; over all these things, briefly, both the bound and joined and exorcised, again we always have power over you; peace, peace between us and you.

Through the name or in the name Ia Ia Ia, and it means or is called God, and through the name or in the name Va Va Va, which means or is called I am who am, or through the name or in the name of the ineffable Tetragram, namely Ioth, Het, He, Vau, through the name or in fire of the devouring one, through the name or in the name which is carried powerfully or rules over all fire, through the name or in the name Notus[?] through which all things are eradicated in fire and which are inflamed ineffably and venerably in the highest fire. We strongly conjure and exorcise you Bileth son of Ermert son of Nafron son of Filon son of Raucuan son of Lenachar son of Sassa son of Vaadon son of Ibalor son of Balbas son of Afnic son of Mafra son of Asmoday son of Foncon who were elevated over all you generals and who are no longer remembered because he reigned in the days of the prophets, and you have leapt forth in many works, we urgently conjure you and powerfully exorcise you over the high mountain and all who live near you, and we exorcise you Bileth succinctly in honor of your father Amet and in honor of your mother Naama, who is called the most sweet, and they are honored in your name, that you come to us in

sweetness and not in anger and in your own appearance not in another's, and with and without your will, and with joy not sadness and in truth not in falsity or lying, to carry out our complete will which we request. We conjure and exorcise you powerfully and strongly, Bileth, through the name or in the name Zoizat and Amcon, whom you fear day and night because we conjure and exorcise with these names and they have not come instantly and suddenly, and have not fallen prostrate on the ground, begging, to solve all our questions and requests and precisely in human form, pleasantly and affably, we do not wish to see that because after the request for your peace we are so very worn out. Thus we sit in this circle and summon you to set out for us every present, past, and future in Hebrew, Greek, and Latin, perfectly, and with clear knowledge of explaining and interpreting things, without error and apart from any lying, capably and exultantly, and again and again we exorcise you powerfully and strongly through the name or in the name of the most admirable and powerful angel, whose name is Gabriel, who sustains all the evil spirits and keeps them from all temporal harm; and thus by every ineffable and indescribable persistence of the ages without end and with the seal of all constitutive[reading *constitutivorum* instead of *constitutiones*] things. Now indeed, therefore, we powerfully begin to invoke[reading *invocare* instead of *invocato*] your powerful ones and advisors who stand wisely and exultantly before [you].

Where is Salcaran?	Where is Madie?
Where is Cosisar?	Where is Bucca?
Where is Milvium?	Where is Achac?
Where is Tibiel or Nucla?	Where is Ian?
Where is Laune?	Where is Sigma?
Where is Leena?	Where is Daneclui?
Where is Exarchaltha, called fire?	Where is Consaclar?
Where is Siclar?	Where is Asbaur?
Where is Hilar?	Where is Napur?
Where is Basar?	Where is[sic] Aacut and Macut, the two youths who leap forward from the star every day?
Where is Narar?	Where are the Largi?
Where is Machabe?	Where are the Curti?
Where is Natuta?	Where are the Breves?
Where is Raufraan?	Where are the ones who have four faces?

Where is Radua?	
-----------------	--

We exorcise you all to come to us instantly in the opening or closing of the eyes from the four parts of heaven to carry out our every wish through the authority of your lord Bileth, peacefully and affably and without terror and apart from any fear and apart from any uproar, also through the ineffable omnipotence of all deity and through the virtue of the living God on high, and through the honor of your father Amieth, and through the oath that you swore to Narma your mother, that in your own likeness and not in a distorted likeness you would show yourself to us in order to rest and converse with us at whatever hour we require you, peacefully and humanely and without any deformity, and furthermore that you would immediately assign one of your two or more servants who serve you by turns[?in tuo rolo], which are the things we request for speaking and acting with us diligently, through the name of the lofty angels who are Afisiel, Raminel, Locueacuel, Coruciel, Naziziel, that you show yourself to us instantly, openly and clearly and gently and without any raving or any other anger, therefore come fast, quickly, and speedily, through your own name and through the crown of your head which is tightly praised, and through the honor of your associaters who are greatly honored, and through your own name of those names as it is to them, that you sit down with us immediately, here before this circle, peacefully and affably, to carry out our every wish, and these are: Mardan, Siloan, Sarcino, Andiso, Artum the keeper of your sword and of your army and of your vestments, who was put in charge of your property. Then peacefully and affably and without any uproar or deformity, may you show yourself to be in our presence, and do not look around before or behind until, with a good heart and good will, you complete our good will reliably and fully, instantly, for us, through the name or in the name El Adiron who is rightly called God Almighty, through the name or in the name of the two angels Oatriel and Matinimel who powerfully keep you from terrible harm, that you hasten to us [to fulfill] our every wish and not at this time or in this hour with any delay[*coctio*], as I say that you should take good care that I do not write your name and the name of your army and instantly through them [into] the inextinguishable fire without end, and through the name or in the name of your creator whom you fear today and always will. And these are: Dolacrea, Ia, Rafaia, Ogradia, hasten exultantly and do not delay because I will not move away from here until you show yourself to us suitably. Because if you do not do that, we will continue every night, forever, and we will not record __[*tui ultra*] and so we will bother you in the recording of the angels until you shamefully become leprous. Now we carefully warn you, whom we have thus far wisely exorcised, that you should not remove yourself from here and go into your house and depart to your kingdom and your mountains until you come to us to carry out our wish peacefully and humanely, Ellos, Elloa, Elloa. And from the area of ashes I powerfully and strongly warn you and mightily command you that there are horses from fire, they rush in and chain all the evil spirits in the flame of the fire. And these are: Mathesagia, Machasaia, Gathasafai, Marbaria, Masadia; the fire and flame smite and burn up all persons; when you are burned up, they fall all who do not listen to our words, and they did not come to us and did not fall down before

us. Now then, Oh Bileth, I beseech you by the most high work, and by beseeching I urgently command you, that you look about carefully and subtly, behind and before, that you consider all the virtues of our arts; thus I very much warn you, Oh Bileth, that the sight of your face should not be put in danger by you nor should it be condemned in eternal damnation, and your whole army erased, but you will open yourself to us safely, joyfully, gladly[reading *hilare* instead of *hilarem*], and mildly; do not delay. And we will not cease conjuring you through him who is complete and good. Also, because your sound is greater than your power, come and do not be tardy, and perform the delays of coming not strongly, when you come tardy to me. I will become worn out in conjuring through a very short time. Because if you do not wish to show your form to us by the head but by your hair, that is the appearance of your face, you should note that we will conjure you again and again, fiercely, and we will exorcise extravagantly, through the name of the living and true God, that you come to us, that you speak with us in all calmness, helpfulness, and joy. And that those who gather with you and who are lesser ones and who live in the mountains, that they will insert your words with you, and understand, and it will suitably please us that they may complete these things with you. For it is known to you and is covered in all time, Oh Bileth, that any who hear this exorcism and this conjuring and do not come at once to satisfy our request will certainly be afflicted with terrible leprosy, eternally; finally they will die by a distorted death; then since we formerly wrote all your names powerfully and strongly, Bileth, we will throw them into fire and eternal damnation. So, for this reason, be mild and come to us in peace without any terror or deformity to carry out all that even the least of us desires most fully. Because if you do it fully, we will be silent and will urgently seal up this exorcism and your names, calmly and wisely and capably and affably over you. And may the very one who makes both the water and fire obey him, may he put peace between us and you.

Through the name or in the name Agla, which is honored through one name by fasting, and which is above all other names, and is the name of the high majesty and is the matter and font of all others, and arranges in a heavenly array by justice and virtue that is three and one, I conjure and exorcise you four, strongly and powerfully by every virtue of the names mentioned above, and in the force that you have in these individual names of yours: Bileth, Amuth, Nesrom, Mutus, that quickly and very quickly and speedily and without deformity and not in anger nor in madness but in joy you come to us ready to carry out our every request and to answer all our questions.

Through the name or in the name Primogenitus, he who was first after the

First, first born of the first, and for whose honor I have submitted myself to chastity and to fasting from lies for the space of one day, and truthfully he is on the side of your health and the kindling of your constitution; through him and through all his names I conjure and exorcise you twelve and greatly command that you come before this circle without any delay, quickly and very quickly, and if you do not come in response to my exorcism, I will make you die of rotten leprosy and from the sending in[?immitatione] of your death by virtue of the above-mentioned names, and if you obey me in the virtue of your names and come before this circle in the time it takes to blink an eye, you will not be

exorcized by me any more, but if not, I will exorcize you every night until you fulfill our entire wish and all our requests through the virtue of the divine one who always rules over us and through the force which you have in all your names, which I invoke: Darcham, Sasa. Vaadon, Bathel, Asanz, Mara, Amaday, Sancom, Mararom, Ussram, Minram, Nasmam; I command that you come to us quickly and very quickly and speedily, not in madness but in joy, ready to fulfill our entire request and to answer all our questions.

Through the name or in the name On, which is the first name of the lord, and indeed it can be called the first name of the lord because it binds together everything contained under the dome of heaven. And under it [are] all the disjunctions but also all the conjunctions and the junctions of junctions, and to whom I have shown obedience through bathing in warm or cold water. And truly is he the source of your health and force, the kindling of your construction and your burning; through him and through all his names and in virtue of all his members, I conjure you two and command and exorcize that you come quickly before this circle without any delay, quickly and very quickly, by virtue of the true and living God which you have in your names: Maygar, Nabur, that you come to us to carry out our entire will and satisfy our requests, quickly and very quickly and without any delay and speedily and not in madness but in joy.

Through the name or in the name Redemptor, he who is the redeemer of redeemers[reading *redemptorum* instead of *redemptoris*] and he is patient through many misdeeds, and to whom I have greatly humbled myself through fasting for one day to know his power through the anointing of my body in five places, and through his virtue and through whatever he has bestowed by his holy name, I command you and order that you come quickly and very quickly before this place through the virtue of your names: Bithar, Misran, Chiram, Amar, Aminor, Symon, Amon, Baram, Machm, and also I command you that you carry out our entire will and our every request through the virtue of all the above-mentioned names and through the virtue of the holy book,

{Sidenote: The Holy Book}

quickly and without any delay.

Through the name or in the name Ely which means universal God, because he is the highest God above all the other gods, and he has dissolved and afflicted, and for each one he is able to take so much power, not only that he has dissolved and afflicted, but also that takes away where there is a will that should be taken away. And just as in honor of his name I have I have made this observance, by standing up on my feet for one night, through his virtue, I conjure and exorcize you and strictly command that you come quickly and speedily to do our entire will and [to answer] our every question, because we will never move away from this place until you are all gathered here. And if you do not come quickly I will repeat[reading *reiterabimus* instead of *reterabimus*] all the exorcisms for cursing you and your forces and to burn up all your names; before I do that, I command that you come before my presence through the virtue which you have in your names Maraf, Suef, Iaimit, that you come quickly and very quickly and speedily not in madness but in joy, through the virtue of the true God.

Through the name or in the name Eloy which is higher than others, most high, and shows brightness to all in darkness. I conjure you through his virtue and through the virtue of all the above-mentioned names; Ozabaa, Aarun, Ratano, Donatus, I command you that you come quickly, immediately, and running very quickly through the virtue which you have, nor did you have it before by absolution of you damnation, and through the virtue of him who rules over you, and [that you answer] our questions.

Through the name or in the name Justorum, he who is the just one of the just ones, holy one of the holy ones, right one of the right ones, and to whom it is given to be able to make just people out of unjust ones; to make, I say, because he has established them in the seats of the just and he himself preserves them from their own seats. The earth is full of the justice of the Lord. Thus I conjure you through his virtue and through the virtue of all the above-mentioned names and through the virtue of your names: Fortunatus, Curiacus, Chacal, Galgal, Tula, Lula, Sadma, Gratina; I command you that you come quickly, instantly, and very quickly and running before this circle to answer all our questions and fulfill all our requests through the virtue of him who rules you.

And through the name or in the name Genitor, he who is the genitor of generations and there is nothing without him, because in the beginning he was first in everything, he is one, who endures in all time and will never have an end, may you not act as when you fell from heaven through your pride, and if you do not come and fulfill my will, I will cause you to die by a distorted death and also I will not make you know the force of the second book which book is your death and your branding and binding and ruin and breaking, and through this you cannot avoid [it] for you are in the mountains, the rivers, the valleys and streams, on the banks of rivers, in meadows, fields, wells, swamps, and unless you come from the four corners of the world with all your bad will and with you being unwilling, his virtue will bring you into my presence. I conjure you through his virtue and through the worthy division which he made from you others and through the virtue of our God and through the virtue of the angels and archangels and through everything which pertains to him, and through the virtue of heaven and earth and of their junctions[reading *iunctionum* instead of *iunctionem*] and through the virtue of all those who can be formed from the four elements and through the fierce virtues which are in all kinds of animals and in that virtues which you have in the binding together of your names: Subilla, Dilala, Laiane, Abab, Fan, Lafac, Malfactus; I command you and strictly require and wisely order that you come quickly and very quickly and instantly and running and that you set aside all other business until you have fulfilled my entire will and all my questions by virtue of the living God and of all his worthy names.

Through the name or in the name Bon, he who is God of confession [omitting *quia omnes*, which seems to come from the following line] and truly can he be called the God of confession because all echoing sounds in the remainder of the echoing sounds are returned to him and he sends them wherever he pleases. I conjure you through his virtue and through the virtue of all the above-mentioned names and through the virtue of your names: Adrianus, Azalitus, Alacer; from the beginning and separately I command you and wisely order that you come quickly and very quickly, instantly, running, and that you set

aside all your other business until you have fulfilled my entire will and all my questions and requests, by the virtue of the living God and of all the spoken names.

Through the name or in the name Messias, he who is the messenger of messengers, and no one is sent except his messenger, and truly can he be called Messias, for in himself he always holds the direct understanding of all messengers and he always sees in the present. And no time is variable to him, and in each hour he determines all messages. Who is it who understands him, since he includes everything in one utterance? And he is the utterance of all that can be, except these: Icz, Iee, Yoa, Axa, Urit, Noo, Soi, Eeg, Eaa. Pau, Una, On, Lie, Elie, Aah, Aroi, Guo, Rid, Ree, Eea, Alba. I conjure you through this most holy name because it is the matter of all other names, and I exorcize you and all the names that can be spoken, that you come quickly and very quickly and instantly and running before this circle and for answering all our questions and for consecrating all our requests, by the virtue of this book, of the living God, and of all his worthy names.

And [through] the name or in the name Pancio, he who is called the bread of all health or has the sound of the word which is the word of the lord, and indeed can he be called the bread of all health. For if it were not for his virtue, no one could take life, so that truly he can be called the bread of all health since man lives only by the word of God. For man does not live by bread alone but by every word that comes out from the mouth of God. He who is the bread of the health of life is abundant in all time and always lasting in himself without change, and he is not diminished through anyone. Therefore through his virtue and through all the virtue of all his names and through all the virtues that are subject to him, as many as are in the period of time of good or in the period of time of good and evil, I [?we] exorcize you all and chiefly command that you come quickly and very quickly and instantly, without any delay, to answer all our questions and requests by the virtue of him who is three and one and who governs everything.

Through the name or in the name Os, and well can he be called Os, he who is the mouth of mouths and from this mouth come forth all things that are or were, because he continues to understand, not only by human earthly subjection but by heavenly as well. Therefore we exorcize you and strongly conjure [you] and urgently demand through every heavenly and earthly virtue and through the virtue of every kind of heaven and through the twelve various seals and through their twelve virtues and through the twelve angels and the twelve archangels and through all twelve dissolutions which can be holy, and through everything that we have never known in which God had been able[reading *potuisset* instead of *potuisse*] to place virtue, and through all the earthly virtues about which we know and those about which we do not know, that you come, not in madness or anger but in joy and in human form, enough that they can fulfill our request, and that the others come in the appearance of their own kind. And if they come to you in the form of human beings, you should order[reading *preciperes* instead of *precipere*] only one of them to speak, through the virtue of all the above-mentioned names, that they may not contrive any deceit against you. And if he responds with any outstanding denial, then certainly he intends fraud against your associates, as in the following example: we do not want you to have your every wish from among all that you have requested. Then it is necessary that you

ask of him his name, in virtue of the whole world because it would become in the world. I command these seals with their binding force, and if it is not his true name, before you he will change his form from the form of a human being to the form of a lion or whatever harsh [creature] and before you he will tell another name which will be his name which deserves the seals. Then it is worthwhile that you call him three times in a loud voice, and he will fall down before you trembling, and you will say to him that you wish to know his three servants, and [?mark] the seals one after the other with[?prope] his name; write East, and on the second name, South, and on the third, West, and on the fourth, North; after that, they will be compelled by you to answer all your questions without deceit. And before [?you], command him to choose between the others and the four, because the four have not done anything for you. And if he makes the thunder rise or the river not fall or the rain fall, it is necessary for you to warn three times that you will make him come back before you. And if he is before you in the form of a horse, command by virtue of everything of this book and the next that he must turn himself into the form of a human being; afterwards in your sign[treating *signa* as feminine] in which God gave you on account of sin, and it is not inevitable that you would be in a lesson[?in *precepto*] about languages, because you would do that after they had stood for the space of a tenth of an hour; you would command them to rise up and, in the virtue of all the above-mentioned names, order that they come back on the next day to fulfill your every request and that you might hear in all languages; may we all do this cheerfully; peace between us and you, now and forever, and the above-mentioned name should be honored as much as the above-mentioned time period in penitence and fasting. On the third day make a fast; you should remember about the others in the before-mentioned explanation, that it may be finished by his force in the tenth time period as that, for then it is placed in the observation of such a time period.

Also he holds in himself so much protection that inwardly he can denote the name Saday which means the majesty more beautiful than any other; here all the angels are established and the everlasting will was human to come near, for it is seen that he is three and one. In his honor you should wash yourself in water for three days, with three other [days] between the first and second [day].

Also he holds in himself so much protection that inwardly he can denote the name Occinomos, which means hearing the various meanings, and he judges one part and another. To each law he gives equal weight, he who is weighty above all other weighty ones. For there is no part of the world in which he does not make a distinction; there is nothing in which his virtue has not ruled, and he [has] understanding in one part and another, and he is honored through one day apart from lying, as much as you have it in writing. In no way can it be worried by sudden death, and the observation of the second book concerning this name truly urges the love of our great lord and also gives the distinctions of the numbers and of their parts, and the middle above is warm and humid and seems to be in the part of Aquarius, and shows the worth of knowing nature, similarly his force over twelve separate hours through one day and night.

[Section 26.7]

Duodecimus liber super hec tria nomina

Grizon, Misericors, Agatay

Ad nexum 12 inveniendum naturae executionis et ad partis partis subiectionem, et ad virtutis partis naturae constitutionem et ad totalem subiectionem quae in eo excluditur, quae retentio est partis expressionis in 12o casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {ez followed by ez}. Et istud resonat in sonis diversis {ez} et in variis dictionibus. Et dictum est duodecum in radii conclusione ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea S quod dicitur nobis per principium huius rei quae est causa quia eius extitit inchoamen et est duodecum in nativitate eiusdem per illud per m id est nomen notificatur et tantum umbrae istud obumbraculum in se retinet quod numerus potest denotare hoc nomen Grizon. Ille veraciter potest dici Grizon qui nobis sonat robustior omnibus aliis robustis virtus enim minoris digiti sustinet omnem compositionem celum terram, aerem et aquam sicut anulus libre servint[?] voluntati domini et nihil quicquid honoretur in concavitate cuparum iuxta tale exemplum tollit dominus vobis aliis vestram voluntatem adimplere. Sed hac ratione eius virtutem in aliquo minoratam non intelligatis. [150v] Si enim potestatem bene obtinetis in illorum partem et non in vi illorum maleficii nec in illorum separatione, sed in virtute primae constitutionis et in additione illius temporis, et si aliter animus vester vos defraudaret quod non haberetis istum intellectum eos habendi et non posses eos obtinere nisi per tria spatia substantiae tui nominis. Iustum est scire quod unus deus summus est super omne quod extat et quod unus solus fuit qui composuit primam constitutionem[?], secundam et tertiam. In qua in istis tribus omne quod est suscepit ligamen; postea prima se absolvit in multis diversis non solummodo primam sed etiam secundam, et non solummodo primam et secundam sed etiam 3am; postea accesserunt vaticinantes quod separaverunt in illis partibus tamquam ceci, et quod ille putat ludere suam partem celi oculis carnis, vel si bene videat umbram lunae et putat se inspexisse claritatem virtutis solis vel vidisse totam rotunditatem celi sicut hoc potest esse tali modo poterant dividere super predictas tres constitutiones sed fuerant ceci, et multos alios excecavit suis sermonibus. Misericordia domini super omnia opera eius fuit et est et erit in omni tempore. Et maledicta est lingua in qua non potest quis loqui quicquid intendit dicere. Et quam vis[?] superna maiestas proiecit talem persecutionem super illam non habeo quid eis respondeat. Sed etiam Ydeam que respondebit quibusdam et aliis illis qui sunt vaticinatores de commixti omnibus superioribus et de elementorum divisione et de separatione celorum 7 de cursu siderum et non solummodo de supradictis sed de omni eo quod fiet ei questio, et quidam possunt illam tali modo habere vel duos vel tres suorum famulorum quod sciat nomen sui benigni et sui maligni et terminum dierum quos habent sicut te docui in libro Aldarage,

{Sidenote: Liber Aldarage}

et quod habeas tres de quacumque materia fuerit captos in die tui planete ex maiori parte et in illo eodem die ad complementum, i.e. ad noctis crepusculum et exuas omnes pannos[?] tuos quod nullum ponas in tellure, et habeas oleum olivarum clarum et per omnia membra tua te inungas et sursum erige cum manu sinistra tantum quantum poteris illam erigere, et voca eam magnam sicut tu vim habes et est iustam tuum officium componere seraturas libri consecrati tam bene unius quam alterius,

{Sidenote: Liber consecratus}

et ideo appares semper in illorum apparitione per istam sanctam dignitatem volo ut tu modo mihi appareas et quod scientiam mihi affirmes et totum opus quod composui per meam scientiam ex termino trium annorum huc usque vel saltem non duo vel tres tuorum servientium et si tibi appareat in die tertio ad immensum honorem ostendas et si in 5 vel in 7 [151r] vel in 9 vel in 11 vel in 13 ad te veniat quia infra hos terminos non potest aliter accidere quin apparens erit dignum ad devincendum omnes hostes tuos divitie tibi non deerunt si ob illa velis eas accipere. Sed necessarium est ut ab ea petas annulum potiorum habet quia cum illo annulo plures tuas voluntates adimplebis per illum potes _____ gentem et aliam facere bellum inire vel a deo benefacere navium[?] exercitum sicut te docui in libro figurarum facere quamlibet galeam de qualibet pluma[?] vel de quolibet pile plumie,

{Sidenote: Liber figurarum}

quandam navem munitam cum hominibus et cum omni eo quod ad illam spectat sed tibi est necessarium antequam eam possis habere quod ad honorem istius nominis submittas te ieiunio per unum diem, et adhuc tenet in se tantum umbre quod interius potest denotare hoc nomen Misericors et bene potest dici Misericors habet enim misericordias ante omnes alios misericordes, ille est qui superat formas hominum et qui prebuit separationum omni illi quod alii non assimilatur colit diversas cogitationes remittit cui peccata desperata salutem quicumque habeat ab eo debet illam obtinere, deus enim verus est vivus et pater et qui durabit tempus in omne, ad honorem illius te mundare debes aqua per tres dies et quelibet habeat medium debet confiteri uno die medium ad alterum. Et adhuc concludit in se tantum umbre quod interius potest denotare hoc nomen Agatay quod nobis potest tantum[?] boare, diffiniam quae est inter patrem et filium et spiritum sanctum et quod multi per ignorantiam membrorum suorum vim amittunt. Sicut enim homo procedit distortus, et quod eius recta non est compositio et propter vicium renum vel crurum vel pedum, et quod oportet eum duos passus sistere in unum vel fere tota persona labitur unde illum de iudicio[?] fidelem versus deum nec versus homines talem illum iudico qui cognoscit patrem et filium erubescit[?] cognoscere, vel qui cognoscit filium et spiritum sanctum contempnet cognoscere unus in alio cognoscendus in alio diffiniam[?] in multis locis tibi diffinivi, et quae iuste sententiam non tenuisti debes te submittere ad obediendum orationi infra tria miliaria de illo qui erit honoratus in tantum quantum numerus transcendit tuae qualitatis et illius pro quo debes illum cognoscere et illuc debes ire tot vicibus quot litteras obtines in tuo nomine. Et adhuc distinctionem numerorum et eorum partes. Et medietas superior est frigida et humida et

alia inferior est frigida et sicca, et videtur esse in parte piscis et prebet[?] dignitatem sciendi nihil huius vim sunt 12 horas distinctas per unum diem et noctem. [151v]

[Book 13]

Ad nexum 13 nature executionis inveniendum et ad partis partis subiectionem, et ad virtutis partis naturae constitutionem et ad totalem subiectionem quae in eo excluditur, quae retentio est partis expressionis in 13 casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez}. Et istud resonat in sonis diversis et in variis dictionibus, et dictum est 13 in radii conclusionem ad nostram humanam subiectionem pronuntiatur. Unde sequitur illius talis dispositio seipsum primo ostendit postea h quod dicitur nobis per principium huius rei quae est causa quia eius extitit inchoamen et est 13 in nativitate eiusdem licet potuisset stesisse et post illud per m idem nomen notificatur et tantum umbrae istud obumbraculum in se obtinet quod interius potest denotare hoc nomen Mediator. Ille veraciter potest dici Mediator. Medius est inter bonos et reos, et taliter quia nullam partem ita vult condemnare in bona sua libertate delectatur, aliam nullam credulitatem dampnant, quia illa non vult obtinere. Solus enim sanctus in templo sanctificato, et illi qui sunt conglaciati ex parte Saturnina vel volunt cognoscere omnia illius facta, vel desiderant suum dulcem motum ex illo, et ex omnibus suis partibus si habeant tantum fortitudinis solummodo, et non pretermittunt habere propter istum infelicem magistrum qui titubat ex una parte et alia, et semper extitit pauper doctrinae et putat se habere totum sensum mundi, aperiat librum et videat partes Saturninas in gemina cursus divisiones interius quos in aliis operatur et dulces cantus sui citati libro aperto, et magistro inspiciente versus partem Saturninam non potest esse quin videat ydeam et omnes illius partes numerantem et querentem. Ubi est ille magister respondere intendit. Iam audiam doctrinam istius magistri qui tantum fingit se scire est qui mihi respondeat. Istum defendam et omnes istius partes. Si quis esset qui aliquid diceret audirem audiamus ergo qualiter illas partes quod illas non habeat ad corporis corruptionem et ad anime condemnationem. Sicut enim diligimus res temporales dilectionem amittimus et si aliud non haberet quod esset temporale nisi vestri amorem. Et amor vester fuit in alio magistro sicut quem novi non est qui diligit pro quo amittit semper labitur in condemnationem durabilem scis tu aliquid magis dicere nec ego possum audire plus de verbis tuis secretis ad hoc respondeas, et propter plus [152r] de verbis meis audies. Tu dixisti sicut enim diligitis res temporales dilectionem amittimus, et dixisti quod si aliud non haberet quod esset temporale nisi mei amorem, et amor meus fuit. Iam in alio magistro situs quod tu novisti et non est qui diligit pro quo amittit et qui amittit semper labitur in condemnationem durabilem. Verum est quod ita dixisti qui[?] enim vis quantum in hoc sermone potuisti in hoc. Qui enim amittit semper labitur in condemnationem durabilem, ergo probabo quod tu debes semper amittere, et amittere tibi utilius est quam illud, et sine amissione bonum non potes obtinere nec habere gratiam domini[?] tui, ille qui est verus et est medius inter bonos et malos et qui durabit in eternum vestro honore salvo donatur[?dominatur] super hoc fidem non adhibeo, et si ipsemet deus mihi daret non esset mirum si ei fidem plenariam non adhiberem. Inspice si ego illam ex te debeam obtinere quod per amissionem domini amorem possum habere.

Non, non. Hoc bene sciatis amittatis malum et perpetratis bonum. Sit ita semper uterque. Sic quod ego ita faciam quomodo hac ratione dei amorem obtinebo tu semper bonum facis. Verum est vel verum sit, ergo semper habes bonum, quia ille qui est bonus bonorum est semper cum eo qui bonum operatur, et si ipse adhuc recipiat carnis dampnationem per terminum absolutionis bonum operandi in eo. Iuditio hoc non est in suo dampno. Si enim per amorem peccati possim habere vitam salutis per omne tempus durable. Ergo illud malum est tibi paciendum, ergo illud malum est per omne tempus. Et si hoc non videas non miror si non possis videre quod una sola commixtio habeat oculos innumerabiles, nec de homine cum duobus oculis quod plures possit obtinere innumerabiles et si omnino audires me loqui de commixtionibus qualiter una possit cum alia iungi despero quod non possis intelligere me. Sed si intelligere possis, intelligas si non non curo. Scio quod iste magister sine dubio me intelligeret. Unus deus est qui igne circumdatur et ille idem eundem composuit cuius nulla est calida et sicca. Sic quod caliditas sit pars per se quia iam primo accidit in dictione, postea sequitur siccitas quia iam determinata est per se adesse. Si enim circulus qui exstat circa ipsum esset unius proprietatis et sola esset illa per se liberam exaltationum non possit habere, et per se sola stare non possit. Unus enim solus[?] est qui semper est. Unde dixit ego sum qui sum et qui durabit in eternum. Ille solus est adesse nec quicque solus potest stare illo excepto [152v] et cum calor qui[?] est proprietas in se stet non potest moram longam facere quod ex ea non spiret adesse siccitas. Calor enim se dissolvit ergo in minori substantia in decisione nascitur ex se quaedam acuitas. Illa eadem acuitas est ergo est ipsamet proprietas, vel pars proprietatis ad altera proprietatem, ergo erit siccitas, et capit complementum sibi adesse, ergo pars est in uno toto nec est unum totum sine aliis partibus. Sicut enim ignis qui est primum elementum et per iunctiones proprietatum, quae proprietas iunctae faciunt diversa nomina sicut caliditas et siccitas iunctae in unum dicitur ignis, aliquam et in alio loco similiter iunctae dicitur colera rubea quae est inferior mixtura in comparatione subteriori quia deus subterius animam non potest ponere quam incorporat eam per elementum. In persona pessima quia ille idem est ipse dyabolus et corpus ipsius valet multis aliis rebus propter iunctionem quae quondam fuit quae potuit esse bona et in aliis partibus inferioribus illarum commixtio si proprie dicitur in infernalibus partibus quae est commixtio elementorum in inferis super partes igneas, sed etiam super alia elementa ut in aere et aqua et etiam in terra, et dissolutio illorum finium prohibet sulphurem qui valde fecit. Et si iste magister habeat illas partes ad corporis corruptionem et animae dampnationem qualiter posset esse quod ipse non fecerat quae video quod bene aromatizant. Et si ille idem qui quondam potuit eos facere illa eadem sua virtute et suorum ipsorum nominum recognitionem tollit vim habere super illas partes, et suis nominibus amittunt omnem suam virtutem et suum malum saporem et subiacent regulis humanis quia si iste magister non velit de cetero non haberet potestatem homini ingerendi peccatum, habet enim bene virtutem illam abscondendi quod numquam erit inunctus. Ideo deus exhibuit materia quod potuit esse quod tot essent de nominibus viris quod ligassent quod aliis non possent malum inferre. Deus enim est providens et cognovit quod quam isti non erant boni illum derelicturi et suam magnam providentiam erat

constitutor omnium istorum librorum qui dicuntur diversa corpora quarum ad revolutionem quam faceret ad hominis constitutionem.

{Sidenote: Libri qui dicitur diversa corpora}

Ille idem homo per constrictionem librorum posset volvere omnes suos diversos casus et sibi habuisset vim quae sibi primo imposita erat pro ortu sanctorum nominum et quia cognovit quod forte possent esse tot homines qui possint tam sanctam [153r] consecrationem adimplere quod omnes illi essent ligati quod diversus casus ultimus malus non posset esse, et quod ille vim non obtinetur in parte tricesima et si casus esset talis adesse ulterius essent omnes salvi. Non non illi malum possent inferre hominibus quia homines malum non habent nisi temptatione diabolica, et postquam sunt alligati in hoc libro de cetero non possunt hominem temptare, et quod possum eum formare cum seratura quod composui meis candidis manibus ergo eos non habet ad dampnationem sui neque ad corporis corruptionem neque ad animae dampnationem. Tunc ergo eos non habuit in malicia illorum sed in visu bonitatis primae ex qua habuerunt absolutionem; ergo nulla ratione est peccatum, et ego in multis locis secundi libri hoc probavi, et si iste Dardan non esset in ista consecratione quem potest quis cogere venire ad se predictis exorcismis dictis solummodo in loco mundo in spatio termini. In quo homo capit terminum, si solummodo tardatus fuerit per horam unam etiam pauciora qua plura essent tria milia adultera, et ille enim habet potestatem in adulterio administrandi singulis hominum. Vade quia nescis quid tibi dicam. Et si tibi placeat mea doctrina et velles mea verba addiscere quia sine istis casibus non potes obtinere me nec alias mulieres; me habes cum observatione istius libri et alterius proximi me unquam habuerunt plus pauci homines de tua progenie. Scimus bene nos quod istud debes observare in ieiunio per tot litteras quod habes in tuo nomine, et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Serpens. Et vere nuncupari potest serpens acutior enim est in asperitate quam aliquod aliud nomen et quia deus retinuit dominium super spiritus malignos. Et tempore quam acceperunt maliciam fuit serpens species[?] prima mutationis illorum et volebant circa facere unam virtutem dei. Deus enim virtutem obtinet super omnia genera bestiarum et non volebat quod prius non esset composita illa species. Et unus deus est ad quem omnes voces mundi reverbantur. Et sicut diversae species habent ad illum respectum. Ideo necessarium est ut diversa nomina ei deserviant illud decorans omnes res deformes ___ ipsemet qui[?] substantiam subtiliat et [153v] easdem depurat et excutit et mundat et monet et addit. Ubi eius voluntas sistitur eius inimicitia observata protegit a stimulis[?] toxicatis et qui eius amorem potest penes se obtinere amicitiae aliorum non sunt enumerandae ad directam eius virtutem cognoscendam, et ad podium ut in fortitudine tabulae ponantur pertinet quantum servare in ieiunio de parte quae se absolvit de partibus robustioribus. Et adhuc obtinet in se tantum unbrae quod interius potest denotare hoc nomen Sol quod est iunctio istorum duorum nominum. Et veraciter potest nuncupari Sol quia clarior est omnibus aliis claris et scintillantior est omnibus aliis scintillantibus, et qualis est in iunctione propter positioni nominis ineffabilis quare posset transire tanta obedientia cum illo eodem. Sed tantum est in isto casu quantum proximum est ante illud quod una et alia sunt ei determinatio. Unde hic manifeste est ratio. Sicut

enim illud nomen est eminentius omnibus aliis nominibus, et est maria omnium aliarum per ipsam altitudinem quam habet ita est faciendum quod nos sumus in partibus Saturninis quia illud est nomen eminentius et ille est planeta eminentior. Unde dictum respicit ad aliud et talis est propriae eius honoratio. Virga electa aliarum virgarum eminentior omnibus aliis eminentibus serena claritas iuncta dei deitati sustentata per haec tria nomina ex dextra parte, a quibus nominibus non discrepo Damays; ille veraciter dici potest Damays quod nobis sonat Maria et non solummodo Maria, verum etiam fons illius qui fuit, est, et erit, et semper et durabit in eternum. Ille est radix omnium bonorum et unus solus est ad directam perfectionem inchoavit ille qui Maria est omnium Mariarum permanet, et ille qui in omni bono delectatur et suiipsius humilitate et ex se prestans materiae perfectionem. Et Trinus qui potest veraciter dici Trinus qui est trinus et unus et non trinus sine uno, qui est pater et fuit pater et erit pater in celestibus et ita in terrestribus et non solummodo in terrestribus verus etiam dominus in inferis. Et Sacerdos et vere dici potest Sacerdos dignus super omnes alios dignos. Illius enim cognitio omnes alios indignos facit dignos re enim exili omnes iniurias resplendens serena claritas iuncta dei deitati sustentata per haec tria nomina ex sinistra parte a quibus nominibus [154r] non discrepo Iasym. Ille veraciter potest dici Iasym quod nobis sonat castitatem, sed etiam fontem eiusdem ex illo qui est materia materiarum et deus deorum et dominus dominantium et est semper habundans in modis universis et inspicit iustos et iniustos, quia non condempnat nisi iustum esset et dimittens ubi est placuerit, et ex se prestans misericorde perfectionem, et Graton et revera potest nuncupari Graton qui sonat tantum quantum gratus omnibus gratis, ille enim sanctior est omnibus sanctis. Materia enim est fons omnium sanctarum materiarum, et in eodem intelligendum est hoc nomen Ratam quod nobis sonat patrem et filium et spiritum sanctum, verum etiam signorum constrictionem et planetarum et omnium dignarum partium illuminatorem ponens et mittens lumen dignum in loco sustinens et detinens celum et terram. Ille qui est expediens lumina obscura et clara ponens ubi ei placuerit qui est trinus et unus deus inspicendus firmior rebus omnibus quae firme existunt quia unam partem firmat in alia et aliam in alia, una non est intelligenda sine alia nec alia sine alia. Ista enim pars que est prima respectum habet unam partem in aliam. Ita secunda pars inspicit partem anteriorem et posteriorem, et Sother, ille veraciter potest nuncupari Sother qui nobis sonat compositor omnium quae sunt de quo habemus spiraculum et qui nobis iungit omnes sensus quos possumus habere solummodo enim non est corporis iunctor, sed etiam a se iunctor in parte re qua attinet pro tali aliam partem non pretermittit unus est solus qui habet inspicere super omnes nostros actus. De quo alii qui in eo existunt dimittens ullam horam ipsemet est trinus et unus et non trinus sine uno nec unus sine trino, et solus ad intelligendum clarificandum qui durat in omni tempore pater et filius et spiritus sanctus. Salutem in supradictis sedibus et in omni sua virtute observet me et nos ille qui observat omne quod est et qui est dominus super dominos et rex super reges, lumen clarum super omnia lumina clara. Et qui salvat sperantes in se me salvet in virtute sua et nostra et inimicos nostros convertat ad nostram voluntatem in virtute quam habet qui semper duravit et qui semper durabit et in eternum per omnia [154v] secula seculorum. Et adhuc tenet distinctiones numerorum et eorum partes et medietas superior est frigida et sicca in

parte Saturnina et alia inferior calida et humida, et exhibet sciendi dignitatem naturam huius per 12 horas distinctas vim similiter per unum diem et noctem.

[Book 14]

Ad nexum 14 inveniendum naturae executionis et ad partis partis subiectionem, et ad virtutis naturae partis constitutionem et ad totalem subiectionem quae in eo concluditur, quae retentio est partis expressionis in 14 casu tale nobis exhibetur ad umbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus, et dictum est 14 in radii conclusione ad nostram humanam subiectionem pronuntiatur. Unde sequitur talis illius dispositio seipsum primo ostendit postea A quae dicatur nobis per principium huius rei quae est causa quia eius extitit inchoamen et est 14 in nativitate eiusdem licet potuisset fecisse 8 per illud per O idem nomen notificatur et umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Grisma, et bene potest nuncupari Grisma, qui nobis sonat unum deum dulcem et suavem dulciorem omnibus aliis ille veraciter est dulcis quia cum uno solo suo verbo omne quod est composuit et asperitates dulcoravit quarundam et aliarum partium. Si enim suum parum temperamentum non esset cursus nec discursus partium superiorem non esset sine eorum portione tantum in quantum subiectione, ille idem est levis et planis et omne quod facit expedire operatur enim omnes iunctiones ex isto nomine prodeunt. Et ille qui vult ei obedire et reverentiam ferre debet ieiunare per tot dies quot littere vocales sunt in tuo nomine et tot quot sunt semivocales in eodem numero debet supradictum factum humiliter adimplere postea propter solam cognitionem istius nominis et cum virtute Ioviani planetae et eodem die in termino suarum litterarum exspectans illum eundem diem, et supradicte diete singulariter solummodo in illo die potes facere venire quemcumque volueris et si accedat in forma ursina illam eandem potes prohibere super quemcumque volueris, eodem modo de forma leonis nec solummodo dico de forma ursina et leonina sed de omnibus generibus bestiarum, talem enim potes facere simulare qualemcumque hominem vel mulierem volueris qui stabunt in tanto termino quanto tuae voluntati placuerit. Sed necessarium est quod habeas pannos mundos in die tuae unctionis. Et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Iotecon et [155r] bene dici potest Iotecon qui nobis sonat abbreviationum omnium aliarum abbreviationum, ille est qui ministrat subtilem intellectum et qui cordis duritiem cordium iram refrenat, pacem mitigat omenm salutem concedit, amorem internectit inter corpus et animam, spiritum sanctum vivificat malignum reprimit, et omnem suam duritiem. Et qui istud nihil rememoret in capite trium sui planetae in decensione suae propriae partis et caperet de tribus bene volentium et illud idem illa scriberet et illa deferret in honorem primi, secundi, tertii cum puncto de omnibus suis inimicis amicos faceret, et nullus posset eum retinere in carcere. Sed bene scio quod de cetero per hominem non poterit detrudi in carcerem, et ille qui ubi esset per alias gentes cum ista quiete liberati essent de serramentis et compedibus multas valetudines tibi diffinivi in libro tertio.

{Sidenote: Liber tertius}

Et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Ionocob, et vere[?] potest dici Ionocob qui nobis sonat resplendens magis omnibus aliis resplendentibus. Ille veraciter per istud separavit noctem a die et posuit in tenebris lucem. Iunctio se tenet per istius virtutem corporis et animae. Ille est salus et remedium nobis aliis omnibus[?] debet observari per 9 dies et per supradicta in primo v ad sui honorem et in isto 4 utuntur salutes hominis tot quot in die invenies propter hunc sermonem dices, Euge, euge, euge dic animae mea salus tua ego sum et talis est propriae[?] eius honoratio.

Virga electa aliarum virgarum eminentior in sex sedibus omnibus aliis eminentibus candida rubore mixta, claritas iuncta diei[?] deitate sustentata per haec tria nomina ex dextera parte a quibus nominibus non discrepo Vitulus. Ille veraciter potest dici Vitulus quod nobis boat humilis efficacius omnibus humilibus humilitate enim sua pretermittit suam partem accipere et non solummodo suam partem sed vertuntur multi ei in contrarium ad suam humilitatem attendit iustos et iniustos et cuiuslibet inspicit partem humilitate sua expectat iteratam confessionem absolvit iuxta uniuscuiusque bonitatem, et illius motu unicuique est commodum in corporali, expectant enim hanc partem modicam ut unusquisque animam suam recognoscat unde unicuique pertinet per suam humilitatem observare unam partem et aliam. Ergo multi pertinet ut quicquid expectat nisi per suam humilitatem, ipse enim est fons doctrinae. Et Saday, et vere potest dici Saday quod nobis sonat maiestatem pulchriorem aliis pulchris. [155v] Et vere intelligenda est superna maiestas aliis pulchris. Huic enim omnes angeli formati sunt et perpetua voluntas fuit huic adesse, hic enim se speculatur qui est trinus et unus et qui durabit in eternum. Et Occinomos. Et vere potest dici Occinomos qui nobis sonat omnes diversas rationes audiens et est iudicans super unam partem et aliam cuilibet iure tradit iuris equale pondus. Ille qui est ponderans super omnes alios ponderantes; nulla enim pars mundi est in quo non faciat divisiones nihil est in quo sua virtus non dominetur[?] candida rubore mixta, claritas iuncta dei deitate sustentata per haec tria nomina ex sinistra parte a quibus nominibus non discrepo, Grizon; ille vere potest dici Grizon qui nobis sonat robustior omnibus aliis robustis, virtute enim minoris digiti sustinet celum et terram, aerem et aquam, sicut anulus libre deservit voluntati domini et nihil est ei quicquid honoretur in concavitate cuparum iuxta tale exemplum tollit dominus nobis et aliis nostrorum voluntatem adimplere, sed hac ratione eius virtutem in aliquo minoratam non intelligamus. Et Misericors et bene potest dici Misericors, habet enim misericordiam ante omnes alios misericordes. Ille est qui separat hominem et qui prebuit separationum omnium quod alii non assimilatur ille tollit diversas cogitationes remittit peccata desperata salutem quicumque habeat ab eo debet illam obtinere, deus enim verus est vivus et pater et qui durabit tempus in omne. Et Agatay, et bene potest dici Agatay qui nobis tantum[?] potest boare differentiam quae est inter patrem et filium et spiritum sanctum, quod multi per illorum ignorantiam membrorum suorum vim amittunt et crurium vel pedum, et quod oportet[?opus] eum duos passus sistere in unum vel fere tota persona labitur unde illum iudico fidelem versus deum nec versus hominem talem, illum de iudico qui cognoscit patrem et filium et spiritum sanctum contempnit cognoscere unus et in alio cognoscendus et alius non est cognoscendus in alio. Unus est pater, unus est filius, unus est spiritus sanctus, et hii tres unum sunt non duo sunt unum. Sed tres in deitate semper

pro uno computantur. Ille est impar numerus perfecte in quo deus semper gaudet, et sunt tres in persona et unus solus in substantia. Verumtamen minori non valet. Theos enim est et maioritatem super omnia condita terra virtute naturali, et iure positivo obtinet salutem in eo qui est rex regum, et [156r] fortis fortium, et dominus dominorum, structor structorum, et in supradictis sedibus in omni sua virtute observet me et vos. Ille qui est iudex iudicantium, lumen clarum super omnia alia lumina clara, et qui salvet sperantes in se, me salvet in virtute sua et vostra, et inimicos nostros convertat ad nostram voluntatem in virtute quam habet quae semper durabit et quae duravit in eternum per omnia secula seculorum. Et adhuc tenet distinctiones numerorum et eorum partes, et medietas superior est calida et humida quae videtur esse in parte Jovina, et alia inferior calida et sicca, et exhibet sciendi dignitatem naturam huius vim similiter per 12 horas distinctas per unum diem et noctem.

[Book 15]

Ad nexum 15 inveniendum nature executionis et ad partis partis subiectionem, et ad constrictionem virtutis partis naturae et ad totalem subiectionem quae in eo concluditur, quae est retentio partis expressionis in 12o [sic] casu tale nobis ostendit obumbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez}. Et sicut resonat in sonis diversis et variis dictionibus, et dictum est 15 in radii conclusione ad nostram humanam subiectionem pronunciatum huius rei quae est causa quia eius extitit inchoamen et est 15 in nativitate eiusdem post illud per P idem nomen notificatur. Et tantum umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Omnipotens, et vere potest dici Omnipotens quia nobis sonat electus ex omnibus aliis electis durabilis per omne tempus. Ille qui non suscipit detrimentum, firmior omnibus aliis firmis, et eminentior omnibus aliis eminentibus, dignus super omnes alios dignos. Ille idem est qui composuit primam compositionem, secundam, et tertiam, et si iunctio angelorum non esset facta, solummodo illorum non posset per alium obtinere consilium, iste est qui omnia iudicia consentit et qui semper durabit sine aliqua sui alteratione. Illa eadem observatio ad eum spectat quae ad Yasim, et ad honorem illius qui semper durat spectat plus per tres dies confessio. Et adhuc retinet in se tantum umbrae quod interius potest denotare hoc nomen Grizon. Ille veraciter potest dici Grizan quod nobis sonat redemptor omnium aliorum redemptorum. Unus est unde tutus qui omnes debet diiudicare et felix est adesse qui ducem cognoscit formam constitutionis salvatoris. Salvator enim illam eandem cognitioni semper super illos habet respectum, et pro re [156v] parva remittit maxima delicta. Unde magis est gaudium in parte celesti de uno quem[?qui] est innexus in nexis confusionum qui se convertit et misericordiam postulat quam fit de electis in operatione ad voluntatum illorum peccatorum est non interficias sed convertere eum et vivat. Bene audivisti in libro tertio de illo qui fecit cum umbra salvatoris omnes peccatores de quibus se daret ei voluntates paralizare[?], sed omnibus hominibus colorem auferebat et mulierem faciebat penis affligi velut esset in percutiendo. Cum eadem faciebat eam sompnare quicquid ei placebat per eandem scis de pecunia in quo loco sit sub terra sita et maxime de illa quae est per sompnum inspecta si in loco possit esse vel non. Si sicut ille facit[?] aliis sompnare qui erat quod non potuit plane habere. Et ille posuerat in quodam

campo unum anulum, et ipsa videbat in sompnis qualibet nocte quod si ipsa cum ea concumberet impregnata esset prole masculi in tali signo ut sic invenies in illo loco talem anulum et tali ingenio extitit adulter et potuit incidere in omnibus peccatis, sed in ea ratio de me constitutione ponenda non fuit inspecta ad suam malam diffinitionem. Nam qui habet loqui de omnibus rebus suam cognitionem et habet eam ponere ad humanum intellectum et diffinitiones mali sunt crescentium 60 et in bonis non sunt nisi 12 partes qui verum affectat dicere opus est ut sermone scindat unam partem et aliam quia ego non sum nominatur mali et per veritatem sum transiens quicquid in veritate se tenet non est peccatum. Qui enim verum dicit non laborat et os[?] qui mentitur occidit animam. Et si ego plenariae doctrinae omnium rerum cognitionum doctrina et meis se continet omne bonum et omne malum quod est et unum sine alio non possum propalare. Qualiter pro malo pretermittam ostendere bonum nescientum non est iustum operari enim malum tantum quantum est in opere est malum et quod velit dicere quod ego sum in opere in tantum quantum dico verum enim est quod ego sum in opere quem loquor ad intelligendam directam diffinitionem loquendi hoc esset si esset propter meam ammonitionem loqui enim est libra absolutio partium apertionis[?] cordis voluntariae ad suam sententiam propalandam. Et si tu expedite meam doctrinam intelligas unde habebis [157r] directam perfectionem quid est peccatum et quae est materia peccati, et alii quondam audiverunt in hoc eodem libro qui solummodo factus erat ut malum non possit perpetrare, et si omnes ligati vi istorum nullus posset iram dei afferre, et ad hoc faciendum fuit mea libera voluntas et propter hoc non potuisset deesse quod per istum eundem librum non faceremus omnes apperere velut esset vel alii quod viderent quod non esset sicut deus ex vento nobis transformat nubes et nos per sermonem ex eadem facimus civitatem, ut scimus iusti spectat ut submittamus nos ad honorem istius nominis quantum ad Graton et plus tres dies ieiunio. Et adhuc obtinet tantum umbrae in se quod interius potest denotare hoc nomen Vau. Ille veraciter potest dici Vau quod nobis sonat illum qui est sustentator omnium partium celestium et non solummodo celestium sed etiam partium terrestrium. Ille enim qui potestatem habet super infernum et cursus eius fuit usque ad hoc recursus usque ad sedem dei. Et semper in hoc nomine est intelligendum hoc nomen Yaya. Yaya deus hoc nomen ponitur amplo et pro Vau. Yaya num[?] transponitur ingens et claro clarus semper assimilabitur igni. Cur est excelsus nec contigit querit ullo et ad habendum vim istius, et quod sit dignus virtute sua, nulla eadem observatione spectat observare ut Sother et plus per unum diem ab omni mendatione et talis est proprie eius honoratio.

Virga electa aliarum virgarum eminentior mixta in 7 dignis partibus serena subrubea rubea claritas iuncta dei deitate sustentata per haec tria nomina ex dextera parte a quibus nominibus non discrepo Angelo et bene potest nuncupari Angelo, illa est prima materia omnis quod est. Ille idem est deus vivus et verus dignus tali modo est vocandus, et Primogenitus, et ille veraciter dici potest primogenitus. Deus idem est quod prestat omnia principia. Et On et veraciter potest dici On quod dicitur primum nomen domini qui brevi sermone convenit quicquid sub cappa celi continetur, et sub se omnes disiunctiones sed etiam coniunctiones et iunctionum iunctiones partes celestes, terrestres, et infernales, et nihil est quod non submittitur suae virtute serena rubea subrubea resplendens claritas

iuncta dei deitati sustentator, et terminus tibi 40 dierum infra illos esse grvida et tu debes observare istud nomen ut Occinomos et plus per 5 dies in confessione et talis est ipsius observatio. [157v]

Virga electa aliarum virgarum eminentior omnibus aliis tribus eminentibus mixta in 7 dignis partibus antea et candida, claritas iuncta dei deitate sustentata per haec tria nomina ex dextera parte a quibus nominibus non discrepo Messias. Ille veraciter potest dici Messias qui nuntius est nuntiorum, et nullus missus est nisi illius nuntio, et ideo potest vocari Messias. Ipse enim semper detinet omnium nuntiorum intellectum directum et semper in presenti inspicit et nullum tempus est ei narrabile. In eadem hora omnia nuntia determinat. Quis est qui eum intelligit? Quia in una dictione omnia comprehendit, et illa est omnium dictio. Quae potest esse nisi ista Iizice[Lizice], Yea, Axavit, Noosnorne, Eeq, Euapaunum, Oomon, Lienben[?], Aab, Amigeo, Ofond, iee, Roa, Aba. Et tantum sonat quantum omnium rerum compositio, quod est deus meus et nullus sine virtute illius potest operari per artem magycam. Unde hic manifeste occupat ratio, quia in se continet materiam omnium aliarum. Et primo homini istud exhibuit in consilio. Et Panton et vere potest dici Panton quod nobis omnis panis salutis vitae boat, vel tantum quantum verbum. Verbum est verbum domini, et potest revera dici panis omnis salutis. Nihil est quod non siciat eius voluntatem, et ad suae vocis constrictionem, ergo eos coartare non possumus nisi per eum et illius voce. Et Os et bene Os nuncupari potest quia est Os orium et ex illo ore processerunt omnia verba quae extiterant vel quae sunt vel quae erunt. Quod attinet humanae subiectioni intelligere sed dei deitati resplendens aurea et candida claritas iuncta dei deitate sustentata per haec tria nomina ex sinistra parte a quibus non discrepo, Veritas. Ille veraciter potest dici Veritas et bene ratio exigit ut Veritas nuncupetur cum unus sit et totius mundi veritates in se contineat, et illas cogit ante suam presentiam inspicere et sicut ille est Via, Veritas, et Vita, panis existit et sicut veritas de celo orta est, et ____ et sicut tantum[?] sua Veritate semper existunt et est unus thronus directus ad supernam maiestatem, et est Via per quam nos omnes gradi debemus, et ille qui est veritas veritatum non obliviscatur et omnium variarum cogitationum recordatur, et nullus potest esse non recordatus suae dignae memoriae. Et Theos, eius deus eius primus existit quam alii dii qui 16 in radii conclusionem ad nostram humanam subiectionem pronunciatum. Unde sequitur [158r] talis illius dispositio, seipsum primo ostendit postea I quod nobis dicitur per principium huius rei quae est causa, quia eius exstitit inchoamen et est 16 in nativitate eiusdem post illud per Q idem nomen notificatur, et tantum umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Sapientia, et vere potest dici Sapientia quia nobis boat qui sapientior est omnibus aliis. Ille est deus vivus et verus qui non debet alterari, sapientior omnibus aliis sapientibus est per omnia laudandus pre omnibus aliis. Ille est qui tres terminos constituit. Et non solummodo terminos sed etiam iunctionem quae continet terminos. Et istud idem debes conservare ad honorem illius qui te formavit in tanto termino ut supradictus vitulus in confessione et alterum sine mendatio. Et adhuc in se tantum umbrae retinet quod interius potest denotare hoc nomen Divinitas, qui nobis sonat seipsum, qui aspicit esse quod est, et non solummodo quod est,

sed etiam quod fuit et hoc quod venturum est. Ille est medius ex se exhibere partibus suos iustos terminos et nobis adiudicaturus[?] est rectam constitutionem probans est unam partem et aliam et unicuique reddit equale pondus secundum obsequium sui iuris. Et pars solaria et vis illius tibi fuit diffinita in termino casus leonis sequenti lineam primi ordinis spectat te submittere in tantum quantum Saday et plus per 7 dies terminatos in confessione. Et adhuc detinet in se hoc nomen Borac et vere potest dici Borac quod nobis sonat summa cuilibet rei quae est conclusura celi et terrae, aeris et aquae, et totarum dissolutionum quae est hiis 4 partibus possunt formari diversas naturas et partem diversificantem partes diversificantes nexum celestem et medium et infernalem, sicut enim angelus benignus est pars superna et angelus malignus est pars inferior et corpus hominis est medium inter unum et aliud, et iunctio habet esse non potest esse sine istius cognitione ad notam suae abbreviationis pro hoc valet hoc nomen mulieribus quae non possunt prole gaudere, quia cum in illius et istorum aliorum Cobra, Borac Cabor sic docetur in tertio libro scriptum

{*Sidenote*: Liber tertius}

et ipsa eadem dicat in termino subiectionis naturae si ipsa eadem observasset ut veritas ad directam veritatem dei voluntate et fortitudine quam istis nobis exhibuit omnia alia dubitatione densa gravidaret terminum pretermitto diffiniendum qui precessit secundum eandem fidem quam ipsa potest sistere, et si observatio per illam esse [158v] de Messya per haec tria nomina ex sinistra parte a quibus nominibus non discrepo Agios. Ille veraciter potest dici Agios quod est deus noster universalis. Ipse enim est deus universorum populorum et omni tribuit in quantum promeretur. Ille varias cogitationes inspicit et quasdam ab aliis sequestrat remittit cui placuerit et quemlibet onerat sciendum[?] delicti pondus. Et Paraclitus et ille veraciter dici potest Paraclitus cuiuslibet enim quod se sustinet sustentator existit unus solus est qui omne quod est consolatur, et omnia delicta respicit et remissionem exhibet omnibus qui suae misericordiae supplicant in se materiam retinet consolationis omnium bonorum est illuminatio et sine illius cognitione non posset illuminari in tenebris. Et Alpha et veraciter potest dici Alpha quia eminet super omnes eminentes, et est principium primi summi. Et est sciendum quod omne bonum quod accipit de sursum venit ex summo qui exstat principium. Et non est principium alterabile sed semper in uno retinet substantiam. Unus solus est principium qui habet respectus in omnibus principiis quae sunt et ad principium illius cognoscendum talis nobis existit descriptio tres enim sunt in personis et unus solus in substantia verumptamen minorari non valet. Theos ei est et maiorem super omnia condita terra iure naturali et iure positivo obtinet salutem in supradictis sedibus et in omni sua virtute ex illo qui est eternus et in sua virtute observet me et nos. Ille qui observat omne quod est et qui est dominus dominorum et dominus super omnes alios dominos et rex super reges, lumen clarum super omnia lumina clara, et qui in se omnes virtutes continet et salvat spirantes in se me salvet in virtute sua et nostra, et omnes inimicos nostros convertat ad nostram voluntatem in virtute quam habet qui semper duravit et qui durabit in eternum et per omnia secula seculorum. Et adhuc tenet distinctiones numerorum et eorum partes. Et medietas superior

est calida et sicca in parte Martina et alia similiter calida et sicca, et exhibet sciendi dignitatem naturam huius vim similiter per 12 horas distinctas per unum diem et noctem.

[Book 16]

Ad nexum 16 inveniendum naturae executionis et ad partis partis subiectionem, et ad virtutum[?] partum naturae constrictionem et ad totalem subiectionem quae in eo concluditur, quae retentio est partis expressionis in 16 casu tale nobis exhibetur obumbraculum sicut nostro visui haec forma ostendit [159r] {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus, et dictum est nobis sonat illum dominium[?] quo utuntur omnes homines. Nihil est quod instricto passu non invocet misericordiam supernae maiestatis. Ille exhibetur equale pondus vel diffinitionem cuiuslibet rationis deus vivus misericors. Ille qui perpetrat omnem suam voluntatem de omni eo quod ei placuerit per istud opus ei se facit observari illis cui cupiunt plenariae esse digni in hoc libro ad opus istius casus tantum quantum misericors, et plus per unum diem ieiunio. Et adhuc tenet tantum umbrae istud obumbraculum quod interius potest denotare hoc nomen Damad qui nobis sonat misericors. Misericordia illius semper est quia ipse est misericors super omnes alios misericordes, et durabit in eternum, ille est qui venturus est et iudicabit secundum[?] seculum[?] per ignem. Et ille qui desideravit scire tempus ulterius processurum. Scio quod si obtinerit rectam viam isti proximo libro magnum studium exhibuit, quia a luxuria debet mundari et 7 criminalia debent fetere, et si non esset nisi solummodo ingurgitatio dignarum partium qua verum quod versus illam partem non opus transformari a qualiter de illis erit qui subterriorem occupabunt viscera mea doleo pro tormento quod illos in deo sustine dolor tremor, dentium stridor, prudins[?] ustio et ardor, languor et illorum filiae quod ille idem deposuit quod ibi non deberent existere. Illius enim observatio vel adhuc dictio in minori casu postquam 32 annos transierit et post terminum trium annorum illum audierit fides ei salvet tantum[?] suam vitam eius amore omni tempore obtinebit, et qui illius amore obtinet, nihil ei deerit. Ad quod querendum unam partem suae scalae spectat istud observare in tantum quantum Agytay et magis tot litteras quot sunt in suo nomine in ieiunio et talis est propriae eius honoratio.

Virga electa aliarum virgarum eminentior in tertia sede omnibus aliis eminentibus medio colore colorata iuncta dei deitati sustentata per haec tria nomina ex dextra parte, a quibus nominibus non discrepo Redemptor, et veraciter potest dici Redemptor ille qui est Redemptor redemptorum et est patiens per multos amissos amissorum. Quis est qui eos composuit preter illum? Celum et terra transibunt, verba [159v] autem mea non transibunt. Et Ely et veraciter potest nuncupari Ely quod est deus universalis et bene consentit dissolutiones ille idem firmat in superna veritate, et qui in se semper retinet materia iuris dicitur istud nomen Lapis. Et bene audivisti in libro Os in superiori experimento aliorum experimentorum qualiter ex libro illo formavi experimenta,

{Sidenote: Liber Os}

et qualiter tribui unicumque rectam suam partem. Et illis mulieribus quae cupiunt habere gratiam suorum dominorum et sicut per vim istorum trium nominum dedi eis

concatenandi virtutem hominem in suo amore ut ipse facerent pravam observationum quam tibi diffinivi iam cum eo quod ea dicerent in parte carnali delectabili, et in nocte sui planetae. In termino trium planetarum postea faceret de eodem suam voluntatem. Non dico solummodo suam voluntatem sed quicquid vellet et qualitercumque vellet bene dico si ipsa mandaret ipsum deambulare in constrictione nudum[?] quam diceret quod ante cum eo non loqueretur et ipsa esset tam proba quod abstineret loqui per unum diem, in alio die procederet nudus ubi ipsum preciperet. Sed dubium esset quod ei auferret sensum et si ipsa illa multum calefaceret totum sanguinem et omnes compositiones faceret volvere unum in alio et cor interius frigeret ut sagimen in pacena[?patena]. Sed cum istis nominibus ponat vel faciat scribere nomen sui benigni spiritus in carta virginea Essaldi, Malachi, Malaphin, et scriptis tot vicibus quot litterae sunt in suo nomine et tot vicibus nomen spiritus benigni si necessarium sit calefacere, vel dictis concubitus in supradicto numero. Ideo non est mirum si tu vel ille cui deus confert suam benignam gratiam qui potest observare haec sancta nomina ex quo illa facit tantum[?] pro hiis nominibus si tu vel alter potest adimplere cum hoc sancto libro.

{Sidenote: Liber sanctus}

Omne quod dissolveret voluntatem sui animi, et si bene vellet uti non esset ei necessaria alia doctrina. Sed tale est rabiosis et de illis qui sunt devorantes quod antequam scientia ut unam partem vel aliam detrundant[?] partem quasi amittunt unam et aliam, et pro nimio cerebro maius videmus ammittere et ille qui est custoditor pauci pro paucio videmus cum cerebro abscondere ad magnas curias. Et ideo dulce amice tucineas[?] lineas auscultas hoc nomen observa in tantum quantum fuit Grizon et plus per tres dies in confessione. Ille tibi est benignus qui pacifice bonum suum scit audire. Et maxime quem[?] de bono scit transivere[?] suam voluntatem et amicorum suorum magnum commodum. Ideo est [160r] quod istud obumbraculum adhuc obtinet in se tantum umbrae quod interius potest denotare hoc nomen Ysiis[?] dicitur deus universalis. Et vere potest nuncupari Theos. Ipse enim fuerat ante omnium rerum constitutionem, non solummodo ante illas fuerat verumetiam ante istas constat et ipse boni illarum pars existit et partem in partibus convenit et unum alii coheret. Et Spiritus. Et revera potest dici Spiritus qui sanctus sanctorum existit. Ille enim sanctior est omnibus sanctis cum sit materia et fons omnibus aliis. Et fons talis qui nullo modo minoratur et augmentari non potest aliorum incremento. Unus est sanctus et tempus durabit in omne. Et ille est videns quasdam partes et alias et sine suae partis cognitione nullus super alias partes vim potest obtinere. Et ille ei non obtemperat sine illius parte et sine suae partis cognitione. Dixit enim dominum deum tuum adorabis et illi soli servies. Et saltem in supradictis sedibus et in omni sua virtute observet me et vos, ille qui observat omne quod est, et qui est dominus dominantium et dominus super alios dominos et rex super reges, lumen clarum super omnia lumina clara, et qui in se omnes virtutes continet et salvat sperantes in se, me salvet in virtute sua et vostra. et omnes inimicos nostros convertat ad nostram voluntatem in virtute qui semper duravit et qui durabit in eternum per omnia secula seculorum. Et adhuc tenet distinctiones numerorum et eorum partes et medietas superior est calida et sicca

quae videtur esse in parte solaria, et alia inferior frigida et humida. Et exhibet sciendi dignitatem naturam huius vim similiter per 12 horas distinctas per unum diem et noctem.

[Section 26.7 Translation]

F *The Twelfth Book about the Three Names Grizon, Misericors, Agatay*

or discovering the twelfth connection of the pursuit of nature and the subjection of part and the constitution of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the parts and in the twelfth case the protection of expression is shown to us just as this form appears to our vision: {one ez followed by another ez}. And this resounds in diverse sounds {ez} and in various words and it is the twelfth word in the end of the ray pronounced to our human subjection. From this it follows that his disposition shows itself after S which is spoken to us through the first principle, the reason for this being because it is his beginning and it is the twelfth in birth, and the name is noted through M, and it retains so much protection within itself that number can denote the name Grizon. He truly can be called Grizon which means stronger than all other strong ones, for by the virtue of his little finger he sustains all creation, heaven and earth, air and water, just as a ring freely serves the will of the lord, and the lord takes nothing honored in the hollowness of casks, as an example to you others to fulfill your will. For this reason you do not believe his virtue to be diminished in any way. For if you well had power in their part and not by the force of their wickedness nor in their separation, but in the virtue of the first constitution and in the adding of time, and if in another way your soul deceived you, thinking that you would not have this understanding by having them and you would not be able to have them except through three spaces of the substance of your name. It is right to know that the one God is over everything that exists and that he alone was the one who composed the first constitution and the second and the third. In which, in these three, everything that is undertakes binding; then the first disburses itself in many different ways, not only the first, but also the second, and not only the first and second, but also the third; afterwards there came those prophesying that the blind would separate in these parts and that he thought to play the part of heaven with carnal eyes, or if he could see the shadow of the moon and thought that he had seen the brightness of the virtue of the sun, or that he had seen the entire roundness of heaven as if it could be such that they could divide over the three proclaimed constitutions, but they were blind and by their words they blinded many others. But the mercy of the lord was over all his works, and is now, and will be for all time. And cursed is the tongue in which no one can say what he wants to say. And although the high majesty sends such persecution over it, I do not know what he would respond to them. But he will answer the idea to everyone and to those prophesying about the things above and about the division of the elements and about the separation of the seven heavens, about the path of the stars, and not only about these things but about everything about which there could be a question, and some can have this in such a way or two or three of his servants because he knows the name of the good and the bad and the length of days which they have, as I have explained in the book Aldarage,

{Sidenote: Book of Aldarage}

and because you have three of any material it may be, captured of the day of your planet, from the greater part, and completing it on the same day, that is, toward the evening of night, and you should take off all your clothes but not put them on the ground, and you should have clear olive oil and anoint yourself on all your members and get back up with your left hand as high as you can raise it, and call loudly as if you have force, and it is your proper role to assemble the ___ [*seraturas*] of the consecrated book, one as well as another,

{Sidenote: Consecrated Book}

and you will always appear in their service through this sacred worthiness: “I wish you to appear to me and that you affirm knowledge to me and all the work that I have done through my knowledge for the last three years until now, or at least two or three of your servants,” and if he appears to you on the third day, you should show (him) great honor, and if he comes to you on the fifth or seventh or ninth or eleventh or thirteenth day, because he would not be able to come in any shorter time, so that appearing, he will be worthy to conquer all your enemies; riches will not be lacking to you if you wish to receive then through it (knowledge). But it is necessary that you seek from it a more powerful ring, because it belongs to that ring that you would fulfill your will; through it you can ___ a race and make another, enter into war, or be blessed by God with a fleet of ships, as I have explained to you in the book of figures, to make a hen of any plumage or of any hair of plumage,

{Sidenote: Book of figures}

a ship armed with men and with everything which takes care of it, but it is necessary that, before you can have this, you submit yourself to the honor of this name by fasting for one day; and it holds in itself such protection that it can inwardly denote this name Misericors, and well can it be called Misericors because it has mercy above all mercies, he who is above the forms of people and who allows separation to them all because it is not assimilated to another; he tolerates various thoughts; he gives salvation to those whose sins are hopeless; whoever has this from him will obtain it, for God is true and living, and he is the father who endures in all time; for his honor you should cleanse yourself in water for three days and whatever he has in the middle he should confess on one day, the middle, to the next. Also he has in himself so much protection that he can inwardly denote the name Agatay which can convey to us so much the boundary, which is between the father and the son and the holy spirit, and because many lose the force of their members through ignorance. For just as a distorted person might behave, because his health is not right and on account of weakness in the kidneys or legs or feet, must rest every one or two steps or else his whole body will collapse, so the one by indication[? *de indicio*, but possibly *de iudicio*] who is faithful to God but not to human beings, so I judge the one who recognizes the Father and is ashamed to recognize the Son or who recognizes the Son and disdains to recognize the Holy Spirit; one in another must be understood in the other; I have made this distinction for you in many places, and you have not rightly retained this teaching; you should submit yourself by prayer to obedience within three miles from the one who will be honored in the same amount as the number

transcends your quality and that of the one for whom you will recognize him, and you should go there as many times as you have letters in your name. Also the distinction of numbers and their parts. And the middle above is cold and humid and the other one, below, is cold and dry, and it seems to be under Pisces, and it shows the worthiness of knowing nothing of this by force[?vim]; there are twelve distinct hours through one day and night.

[Book Thirteen]

For discovering the thirteenth connection of the pursuit of nature and the subjection of part of the part and the constitution of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the part of the expression and in the thirteenth case the protection of expression is shown to us just as this form appears to our vision: {one ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the thirteenth word in the end of the ray pronounced to our human subjection. From this it follows that his disposition shows itself after H which is spoken to us through the first principle, the reason for this being that it is its beginning and it is thirteenth in birth; it is right that he could stand and after that the same name is noted through M, and he holds so much protection in himself that he can inwardly denote the name Mediator. Truly he can be called Mediator. He is between the good and the guilty, and since he does not wish to condemn any part, and he takes delight in his good liberty, he does not condemn[reading *condempnat* instead of *condempnant*] because he does not wish to conquer these. For he alone is holy in his sanctified temple, and those who are frozen from the Saturnine part, or who wish to understand all his deeds or who desire from him his sweet inspiration, and from all his parts, if only they have enough fortitude, and do not omit to have (fortitude) on account of the unhappy teacher who staggers from one part to another and is always poor in doctrine and thinks he has the whole sense of the world, let him open the book and see the Saturnine parts, twofold, the paths, the divisions which operate inwardly in others, and the sweet songs of his opened, summoned, book, and with the teacher looking on at the Saturnine part, it cannot be but that he will see the firm and all the parts, specifying and questioning. “Where is this teacher?” he will respond. Already I hear the teaching of this teacher who so greatly imagines that he knows; it is he who responds to me. I will defend this and all its parts. If there is anyone who says something I have heard, we hear; therefore by what right the parts, which he does not have, (are) for the corruption of the body and the condemnation of the soul.

For as we prize temporal things, we neglect love, and yet we do not have anything else that is temporal except your love. And your love was in the other teacher, just as the one I knew; he did not prize (it) for which he lost (it); he always falls into everlasting condemnation; you know something greater to say, and I cannot hear more of your secret words; to this you should respond, “and so you will hear more of my words. For you have said that as you prize temporal things so we lose love, and I have said that he does not have anything which is temporal except my love, and it was my love. So the position is in the other teacher, because you know and he does not prize for which he lost, and because

he always lost, he falls into everlasting condemnation. It is true as you said, for you who wish so much in the discourse, you can in this. For whoever loses always falls into everlasting condemnation; therefore I will prove that you ought always to lose, and what is useful to you to lose as this, and without loss you cannot obtain the good nor have the grace of your lord, he who is true, and who is the mean between good and evil, and who will endure forever in your healthy honor; he is lord over this; I do not use[*adhibeo*] faith, and if God himself were to give to me, it would not be amazing if I did not use the full faith; consider whether would receive it from you, because through loss of the lord I could have love. No, No. This you know well; you should lose the evil and hold to the good. Thus it is always either one. Thus, by this reasoning, whatever I do, I will have the love of God; you would always do good. It is true, or would be true, that you would always have good, because he who is the good of goodness is always with the one who does good, and so he would, by doing good through a period of absolution, receive condemnation of the body. By this judgment it is not for his damnation, if I could have the life of salvation through all time by a love of sin. Therefore you must endure evil, therefore evil is through all time. And if you do not see this, it is not surprising that you cannot see that one co-mingling has innumerable eyes, not about a person with two eyes, because he could have innumerable many, and if, in general, you hear me speak about co-minglings as if one could be joined to another, I am afraid that you would not be able to understand me. But if you can understand, do so; if not, I do not take pains with it. I know that this teacher understands me without a doubt.

One god is surrounded by fire, and he makes anything the same; no [?part] of his is warm and dry. Thus because warmth is a part in itself, as already occurs first in the word, and then dryness follows because it has already been determined, through itself, to be present. For if a circle were around him, he would be of one property, and it would be the only one in itself; he could not have a free exaltation and he could not stand through himself alone. For there is only one who always exists. Thus he said, "I am who am," and who will endure forever. He alone is present and nothing can stand alone through itself except him, and since warmth which is a property stands in itself, it cannot stay too long, because from it dryness does not aspire to come. For warmth dissolves itself in cutting down, in a lesser substance; from it is born a certain sharpness. This sharpness is the same and so it is itself a property or part of a property, belonging to another property; so it will be dryness, and it takes its complement to itself; therefore it is a part within the whole not one whole without other parts. For just as fire, which is the first element, and through the joining of properties, which make various names such as warmth and dryness, when joined in one it is called fire, so in another place it is called red bile which is an inferior mixture in comparison with what is below, because God cannot put the soul lower when he embodies it through an element. In the worst person, that is the devil himself, his body is strong in many other ways because of the joining which formerly could be good, and in other parts is their mixture, properly speaking in the infernal parts, which is a mixture of elements below, over the fiery parts, and also above the other elements such as air and water and even earth, and the dissolution of their boundaries throws out sulfur, which it does strongly.

And if this teacher considers these parts as conducive to the corruption of the body and the damnation of the soul, how could it be that he has not done what I see, because they well perfume. And if he who was able to make them by his own virtue, and raised up recognition of his names, could have force over the parts, by his names they lose all their virtue and their evil taste and are subjected to human rules, because if this teacher had not hidden (something) from another, he would not have had the power of pouring sin out on a person, for he considers that by well hiding this virtue it will never be joined. Behold, God has shown in matter what could be, what were enough names of power that they could bind, because they could not bring evil to others. For God provides and understands that they were not good, being about to abandon him and his great providence; he was the maker of all these books which are called those of the various bodies, the turning of which he made for the constitution of man.

{Sidenote: Books which are called Various Bodies}

The human being, through this binding of books, can consider all the various cases and had for himself the force which was, at first, not firmly planted by him for the beginning of the holy names, and because he knows that there can certainly be as many human beings who can carry out such a holy consecration, because they are all bound, because the final case cannot be evil, and because he has not obtained force in the thirteenth case, and if the case is such as to be present outwardly, they would all be saved. Indeed they can bring evil in upon people because no one has evil without diabolic temptation, and afterwards they are bound in this book by someone, they cannot tempt a human being, and because I can fit him with a lock, by my white hands, so he does not have them for their damnation, nor for the corruption of the body, nor for the damnation of the soul. Therefore, then, he does not have them in their malice but in the vision of the first good from which they had absolution; so by no reasoning is this sin, and I have proved this in many places in the second book, and if the Dardan is not in this consecration, whom can anyone[reading *aliquis* instead of *quis*] compel to come to him by the afore mentioned words of exorcism, only in a clean place in the space of time. In which a person takes the period of time if he was delayed by only one hour; also if there were fewer than three thousand adulteries, for he has the power of exacting a fee for adultery from every person. Go, because you do not know what I will say to you. And if my teaching is pleasing to you and you wish to gain knowledge of my words, because you cannot have me nor other women without these cases; you have me with the observation of this book and the next one; few of your progeny ever had more. We know well that you should observe this in fasting for as many (?days) as there are letters in your name.

Also he holds in himself so much protection that he can inwardly denote the name Serpens. And truly can he be called Serpent for he is sharper in roughness than any other name and because God holds dominance over the evil spirits. And in the time when they received evil, the serpent was the first species of their change, and they wished to have one virtue of God. For God has virtue over all kinds of beasts and did not wish that this species would not be made first. And God is one, to whom all the voices of the world echo. And thus the various species hold him in respect. Thus it is necessary that the various names

should serve him, adorning all the unbecoming things, ____ he himself who refines substance and purifies them and investigates, cleanses, warns, and increases. Where his will is established his sworn enmity protects from poisonous stings, and whoever can obtain his love for himself by the friendship of others, they are not to be counted in the direct knowledge of his virtue[reading *virtuti* instead of *virtutem*], and they are placed on the support, as in a strong table; it pertains to how much to serve in fasting, about the part which separates itself from the more robust parts.

Also he has in himself so much protection that he can inwardly denote the name Sol, which is the joining of these two names. And truly can he be called Sun because he is brighter than all other bright ones and more brilliant than all other brilliant ones, and such it is in the joining, on account of the position of the ineffable name, that he can change such obedience with itself, but it is so much in this case that it is near, that one and another are its qualification. Here is clearly the reason. Just as this name is superior to all other names, and it is a Maria to all others through its height, thus it must be that we are in the Saturnine parts because this name is more eminent and that planet is more eminent. Thus the word applies to the other and thus it is its own honor.

Shoot more excellent than all other shoots, superior to all other superior ones, serene brightness joined to the deity of God, sustained through the three names from the right side, from which names I do not disagree with Damays; truly can he be called Damays since that means for us Maria, and not only Maria but also the fountain of him who was, who is, and who will be, and who will endure forever. He is the root of all good and he alone has established perfection, he who is the Maria of all Marias remains, and he who is delighted in all good and, by his own humility and from himself, presents the perfection of matter.

And Trinus, which truly can be called Threefold, who is three and one, not three without one, who is and who was and who will be the father in heaven, and so on earth, and not only on earth but indeed lord in the lower regions.

And Sacerdos, and truly can he be called priest, worthy above all other worthy ones. For his understanding makes all other unworthy ones worthy indeed, even all the injuries of destruction, serene shining brightness joined to the deity of God, sustained through the three names on the left, from which names I do not disagree with Jasym. Truly he can be called Jasym, which conveys to us chastity, but also its font from him who is matter of matters and god of gods and lord of lords, always abundant in all ways, and he watches the just and the unjust, because he does not condemn unless it is just, and forgives where it pleases him, and presents from himself the perfection of mercy; and Graton, and indeed he can be called Graton which means such a great quantity of grace compared to all graces, for he is holier than all the holy ones. For matter is the font of all holy matters, and in him should be understood the name Ratam, which means father, son, and holy spirit, the one placing the binding of the constellations and planets and the illuminator of all the worthy parts, sending a worthy light in its place, sustaining and holding the heaven and the earth. He is the one who sends out the dark light and the bright, placing them where it pleases him, who is the threefold and one God, who should be observed more firmly than all

things which are firm, because he makes firm one part in another and another in another, one not to be understood without the other nor the other without another. For the part which is first has concern for one part in another. Thus the second part looks to the part in front and behind, and Sother, he truly can be called Sother which means to us the maker of things that are, from whom we have breath, and who joins to us all the senses that we can have, for not only is he the joiner of the body but also the joiner, from himself, in the part in which it attains to the other part he does not overlook; he alone is the one who has oversight over all our actions. From whom others who exist in him send out one hour; he himself is threefold and one, and not threefold without the one nor one without the threefold, and it must be clearly understood that he alone lasts for all time, father, son, and holy spirit. (For) salvation in the above mentioned places and in all his virtue, may he keep watch over me and us, he who keeps watch over everything that is and who is lord over all lords and king over all kings, clear light over all clear lights. And he who saves those hoping in him, may he save me in his virtue and in ours and turn our enemies to our will in the virtue which he has who has endured always and who will endure for ever through all ages of ages. Also he holds the distinctions of numbers and of their parts, and the middle above is cold and dry in the Saturnine part and the other below is warm and moist, and it shows the worthiness of knowing its nature through twelve distinct hours, and force through one day and night.

[Book fourteen]

For discovering the fourteenth connection of the pursuit of nature and the subjection of part and the constitution of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the parts and in the fourteenth case the protection of expression is shown to us just as this form appears to our vision: {one ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the fourteenth word in the end of the ray pronounced to our human subjection. From this it follows that his disposition shows itself after A which is spoken to us through the first principle, the reason for this being because it is his beginning and it is the fourteenth in his birth; it is right that he was able to have made eight through it, and the same name is noted through O, and it has so much protection in itself that it can inwardly denote the name Grisma, and well can he be called Grisma, which means one God, sweet and gentle, sweeter than all others; truly he is sweet because with only one word he made everything that is, and he has sweetened the difficulties of some parts and of others. For if so little of his proportion had not been of running or discussion of the higher parts, he would not have been without their portion so much in substance, and he is light and plain and works to set free everything that he made, for all joinings come forth from this name. And whoever wishes to obey him and give him reverence should fast for as many days as there are vowels in your name, and as many semivowels, in that number he should humbly fulfill the above mentioned deed; then on account of that single understanding of the name and with the virtue of the Jovian planet, and on the same day at the end of his letters, waiting for that particular day, and through the above mentioned regimen, only on that day, you can make anyone you wish come, and if he comes in the form of a bear, you

can cast him down on whomever you want, and the same with the form of a lion, and not only do I say in the form of a bear or a lion but of all kinds of beasts, for thus you can simulate any person or woman you wish so that they will stand in the end to do whatever you wish. But it is necessary that you have clean clothes on the day of you anointing.

Also he has in himself so much protection that he can inwardly denote the name Jotecon, and well can he be called Jotecon which means diminution of all other diminutions; he is the one who uses a sharp intellect and who restrains hardness of heart and anger of hearts, soothes peace, grants all safety, binds together the love between body and soul, revives the holy spirit, suppresses all evil and all hardness. And he remembers the nothing in the head of three of his planet in the descent of his own part, and he takes of the three those of good will and he writes the same thing and grants them in honor first, second, and third when he makes friends out of all his enemies, and no one can hold him in prison. But I well know that from now on he cannot be thrust away into prison through a human being, and he who was there through other peoples with this rest, they were set free from irons and shackles; I have delineated for you many strengths in the third book.

{Sidenote: The third book}

Also he holds in himself so much protection that inwardly he can denote the name Jonocob, and truly can he be called Jonocob, which means more resplendent than all other resplendent ones. Indeed he separated the night from the day and placed light in the shadows. A joining holds him through the virtue of his body and soul. He is the salvation and healing to all of us others; he should be observed for nine days, as above for the first five and then on four (days) the greetings of human being are used, as often in a day as you encounter (someone), you say this: “Bravo, bravo, bravo, say to my[reading *meae* instead of *mea*] soul ‘I am your salvation,’” and this is for his own honor.

Shoot, the excellent one, more outstanding than all the other outstanding shoots on the six seats, white mixed with red, brightness joined to the deity of God, sustained through the three names on the right side, of which I do not disagree with Vitulus. Indeed he can be called Vitulus (Calf) since it sounds [*boat*, literally “moos”] to us the humble one, more effective than all humble ones, for by his humility he omits to seek his own part, but many turn to him in spite of his humility; he watches the just and the unjust and considers the part of each of them, by his humility he awaits the repeated confession, he absolves according to the goodness of each one, and by his action he is helpful physically to each one, for they await the smaller part, so that each one recognizes his[reading *suam* instead of *suum*] soul, and thus it pertains to each one to observe one part and another, through his humility. Therefore it pertains to no one to expect something except through his humility, for he is the font of teaching.

And Saday, and indeed he can be called Saday, which means majesty more beautiful than other beautiful ones. And indeed it should be understood as the high majesty (above) other beautiful ones. For here all the angels were formed and it was their

everlasting will to be near him, for he himself can be seen, who is threefold and one and who will last forever.

And Occinomos. And indeed can he be called Occinomos, which means all the various reasons; he hears and judges over one part and another (and) he gives equal weight to each law. He is important over all other important ones; for there is no part of the world in which he has not made the divisions; there is nothing in which his virtue does not rule, white mixed with red, brightness joined to the deity of God, sustained through the three names from the left side, from which names I do not disagree with Grizon; and he truly can be called Grizon which means stronger than all other strong ones, for by the virtue of his little finger he sustains all creation, heaven and earth, air and water, just as a ring freely serves the will of the lord, and the lord takes nothing honored in the hollowness of casks, as an example to you others to fulfill your will. For this reason you do not believe his virtue to be diminished in any way.

And Misericors, and well can be called Misericors, for he has mercy before all other merciful ones. He is the one who separates the human being and who gives the separation of all since they are not assimilated to another; he gives various thoughts; he remits desperate sins; whoever has salvation must have it from him, for he is God true and living and the father and the one who will endure for all time.

And Agatay, and well can he be called Agatay since he is so able to tell us the difference which is between father and son and holy spirit, and because many lose the force of their members through ignorance, and of their legs or feet, and it requires him to rest every two steps in one or else his whole body will collapse, so I judge the one who is faithful to God but not to human beings, so by judgment the one who recognizes the Father and disdains to recognize the Son and the Holy Spirit; one must be understood in the other and the other must not be understood in another. The Father is one, the Son is one, the holy spirit is one, and these three are one, not two; they are one. But three in deity is always counted as one. This is an uneven number completely, in which God always rejoices, and they are three in person and one in substance. Indeed, he cannot be diminished. For he is God[*Theos*] and he holds the majority over all the created earth by natural virtue, and he obtains salvation by positive law, in him who is the king of kings and brave one of the brave ones and lord of lords and builder of the builders, and in the above mentioned seats in all his virtue he observes me and you. He who is the judge of judges, bright light over all other bright lights, and who saves those hoping in him, saves me in his virtue and yours, and he turns our enemies to do our will in the virtue which he has which will always endure and which has endured forever, in all ages of ages. Also he holds the distinctions of the numbers and their parts, and the middle above is warm and humid, which seems to be in the Jovian part, and below it is warm and dry, and he shows the worthiness of knowing his nature, force similarly through twelve distinct hours through one day and night.

[Book 15]

For discovering the fifteenth connection of the pursuit of nature and the subjection of part of the part and the constriction of the virtue of the part, and to the total subjection

which is included in it, which is the possession of the part of expression in the twelfth(*sic*) thus the protection is shown to us just as this form appears to our vision: {one ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the fifteenth word in the end of the ray pronounced to our human subjection, the cause of which is that it is its beginning and it is fifteenth in nativity, and after this the same name is noted through P. And he holds so much protection in himself that inwardly he can denote the name Omnipotens, and truly can he be called Omnipotens because that means chosen from among all other chosen ones, enduring through all time. He is the one who does not take harm, stronger than all other strong ones and more eminent than all other eminent ones, worthy over all other worthy ones. He is the same one who made the first composition, and the second and the third, and if the joining of the angels had not occurred, he would not have had any council other than theirs; this is the one who agrees to all judgments and who will endure always without any change in him. The same observation applies to him as to Yasim, and in honor of him who will always endure, it requires confession for three more days.

Also he holds so much protection in himself that inwardly he can denote the name Grizon. He truly can be called Grizon, which means redeemer of all other redeemers. Thus one is safe because he will judge all people and he is happy to be present because he sees the leader as the form of the established savior. For the savior, in understanding this, always has respect over them and for a small thing gives back the greatest delight. So there is more joy in heaven over one who was tangled in the nets of confusion, who turned and asked for mercy, than over the elect in service to the will of their sins; it is not that you would kill (someone), but that you would cause him to turn, and he will live. You have well heard in the third book about the one who has given the protection of the savior to all sinners, to whom he granted that their will would be paralyzed, but to all people he gives their state, and he caused the woman to be afflicted with pains, as if being stabbed. With the same one[feminine] he caused her to dream whatever he pleased; through her you know about some money, in what place under the ground it was located, and especially about that (?money) which is seen in a dream, whether it was in the place or not. So if he causes (someone) to dream about other things which were what he clearly could not have. And he had placed a ring in a certain field and one night she saw it in her dreams, which (he said) by such a sign, if she would sleep with him[reading *eo* instead of *ea*] she would become pregnant with a male child, “since you will find such a ring in that place,” and by this trick he became an adulterer and was able to fall into all kinds of sins, but in this it does not follow that I should not put forth this principle because of the bad ending. For if someone has to explain his understanding about all things and he has to put it before the human intelligence, and this causes sixty more bad endings and in the good ones there are only twelve examples, whoever tries to tell the truth, their responsibility is, by words, to distinguish one part from another; so I am not to be called evil, and through truth I go through whatever is contained in truth, that is not a sin. For whoever speaks the truth does not suffer and the mouth that lies kills the soul. And if I teach[reading *doctrino* instead of *doctrina*] the complete teaching of the understandings of everything, and, my friends, it includes all the good and all the evil that is, I cannot proclaim one without the

other. How could I neglect to show the good because of the bad? Ignorance is not just. Doing evil is only as evil as it is in practice, and what I wish to say is that in practice I am as much, for I speak the truth, so that in practice I am as I speak to the direct understanding of outcomes of speaking, that is if it is on account of my admonition, for to speak is the free absolution from the parts of the outcome of the willing heart, for proclaiming his opinion. And if you learn my teaching you will understand from where you have direct perfection, what is sin and what is the matter of sin, and when others hear in this same book, which was made only so that it would not perpetrate evil, and if everyone were bound by its force, no one could incur the anger of God, and to do this was my free will, and on account of this, it could not fail that through this book we would not make everyone appear as he is or that others would see what does not exist, as if God would make clouds out of winds for us and through the word we would make a city out of this, as we just ones know that we should submit ourselves to the honor of this name as much as for Graton and three days more of fasting.

Also he has so much protection in himself that he can inwardly denote the name Vau. He can truly be called Vau which means he who sustains all the heavenly parts, and not only the heavenly but also the earthly ones. For he who has power over hell, his circuit was from there to the seat of God. And always in this name is to be understood the name Yaya. God has been placed fully into this name Yaya, and before Vau. Now by Yaya is conveyed incredibly strong and clearly bright; it is always assimilated to fire. "Why is he higher and not contingent?" it will be asked by someone, and for having his force, and because he is worthy by his virtue, he deserves to be observed not by the same observation as Sother, and one more day in abstaining from lying, and his honor deserves this.

Shoot, the excellent one, more outstanding than all the other outstanding shoots, mixed in seven worthy parts, bright reddish red, brightness joined to the deity of God, sustained through the three names on the right side, of which I do not disagree with Angelo, and he can well be called Angelo, the first matter of all that is. He is God living and true, worthy to be called this, and Primogenitus, and he truly can be called first-born. God is the first thing that stands before all beginnings. And On, and truly can he be called Being because it is the earliest name of the lord, which sums up in one word whatever is contained under the dome of heaven, and under that, all disjunctions and also all junctions and junctions of junctions, heavenly, earthly, and infernal, and there is nothing which is not submitted to his virtue, bright red reddish, resplendent brightness joined to the deity of God, sustainer, and a period of forty days below these is heavy to you, and you should observe this name as Occinoimos with five more days in confession, and such is his observance.

Shoot, the excellent one, more outstanding than all the other three outstanding shoots, mixed formerly in seven worthy parts, and white, brightness joined to the deity of God, sustained through the three names on the right side, of which I do not disagree with Messias. He truly can be called Messias because he is the messenger of the messengers and no one is sent without his sending, and so he can be called Messias. For he always holds

the direct understanding of all messengers and always views in the present, and no time is countable to him. In this hour he determines all messages. Who is it who understands him? Because in one utterance he includes everything, and this is the utterance of all. What can this be other than this: Iizice, Yea, Axavit, Noosnorne, Eeq, Euapaunum, Oomon, Lienben, Aab, Amigeo, Ofond, iee, Roa, Aba. And it conveys the composition of all things, because he is my God and no one without his virtue can operate the magic art. Clearly the reason for this is that he contains in himself the matter of all others. And he showed this to the first human being in counsel.

And Panton, and indeed he can be called Panton which means all the bread of salvation of life, or equivalently, Word. Word is the word of the lord, and indeed it can be called the bread of all salvation. There is nothing that does not thirst for his will and the binding of his voice, so we cannot compel[?] them excerpt through him and by his voice.

And Os, and well can he be called Os because he is the mouth of mouths and from his mouth come all the words that existed or that are or that will be. What is required to understand the human subjection but by the deity of God It is the resplendent gold and white, brightness joined to the deity of God? sustained through the three names from the left side, of which I do not disagree with Veritas. He can truly be called Veritas and there is a good reason for naming him Veritas, since he is one and contains in himself the truths of the whole world, and he gathers them into his presence to consider them, and thus he is the way, the truth, and the life, and he is bread, and just as truth comes from heaven, and ___, and just as so much they always exist by his truth, and there is one throne direct to the heavenly majesty, and he is the way through which we all should step, and he who is the truth of truths will not forget and he will record all kinds of thoughts, and no one can not be recorded in his worthy memory. And Theos is the first God before other gods, who is pronounced to our human subjection at the end of the sixteenth ray. From this his ordering follows; first he shows himself after the letter I which is said to us from the beginning, the reason for this being that it was his beginning, and he is sixteenth in his nativity; after that the same name is noted through Q, and he holds so much protection in himself that he can inwardly denote the name Sapientia, and truly can he be called Sapientia because this says to us the one who is wiser than all others. He is God living and true, who will not be changed, wiser than all the other wise ones, he should be praised through all things before all others. He is the one who made the three time periods, and not only the time periods but also the junction that contains the time periods. And you ought to keep the same to the honor of him who formed such time periods as the above mentioned Vitulus, in confession and a second (day) without lying.

Also he holds so much protection in himself that he can inwardly denote the name Divinitas, which conveys to us himself, who causes what is to be, and not only what is but also what was and what is to come. He is the mean, to show from himself to the parts his just endings and he will judge for us the right constitution; he tests one part and another and gives to each equal weight according to the service of his law. And the solar part and his force is given to you in the final case of Leo, following the line of the first order; he expects you to submit as much as for Saday and seven days more in confession.

Also he has in himself the name Borac, and truly can he be called Borac which means the highest of everything which is found in heaven and earth, air and water, and the dissolution of everything that is, from these four they can form the various natures and the part diversifying the diversifying parts, the heavenly connection, and the middle and lower (connections), for just as the good angel is the upper part and the bad angel is the lower part, and the body of a human being is between one and the other, and the joining has to be; it cannot be without the understanding for the note of his diminution for this; this name is effective for women who cannot enjoy offspring, because when it is written in this one's or others', Cobra, Borac, Cabor, as is explained in the third book, and she says (them), in the end of the subjection of nature, if she has observed as truth to the direct truth of God, by will and persistence, as he has shown other things to us, the end has been burdened with heavy doubt, -- I omit to define what occurs according to the same faith if she can desist -- and if the observation through her is as for Messyas, through the three names from the left side, of which I do not disagree with Agios. He can indeed be called Agios because he is our universal God. For he is the god of all peoples and he gives to each one as he deserves. He considers the various thoughts and cuts off some from others; he remits those of whom he pleases and he charges each one according to the weight of sin.

And Paraclitus, and he truly can be called the paraclete of everyone, for he is the sustainer which sustains itself; he alone is one, who consoles everything that is, and he is mindful of all sins and shows remission to all who beg for his mercy; in himself he holds the matter of consolation; he is the illumination of all good men, and without his understanding it would not be possible to be illuminated in the shadows.

And Alpha, and truly can he be called Alpha because he is outstanding over all the outstanding ones, and he is the beginning of the first highest one. And it must be understood that every good thing which he[?] receives comes down from the highest one who was the beginning. And he is not a changeable beginning but always retains substance in one. Only one is the beginning who has concerns in all beginnings which are, and for understanding the beginning such is his description for us, three, for they are three in persons and only one in substance; indeed he cannot be diminished. For God is the highest over all the created world; by natural law and positive law he holds salvation in the above mentioned seats and in all by his virtue from him who is eternal and in his virtue cares for me and us. He who cares for everything that is and who is lord of lords and king over kings, bright light over all bright lights, and who holds in himself all the virtues and saves those who hope in him, saves me, in his virtue and in ours, and turns all our enemies to our will, in the virtue which he has, who has endured always and who will endure in eternity and through all ages of ages. Also he holds the distinctions of the numbers and of their parts. And the middle above is warm and dry in the Martian part, and the other is also warm and dry, and he shows the worth of knowing nature of his force, similarly through twelve separate hours through one day and night.

[Book 16]

For discovering the sixteenth connection of the pursuit of nature and the subjection of part of the part and the constriction of the virtue of the part, and to the total subjection which is included in it, which is the possession of the part of expression in the sixteenth case thus the protection is shown to us just as this form appears to our vision: {ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it expresses the dominion in which he holds all people. There is nothing [for] which, with a restricted step, [a person] could not call upon the mercy of the high majesty. He is shown by equal weight or definition of every reasoning to be God, living and merciful. He who carries out his every wish concerning everything that he pleases, from this he made it his business to be observed by those who wish to be worthy of the full [teaching] in this book, to the work of this case as much as for Misericors, and by fasting for one day more.

Also he holds so much protection in himself that inwardly he can denote the name Damad, which means mercy. His mercy always is, because he is mercy above all other mercies, and he will endure forever, he is the one who is to come, and he will judge according to this world through fire. And he who desires to know time, what is coming in the future, I know that if he has obtained a right way of life from the next book, he has shown great seriousness, since he had to be cleansed of lechery, and the seven deadly sins have a bad odor, and it would not have been except for the drinking in of worthy parts, because the truth which is toward that part is not necessary to be transformed from anything[?a *qualiter*], he will be away from those who were settled in the deepest part of my intestines; I suffer from torment because I undergo[reading *sustineo* instead of *sustine*] these in God: sorrow, shaking, grating of teeth, the scorch mark of one knowing, and passion and langor and their daughters, because he has buried the same thing because they should not be there. For his observation or even decree in a smaller case after thrity-two years have elapsed, and after a time of three years he will have heard; faith saves him so much that, through love, he will have his life for all time, and whoever has this by his love, he will lack nothing. For asking about one part of his ladder, let him take care to observe this as much as for Agytay(*sic*) and more, as many as there are letters in his name, in fasting, and that is his proper honoring.

Shoot chosen of other shoots, more outstanding than all the others, on the third seat, of a medium-colored appearance, joined to the deity of God, sustained through the three names on the right side, of which I do not disagree with Redemptor, and truly can he be called Redemptor, he who is the redeemer of redeemers and suffers through many losses of losses. Who is it who made them before him? Heaven and earth will pass away but my words will not pass away.

And Ely, and truly can he be called Ely because he is the universal God and he determines the dissolutions; he makes them strong in his higher truth, and and he who always has within himself the matter[reading *materiam* instead of *materia*] of law is called

by the name Lapis. And well have you heard in the book Os in the experiment superior to other experiments, how from this book I have formed experience,

{Sidenote: the Bone Book}

and how I have assigned to each one his right part. And to women who wish to have the favor of their lords, and as through the force of the three names, I have given them the virtue of binding a man[*hominem*] in their love so that he has made[reading *faceret* instead of *facerent*] an improper observation, as I have already outlined for you, what she has spoken[reading *dicerent* instead of *diceret*] with him by way of physical attraction, and in the night of his planet. At the end of three planets, then she will do with him as she wishes. I do not say only her wish, but whatever he wishes and by whatever right he wishes, I well say that if she were to command him to walk about naked in a state of being bound, as she said that otherwise she would not speak with him, and if she is good enough to refrain from speaking for one day, on the next day he will come forth naked where she commanded him to. But there may be some doubt whether she can bring in that feeling to him, and she herself make all blood grow warm and all creatures turn one in another, and the heart may grow cold inwardly like fat congealing in a pan. But she should put with these names and cause the name of a good spirit to be written on a clean piece of paper: Essaldi, Malachi, Malaphin, and they should be written as many times as there are letters in her name and as many times, the name of the good spirit, if it is needed to warm [her], or with the words lying together in the same number. It is not a miracle if God will grant his grace on you or him, if you can observe the holy names from which he accomplishes these things for the names, if you or another can fulfill what is in the holy book.

{Sidenote: Holy Book}

Everything which dissolves the will of his soul, and if he well wishes that no other teaching be necessary for him. But this is rampant and from those who accept that before knowing they may postpone part, one part or another, as if they could skip one or the other, and by very great understanding we see to induct more, and he who is the protector of a few we see for little they run off with their understanding to higher courts. And behold, dear friend, you should obey safe[? *tucineas*] ideas; observe this name as much as for Grizon with three more days in confession. He is gracious to you, he who can peacefully listen for your good. And most of all he who out of goodness can forego his own will and the great profit of his friends.

Behold it is that this covering also has in itself so much protection that he can inwardly denote the name Ysus; he is called universal God. And indeed he can be called Theos, for he was before the creation of all things, not only before them but indeed he existed before he established them, and he himself was the part of their good, and he brought together one part among the parts and joined one with another.

And Spiritus, and in truth he can be called Spiritus because he is the holy of the holy ones. For he is holier than all the holy ones, since he is the matter and font of all others. And such a font that he can in no way be diminished nor augmented by the increment of

others. He alone is holy and he will endure for all time. And he sees all the parts and others, and without the understanding of his part no one could have force over other parts. And he would not submit to him without his part and without the understanding of his part. For he has said, “you shall worship the Lord your God and him alone shall you serve.” And anyhow in the above-mentioned seats and in all his virtue he watches me and you, he who watches everything that is, and who is lord of lordliness and lord over other lords and king over kings, bright light over all bright lights, and who contains in himself all the virtues and saves those hoping in him, may he save me in his virtue and yours, and may he turn our enemies to our will in virtue, he who has always endured and who will endure forever through all ages of ages. Also he holds the distinctions of numbers and their parts, and the middle above is warm and dry, which seems to be in the solar part, and the other below is cold and moist. And he shows the worthiness of knowing nature, his force, similarly through twelve separate hours through one day and night.

[Section 26.8]

[Book 17]

A

d nexum 17 inveniendum naturae executionis et ad partis partis subiectionem et ad virtutis partis naturae constrictionem et ad totalem subiectionem quae in eo concluditur quae est retentio partis expressionis in 17 casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus. Et dictum est 17 in radii conclusionem ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea V quod nobis principium dicitur per huius rei quae est causa quia eius exstitit inchoamen et est 17 in nativitate eiusdem; post illud per R idem nomen notificatur. Et tantum umbrae istud obumbraculum in se [160v] retinet quod interius potest denotare hoc nomen Lapis quia magis tenet quam aliquis aliorum tenetium; ipse idem habet iudicare quosdam et alios. Unus vivus est qui omnes potest nuncupari deus universalis quia deus est super omnes alios deos et ipse dissolvit et tribuit unicuique potestatem tantum quantum sufficit capere. Et non solummodo dissolvit et tribuit sed etiam tollit ubi tollendum fuerat voluntas. Et Eloy, et vere dici potest Eloy qui superior est aliorum, aliorum altissimus, et claritatem omnibus obfuscationibus exhibet, resplendens medio colore colorata iuncta dei deitati, sustentata per haec tria nomina a sinistra parte a quibus nominibus discrepo Radix. Ille veraciter potest dici Radix qui est omnium radicum radix, ut bene exigit ratio, et radix nuncupetur quia est principium omnium quod est, sicut radix ex se ramos producit, et rami florent, et flores in deliciis vertuntur et vicissim in sapore simili modo ex se florere consentit in prima constitutione. Quis preter illum potuit illos devorare? Si tibubatione enim alterantes sunt in sui constitutione vel ergo sunt sicut in tantum quod eos compegit qui potestatem super illos exercet. Et Virtus et veraciter potest dici Virtus quia est summa virtus omnium aliarum virtutum et ex se virtutes exhibet, et quicquid aliae virtutes obtinent per eum possident. Unus est summus in vi et in virtute, et alias virtutes ad suam voluntatem disponit; nihil est quod sua virtute non volvatur. Ille qui in se obtinet fortem secundum virtutes et illa versus partem est absolvens cui libuerit quibusdam; vires exhibet secundum vires separatas; ipse solus habet absolvere loca in locis, et ex locis eligit quosdam et alios, et habet virtutem ponere ad suae virtutis voluntatem. Et Leo, et veraciter potest dici Leo quae est fortior omnibus aliis fortibus. Unus est qui iudicat super unam partem et aliam, in quo est necessarium ut habeamus salutem in supradictis sedibus. Et omni sua virtute observet me et vos, ille qui observat omne quod est, et qui est trinus et unus et qui est dominus super omnes alios dominos et rex super reges, lumen clarum super omnia lumina clara, et qui salvat sperantes in se, me salvat in virtute sua et vestra, et inimicos nostros convertat ad nostram voluntatem, in virtute quam habet qui semper duravit [161r] et durabit in eternum per omnia secula seculorum. Et adhuc tenet distinctiones numerorum et eorum partes, et medietas superior est frigida et humida in parte Venerea, et alia inferior calida et

humida, et exhibet sciendi dignitatem naturam huius vim similiter per 12 horas distinctas per unum diem et noctem.

[Book 18]

Ad nexum 18 inveniendum et naturae executionis et ad partis partis subiectionem et ad virtutis partis naturae constrictionem et ad totalem subiectionem quae in eo concluditur quae retentio est partis expressionis 18 casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus. Et est dictum 18 in radii conclusione ad nostram humanam subiectionem pronuntiatur. Unde sequitur talis illius dispositio seipsum primo ostendit postea B quod dicitur nobis per principium huius rei quae est causa quia eius exstitit inchoamen et est 18 in nativitate eiusdem; post illud per G idem nomen notificatur. Et tantum umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Solus et veraciter potest dici Solus quia solus est in dominio. Ille idem est qui gubernat supernam maiestatem. Semper ille solus est intelligendus qui facit rectam absolutionem cuiuslibet rei quae est. Ille semper obtinet dominium super angelos benignos et malignos. Unde necessarium est quod sciatur in quo sit virtus pro quam obtinet dominium ad directum intellectum est intelligendum quod per ieiunium et sermonem et per directam fidem, non est ita credendum ut fit ita de eo quod de dominis superfusioribus, et de inebriantibus per eorum sensum distortum, et de illis qui numquam ieiunaverunt propter doctrinam et quia huic est semper principalis materia, et quia nullus debet ieiunare sed pro magno adiutorio supernae partis, et sicut doctrina a superna parte procedit et non potest laborare sine una maiorum partium et qui[?] ille accipit decisionem in quacumque parte vim amittit in subiectionem. Ille idem est deus qui unam partem et aliam deliberat et consentit quod per ieiunium habeatur doctrina, i.e. et sicut res in acquirendo suum amorem, et ille est dignior aliis partibus et indignus quamvis possit amittere illam eandem; non est quod ad eundem deum non revertatur, et qui per ieiunium suum amorem obtinet, ergo illi bene [161v] est doctrina nascenda. Qualitercumque in ratione se teneat debet istud observare in decimo supradicti taliter quod non dimittatur quantitas.

Et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Grisdecon. Ille veraciter potest dici Grisdecon qui nobis sonat trinus et unus, ille qui est vivus deus et qui debet durare per omne tempus. Ille est qui componit ultimum commentum et qui faciet divisionem per ignem. Ad honorem illius debes componere ieiunare et confessionem inter unum diem et alium facere per 12 dies.

Et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Agatabay, et veraciter potest dici Agatabay qui illum sonat qui separavit unum stellam ab aliam, et fecit totam superiorem divisionem. Ille idem est medius inter nos et tenebras et ille qui iam posset esse ex isto nomine; est ioculator, pulchrior iocorum quam aliquis aliorum. Ille est qui vineas plantat et in eodem die facit videri fructus apparentes sicut capi deberant, et non solummodo de vineis sed similiter de omnibus aliis arboribus. Et si illum eundem scriberes in aliquo foliorum illorum et idem imponeres tertium illarum, qui

inspiceret te ioculari tali modo quod ille non adnosceret et deferret illud per 9 passus, tale quale infortunium ei diceret tale haberet per spatium 9 dierum, quod illo eodem nomine est possibile facere videre omne genus bestiae derisum, illo scripto in tribus foliis olive cum suo sancto nomine secreto, quod movit ex parte celesti et quod dignus est aliis duabus partibus, et boni ioculatores nihil possunt operari sine illius cognitione. Et illis positus in termino anno per spatium dierum 40 et captis in illo eodem die et ponderatis in tanto pondere quantum ponderant tria grana frumenti et iniunctis tribus nucleis ex illo eodem, quod prestat eandem claritatem, toto hoc accenso in uno piscide; postquam se dissolvit fumus tantum quantum ille est terminus, potes facere videre decisionem leonis vel ursi vel lupi vel equi vel muli vel asini, et sicut notares in carta ut formas faceres tali modo debes regulare cultello super caballum et ponere huic unum membrum illius aliud. Sed bene aspicias ut equum non leas[?] quia omnibus ita bene videbitur sicut esses decisis membratim, et ostendit quibus ut unum membrum observent, et aliud aliis et aliud aliis et quibusdam membra videbis cruentare [162r] sicut carnem sanguinolentam. Et quere, si voluntatem habeas querendi, et si sit homo cape prius de homine et non de muliere et modo in differentia inter virum et mulierem. Et cum voveris absolvere et suffumigationem extinguere habeas grana ordeacea de illis quae fuerunt collecta in die planetae et imple totam piscidem et frena eam, et equus[?equus] surget; debes observare istud nomen in confessione et penitentia uno die cum alio mixto in termino substantiae et qualitatis et talis est eius honoratio.

Virga electa aliarum virgarum eminentior, magis eminens quam alia, resplendens vireo et viridis claritas iuncta dei deitati, sustentata per haec tria nomina a dextra parte a quibus nominibus non discrepo Iustorum et veraciter potest dici Iustorum ille qui est iustus iustorum, sanctus sanctorum, rectus rectorum et cui datur posse ex iniusto componere iustos, ponere, dico, quia in iustis sedibus eos posuit et ipsemet a propriis sedibus seipsos prosternebant. Iustitia domini plena est terra, ius suo in seipso quia ipsemet eos composuit; ex uno loco in alium dissolvit vim vi et nexum nexu et absolutionem absolutione, tenentem ex tenentibus, propellentem ex propellentibus. Quid est quod ipse non videat? Vidit enim eos qui sibi nocebant et previdit eos antequam nocerent, et si aliquis est qui videat hoc quod non vidit hoc prius fuit quam potuit, hoc prius fuit quam potuit videre, disiunctio enim talis fuit in una forma, ergo omnes in uno fuerant, fuerat ergo nos omnes alii.

Et Genitor, et vere potest dici Genitor qui est genitor generantium; et nullum est sine eo quod tempore primo fuit in omnibus; unus est qui in omni tempore durat et numquam habet minorationem, et meo iudicio numquam accepit esse, et hoc est recta fide credendum. Et si incipiat esse hoc modo est intelligendum, primus in primis, unus existit sicut radius in radio radius fuit tunc fuit, primus fuit, tunc fuit. Quis fuit primus carnalium nisi primus homo? Cayn fuit, ergo fuit secundus post primum. Tunc ergo incepit esse hora qua habuit initium, ergo sic incepit esse in omnibus sic in vera veritate unus est interius et exterius et exterius sine motu quae in excellentissima maiestate est deus et tres sunt in personis et unus solus in substantia; [162v] verum minoravi non valet. Theos enim est et

maioritatem super omnia condita terra iure naturali et iure positivo obtinet et semper obtinuit et obtinebit.

Et Bon, et veraciter potest dici Bon qui est deus confessionis et re vera potest nuncupari deus confessionis quia omnes resonationes resonatium ad eum revertuntur et ibi remittit ubi ei placuerit, resplendens crocea et viridis mixta claritas, una vel alia serena, claritas iuncta dei deitati, sustentata per haec tria nomina ex sinistra parte a quibus nominibus non discrepo Sother. Ille veraciter potest dici Sother qui nobis sonat summum bonum, ille qui supremus est supremorum et bene exigit ratio ut supremus dicatur. Iustus enim est et iustitiam semper in se obtinet maxime; dominus est veritas, et quicquid est suiipsius veritate disposuit, quia si veritas eius ita ampla non extisset, et ille suae substantiae non adhereret partibus unus in alio non clauderetur nec finitum principium nanciseretur, quia in vera veritate in primo non erat terminus.

Et Sanctus et veraciter potest nuncupari Sanctus quia sanctus sanctorum existit. Ille enim sanctior est omnibus sanctis cum sit materia et fons in omnibus aliis fontibus, fons talis qui nullo minoratur et augmentari non potest aliorum incremento. Unus est sanctus qui tempore durat in omne, et est videns quasdam partes et alias, et sine suae partis cognitione nullus super alias partes vim potest obtinere.

Et Unus et vere potest nuncupari Unus quia ipse solus est semper in sui substantia, licet sint tres in personis. Sed tantum unus solus in substantia, unus quorundam et aliorum qui semper habet existere et ipse solus vivos et mortuos debet iudicare. Salutem in supradictis sedibus et in omni sua virtute observet me et vos, ille qui observat omne quod est, et qui est dominus dominorum, rex regum, et lumen clarum et qui salvat sperantes in se, me salvet in virtute sua et vestra, et omnes inimicos nostros convertat ad nostram voluntatem in virtute quam habet quae semper duravit et quae durabit in eternum per omnia secula seculorum. Et adhuc tenet distinctiones numerorum et eorum partes. Et medietas superior est calida et humida in parte Mercuriali et alia inferior frigida et humida, et exhibet sciendi dignitatem naturam huius vim similiter per 12 horas distinctas per unum diem et noctem.

[Book 19]

Ad nexum 19 inveniendum naturae executionis et ad partis partis subiectionem [163r] et ad virtutis partis naturae constrictionem et ad totalem subiectionem quae in eo concluditur quae retentio est partis expressionis in 19 casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus, et est dictum 19 in radii conclusionem ad nostram humanam subiectionem pronuciatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea D quod dicitur nobis per principium huius rei quae est causa quia eius exstitit inchoamen et est 19 in nativitate eiusdem post c per T idem nomen notificatur. Et tantum umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Bonicado et veraciter potest dici Bonicado qui nobis sonat congregator. Ille idem est qui fecit primam congregationem et qui ultimo debet omne congregare nec vult quod magis absit indignus quam dignus. Ille idem erit qui tribuit

unicuique secundum equale meritum, et qui debet observare per nomen alios in confessione.

Et adhuc in se tantum tenet umbrae quod interius potest denotare hoc nomen Degris. Et veraciter potest dici Degris qui sonat ipsum deum ille qui venturus est iudicare in ultimo termino et qui non colit elementis unum cum altero attemptare, et habet volvere quosdam et alios et suiipsius voluntatem. Ille idem est qui debet destribuere suum equale pondus et omne quod est vel fuit vel erit revolvetur per suam voluntatem. Et adhuc illius honorem et ad utilitatem operantis debet observare decimum substantiae et qualitatis. Quarta pars in honore Bon observata in confessione, residuum in ieiunio.

Et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Griszode. Et vere potest dici Griszode qui nobis sonat primum, secundum, et tertium cum puncto quorum secundus debet redimere quosdam ex aliis quosdam salvare magno tormento, et qui petit in nomine salvatoris omne ei adimplebitur. Dictus enim est salvator pro salvare ibi ubi salus se tenet. Salvator enim est ut suam salutem aliis prestet. Ille idem est deus vivus et verus et pius nec pro aliquo impotente sua potest minorari. Rex enim est super omnes alios reges et dominus super omnes alios dominos, et qui hic est iunctio duorum supradictorum; debet observari per 12 dies requirendo locum orationis, in primis tribus diebus similibus, separatione tua in sua, et in ambobus terminis comibus et alios tres in confessione, residuum in ieiunio, et hoc est sua honoratio.

Virga electa aliarum virgarum inferior lucida mixta turbulentia, serena claritas iuncta dei deitati, sustentata per haec tria nomina a quibus nominibus non discrepo Iustorum et veraciter potest dici Iustorum, [163v] ille qui est iustus iustorum, sanctus sanctorum, rectus rectorum. Et cui datur posse ex iniusto facere iustos, ponere, dico, quia in suis sedibus eos posuit et ipsummet a propriis sedibus seipsos prosternebant. Iustitia domini plena est terra. Iustitia sua in semetipso quia ipsemet eos composuit; ex uno loco in alium dissolvit vim vi et nexum nexu et absolutionem absolutione, tenentem ex tenentibus, propellentem ex propellentibus. Quid est quod non videat? Vidit eos enim qui sibi nocebant et previdit antequam nocerent. Et si est aliquis qui videat hoc quod non vidit hoc prius fuit quam potuit videre, disiunctio enim talis fuit in una forma, ergo omnes in uno fuerant; fuerunt ergo nos omnes alii sine hesitatione iusto exhibetur possibilitas quia in eo delector et in sui partes cognoscendo; delectare in domino et dabit tibi petitiones cordis tui, partes omnium in partibus partem capient et quibus vis obtinebit secundum quod promeruerit.

Et Genitor, et vere potest dici Genitor qui est genitor generantium et nullus est sine eo quia ipse primo fuit in omnibus; unus est qui in omni tempore durat et numquam habet terminationem, et meo iudico numquam inceptit esse, et hoc est recta fide credendum.

Et Bon quod est deus confessionnis quia omnes resonationes resonantium ad eum revertuntur, et ibi remittit ubi ei placuerit, serena claritas iuncta dei deitatei sustentata per haec tria nomina ex sinistra parte a quibus nominibus non discrepo Messyas et veraciter dici potest Messyas. Ille qui est nuntius nuntiorum et nullus est missus nisi illius nuntio.

Ideo nuncupari potest Messyas in se enim semper detinet omnium nuntiorum intellectum directum, et semper in presenti inspicit et nullus est ei variabilis in eadem hora omnia nuntia determinat.

Et Panton qui dicitur panis omnis salutis et tantum sonat quantum verbum, verbum quod est verbum domini. Et revera potest dici panis omnis salutis, si enim non esset virtus illius nullus vitam capere posset; ergo veraciter potest dici panis omnis salutis vitae, quia solummodo homo vivit verbo dei. Non enim in solo pane vivit homo, sed in omni verbo quod procedit ex ore dei. Ille qui est panis omnis salutis vitae est omni tempore habundans et in se durabilis semper sine omni alteratione et per aliquem non minoratur, et tantum quantum submittuntur partes illius fuerant quocumque procedant, et ubicumque veniant nihil est quod non sit ad illius voluntatem et ad suae vocis constrictionem.

Et Os quod est illorum iunctio et bene Os nuncupari potest quia est os orium et ex illo ore procedunt omnia verba quae existerant vel quae sunt vel quae erant. Quis[?] attinet humanae subiectioni intelligere et non solummodo humanae subiectioni terrenae sed etiam [164r] celesti? Salutem in supradictis sedibus et in omni sua virtute observet me et vos, ille qui observat omne quod est, et qui est rex regum et dominus dominantium et deus deorum et sanctus sanctorum et iustus iustorum et lumen luminium et qui salvat sperantes in se, me salvet in virtute sua et vestra, et omnes inimicos nostras convertat ad nostram voluntatem in virtute quam habet quae semper duravit et quae semper durabit in eternum per omnia secula seculorum. Et adhuc tenet distinctiones numerorum et eorum partes, et medietas superior est et humida quae videtur esse in parte lunaria et alia superior calida et sicca, et exhibet sciendi dignitatem naturam huius vim similiter per 12 horas distinctas per unum diem et noctem.

[Book 20]

Ad nexum 20 inveniendum naturae executionis et ad partis partis subiectionem et ad virtutis partis naturae constrictionem et ad totalem subiectionem quae in eo concluditur quae est retentio partis expressionis in 20 casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus, et dictum est 20 in radii conclusione ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea I qui dicitur nobis per principium huius rei quae est causa quia eius exstitit inchoamen, et est 20 in nativitate eiusdem; post illud per V idem nomen notificatur. Et tantum umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Theron, et veraciter potest dici Theron qui nobis sonat conditor omnium rerum. Ille idem est qui disposuit ignem superiorem, cuius materia ex se non fumat et qui durabit in eternum. Ille fuit primum principium, ille idem erit finis; in isto nomine intelligenda sunt principium et finis, et ideo solummodo dominus, enim voluit igni prebere principium, et per illum eundem voluit prebere finem, et istud fuit[?sint] in materia primae ordinationis, hoc est, per istud composuit ignem unde et venturus est iudicare

seculum per ignem. Et debes observare pro sexta parte nominis proprii adiunctionem omnium numerorum substantiae et qualitatis ieiunio quod obtinet per 9 dies.

Et adhuc denotat in se tantum umbrae quod interius potest denotare hoc nomen Muelecon. Et veraciter potest dici Muelecon qui nobis sonat clarior omnibus claris et calidior omnibus aliis calidis, substantiam[?] enim illius est ignis circuito[?] illius ignis est. Ante illum ignis est, ad latus dextrum ignis est, post illum ignis est. A latere sinistro ignis est; verba illius ignis sunt ad directum intellectum. Ille idem est vivus deus et verus, pius et dulcis, et qui [164v] semper durabit; in illo eodem numero, debet hoc observare in quo et illud, sed istud erit in confessione.

Et adhuc tenet tantum umbrae in se quod interius potest denotare hoc nomen Adelf, et veraciter potest dici Adelf qui nobis sonat deus primordium cuiuslibet quod est, et sonat nobis principium, medium, et finem; ex medio est accipiendus ipse deus qui est mediator inter nos et malum, et ipse est nobis nostrum proprium refugium finis quia valet nobis dare aliud principium, principium quod iam in nobis est quod, quondam fuit. Deus est iustus, plenus iure et quemlibet remunerabit secundum meritum quod perpetraverit. Illud idem debes observare in tantum quantum sunt supradicta, unum et aliud sequendo eundem ordinem. Et adhuc tenet distinctiones numerorum et eorum partes. Et medietas superior est calida et sicca, et alia inferior calida et humida quae videtur esse in parte aerea, et exhibet sciendi dignitatem naturam huius vim similiter, et 12 horas distinctas per unum diem et noctem.

[Book 21]

Ad nexum 21 inveniendum naturae executionis et ad partis partis subiectionem et ad virtutis partis naturae constrictionem et ad totalem subiectionem quae in eo concluditur quae retentio est partis expressionis in 21 casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit _____. Et istud resonat in sonis diversis et variis dictionibus, et dictum est 21 in radii conclusionem ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea G quod dicitur nobis per principium huius rei quae est causa quia eius exstitit inchoamen, et est 21 in nativitate eiusdem post illud per X idem nomen notificatur.

Et tantum umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Niscar et vere potest dici Niscar quod nobis sonat robustiorem omnibus aliis robustis. Ille idem est qui separavit celum et terram, aera et aquam, et qui quamlibet partium ponderavit in equo pondere, et iustum est scire, et una species[?] est rerum fortiorum super 21, scire quare ponderavit tantum una partium quantum alia. Bene enim scimus quod Nebra occupat nonam partem, decimam tellius, undecimam aerem, ignis duodecimam. Et sicut quemlibet trium in sua parte amittit duas quas omnes Nebra occupat quod videtur quod plus ponderent 8 partes et ex illis duabus componendae sunt 8. Unde adiutorio divino disponimus sunt partes ignis; propterea necessarium est scire quod ille deus [165r] qui disposuit omne quod est in prima ordinatione, composuit angelos benignos in parte ignis, et haec est species et prima pars 8. Secunda est deitas, tertia caritas, quarta fidelitas, quinta humanitas, sexta bonitas, septima intensibilitas,

octava non separabilitas. Et istae 8 partes conversae in duabus, et unam quam occupat ignis iuncta cum duabus, dicitur una de parte tripla, quadrata, et vocatur oriens talis coniunctio; sine ista scire suam rationem non posset, quis operari vult in proximum librum qui est clavis dignitatis.

{Sidenote: Liber Clavis dignitatis}

Et bene potest nuncupari clavis dignitatis quia adeo qualiter quis posset nancisci vim secundum angelos benignos ut pater possit habere vim super filios, sunt enim illi patres post deum et maxime debemus affectare habere hereditates eorum quam terrenas, et quae sunt patrum vestorum terrenalium; qui non querunt hereditates suorum patrum, in dubium est, in eo iudico, habere alias. Sed, ut mihi videtur, per illas hereditates alias adherendum istas terrenas in parte partis, et non semper spectat; ut observemus illud nomen per 11 dies in confessione.

Et tantum adhuc in se detinet umbrae quod interius potest denotare hoc nomen Butyl. Et vere potest dici Butyl quod nobis sonat dominum omnium compositionum et talem dominum qui de nullo pretermittit dominum suum. Omne enim quod est ducit ad suam voluntatem. Illud idem debes observare per alios 11 dies distinctos per ieiunium.

Et adhuc in se tenet tantum umbrae quod interius potest denotare hoc nomen Buneclig, et vere potest dici Buneclig qui nobis sonat recollectorem aliorum qui debent intelligi, ille qui stellas sustinet et qui facit eas reverti in proprio loco, et qui habet scientiam numerandi arenas maris. In deitate pater cognovit cuncta creata et nobis a patre datur cognoscere nota. Quare cognoscimus quod istud debes observare per alios 11 dies distinctos, tali modo unum sine mendatio, aliud in confessione, aliud in ieiunio, et sic usque dominum, i.e. quis supererit. Et adhuc tenet distinctiones numerorum et eorum partes. Et medietas superior est calida et humida quae videtur esse in parte aerea et alia frigida et humida et exhibet sciendi dignitatem naturam huius vim similiter per 12 horas distinctas per unum diem et noctem.

[Book 22]

Ad nexum 22 inveniendum naturae executionis et ad partis partis subiectionem et virtutis partis nature constrictionem et ad totalem subiectionem quae in eo concluditur quae retentio est partis expressionis in proximo casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit [165v] {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus, et dictum est 22 in radii conclusione ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea N qui dicitur nobis per principium huius rei quae est causa quia eius exstitit inchoamen, et est 22 in nativitate eiusdem post illud per Y idem nomen notificatur. Et tantum umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Burny et veraciter potest dici Burni qui nobis sonat electus ex aliis electis; durabit in omne tempore sanctus super omnes alios sanctos qui duravit et durabit semper dominus, enim est super supernas partes et est iustus super omnes alios iustos; debes observare 13 dies distinctas tali modo 9 et 4 in ieiunio et magis per dimidium diem a mendatione.

Et adhuc in se tantum retinet umbrae quod interius potest denotare hoc nomen Boarly et vere potest dici Soarly qui specialiter nobis sonat iustum dominum de quo debemus obsequium obtinere secundum nostrum meritum, unde dicitur quilibet suum meritum habebit secundum suum promeritum. Ex illo deo quem debes observare in tantum quantum supradictum sed in tantum est differentia quod 11 dies erunt in ieiunio et 4or potentia residuum in se hoc significat[?]. Et adhuc tenet hoc nomen pro obumbratione quod dicitur Burburclich et vere potest nuncupari Burburclich quia nobis boat qui est materia cuiuslibet quod est; ex se retinet omnes dictiones, et non solummodo dictiones sed etiam dictiones iunctionum, et ex se dat adesse absolutiones, ictum fuit quod nullum corpus est substantia, i.e. non vivit substantialiter quod semper existat et postquam se alterat et ex alteratione magis accipit detrimentum et ex detrimento in nihilum revertitur quia non potest agere ut substantia, ergo non est quod fuit, ergo fuit substantia et non fuit substantia, quia ego solus sum qui sum et qui durabo in eternum. Ergo nullus est nisi ego. Si enim est oportet eum alterari et ego non sum alterabilis ergo ars est quae falli non potest. Unde dicitur tertia namque die materia fit tertia termino componendo factoris[?] huius operis. Et istud nomen debes observare in tantum quantum duo supradicta in diffiniendo sicut procedit ordo sequens. Et adhuc tenet distinctiones numerorum et eorum partes, et medietas superior est frigida et sicca quae videtur esse in parte terrestris, et alia frigida et humida. Et exhibet [166r] sciendi dignitatem naturam huius vim similiter super 12 horas distinctas per unum diem et noctem.

[Book 23]

Ad nexum 23 inveniendum naturae executionis et ad partis partis subiectionem et virtutis partis naturae constrictionem et ad totalem subiectionem quae in eo concluditur quae retentio est partis expressionis in 23 casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus. Et dictum est 23 in radii conclusione ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea V quod dicitur nobis per principium huius rei quae est causa quia eius exstitit inchoamen, et est 23 in nativitate eiusdem post illud per Z idem nomen notificatur. Et tantum umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Iaech et vere potest dici Iaech qui nobis sonat attrahentem versus se quicquid est, et illum qui est eternus et unus sine trino qui est pater et fuit pater et erit pater in celestibus, et non solummodo in celestibus verumetiam in terrestribus, et non solummodo terrestribus verumetiam in inferis, et ille qui stat in robustis seraturis et qui decentius ludit quam alii; non potest se movere nisi virtute istius; unde descriptione sui nominis talem se tibi demonstrat, Spcot; ille plus timet nomina dei quam aliquis eorum qui sibi subiacent. Ille enim ignem naturae et semper vult astare iuxta aquam et ipse habet vim ut demergat homines in aqua, et qui eum invocaret et sciret eum nominare suo iusto nomine prope aquam et quod diceret exorcismos, ille recapitularet omnes generationes sicut veniunt ordine secundum in 11o capitulo. Et bene audivisti in tertio libro notamine

{Sidenote: Liber tertius}

quando[?] ipse facit venire nomine fractionibus quod si possis ipsum expectare sine terrore quod luna esset prima. Antequam iterum reverteretur in primam te omnes artes docuisset cum virtute tabularum istius libri,

{Sidenote: Tabulae huius libri}

quia sine illius leniter non potes monstrare aliquem ludorum ut videatur quod sit in parte terrena, et si tu, dulcis amice, affectes cognoscere illam partem quae est in te celestis et illam quam semper tibi dubitabit, et non illam quae si hodie sit cras erit sine dubio si possit esse, et si hanc familiaritatem virtute illius libri in uno spiritu benigno, ille erit tibi consors in celesti parte; doleo de tantis diversis regionibus et de tot diversis ordinibus qui eis subiacent et in tot diffusis variis sermonibus in quibus est fides eorum qui [166v] non habent ad memoriam librum sanctum sanctorum

{Sidenote: Liber sanctum sanctorum}

et propter ____ quod huic deficit quod est principium alterius; dicitur enim liber qui continet secreta secretorum, et qui est dignus dignorum super omnes alios dignos dividit enim angelos benignos et malignos, sermoni vim exhibet, domini prestat amorem quare omnium aliorum amorem obtinet, et qui in suo studio mira defungitur, anima eius requiescit in pace. Istud idem debes observare per tres dies a mendatione et per tres in confessione et per tres in ieunio, et per tres in oratione require similiter in substantia et qualitate, quod unum et aliud veniant in aliud, quod unum sit per aliud dignum.

Et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Tornal, et vere potest dici Tornal qui nobis sonat tres supernas partes, et dicitur iustum qui super alias obtinet dominium qui iustus est super omnes alios iustos et qui ex iniustio componit iustos. Et quia per eum possumus obtinere unam partem et aliam ad nos spectat ut istud nomen observemus sicut et illud, ut nos simus digni ad eum ex eligendum versus partem dextram pervulgato iudico seculi per ignem. Sed in tantum est differentia quod illi tres termini postremiter petamur.

Et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Lanay qui nobis sonat omnium rerum ostensorem et cuilibet suum locum ostendit et non solummodo eis ostendit locum sed eis tantum exhibet quantum ad illum locum spectat; faciet divisionem duobus modis generalibus quosdam; ponit eo sinistra parte obprobria dicendo ex suo ore; alios dextram partem clamando suo dulcissimo ore amicos. Et quia tibi necessarium est ut sis ex illa parte, laudo tibi, dulcis amice, ut studeas in isto libro proximo ut habeas partem celestem vel in isto ut potestatem habeas super terrenam, et quicquid tibi deesset per unum intellectum proximus tibi elucidabit; quosdam ii ab aliis superat; si unum observaveris non timebis in decisione seculi per ignem. Quare tibi opereprecium est ut hoc nomen observes per spatium quantum fuit unum et aliud, et deus qui iudicabit seculum per ignem salvet in se omnes sperantes quia orare teneris pro quibusdam et aliis. Et adhuc tenet distinctiones et eorum partes, et medietas superior est frigida et humida quae videtur esse in parte aquea, et alia inferior est calida et sicca quae videtur esse in parte arietina, et exhibet sciendi dignitatem naturam huius vim similiter per 12 horas distinctas per unum diem et noctem.

[Section 26.8 Translation]

[Book 17]

F or discovering the seventeenth connection of the pursuit of nature and the subjection of part of the part and the constitution of the virtue of the part of nature, and for the total subjection which is included in it, which is the possession of the part, [and] in the seventeenth case the protection of expression is shown to us just as this form appears to our vision: {ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the seventeenth word at the end of the ray pronounced to our human subjection. From this it follows that his disposition shows itself after V which is spoken to us through the first principle, the reason for this being because it is his beginning and it is the seventeenth in his birth; after that the same name is noted through R, and it has so much protection in itself that it can inwardly denote the name Lapis, because he holds more than any of the others who are holding; he has the role of judging some and others. He is the living one, who can be called the universal God, because God is above all other gods, and he dissolves and assigns to each one as much power as he can take. And not only does he dissolve and assign but also he removes where the will ought to be removed.

And Eloy, and truly can he be called Eloy who is above others, even the highest of the others, and he shows brightness to all darkness, shining with a medium color, colored, joined to the deity of God, sustained through three names from the left side, of which I [do not] disagree with, Radix, and he should be called Radix because from himself he produces branches and the branches flower, and the flowers are turned into fruits[? *deliciis*], and otherwise he agrees in the first constitution that they flower from him into a delicacy. Who could enjoy them besides him? Whether by wavering they change in their constitution or they are just as he made them, he who wields power over them.

And Virtus, and truly he can be called Virtus because he is the highest virtue of all other virtues and he shows the virtues from himself, and whatever the other virtues have, they have it through him. He is one, highest in force and in virtue, and he uses the other virtues at his own will; there is nothing which does not depend on his virtue. He who has in himself strength according to the virtues, and this strength sends them out toward whatever part he wishes; he shows forces according to the separate forces; he alone can send places into places and choose some and others from the places, and he can place virtue at the will of his own virtue.

And Leo, and truly can he be called Leo who is stronger than all other strong ones. He is one, who judges over one part and another, in whom it is necessary that we have salvation in the above mentioned seats. And in all his virtue he watches over me and you, he who watches over everything that is, and who is three and one and who is lord over all other lords and king over kings, bright light over all bright lights, and who saves those hoping in him; may he save me by his virtue and yours and turn our enemies to our will, in the virtue that he has, he who has always endured and will endure forever, through all

ages of ages. And also he holds the distinctions of numbers and of their parts, and the middle above is cold and humid in the part of Venus, and the other below is warm and humid, and he shows the worthiness of knowing nature [and] his force, similarly through twelve separate hours through one day and night.

[Book 18]

For discovering the eighteenth connection of the pursuit of nature and the subjection of part of the part and the constitution of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the part, and in the eighteenth case the protection of expression is shown to us just as this form appears to our vision: {ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the eighteenth word at the end of the ray pronounced to our human subjection. From this it follows that his disposition first shows itself after B which is spoken to us through the first principle, the reason for this being because it is his beginning and it is the eighteenth in his birth; after that the same name is noted through G.

And it has so much protection in itself that it can inwardly denote the name Solus, and truly can he be called Solus because he alone is in dominance. He is the one who governs the highest majesty. Always he alone must be understood as the one who makes right absolution of everything that is. He alone holds dominion over the good and bad angels. From this it is necessary that it be known in what the virtue is, through which he holds dominion, for understanding the direct idea which is through fasting and speech and through direct faith, nor should it be believed that it happened from the lords pouring out and making people drunk through their distorted sense, or from those who have never fasted on account of teaching, and because the basic matter is always here, and because no one should fast except for great help from on high, and thus the teaching proceeds from the higher part and he cannot work without one of the greater parts and whoever receives diminution in any part loses force in subjection. For he is the same God who considered one part and another and decided that teaching should be received through fasting; that is, the same thing in acquiring his love, and he is more worthy in other parts and unworthy however he can lose the same; it is not that he did not turn toward the same God, and whoever gains his love through fasting, to him the teaching must proceed well. For whatever reason he has, he should observe what is given in the tenth [?book] so that the quantity is not decreased.

Also he holds in himself so much protection that inwardly he can denote the name Grisdecon. He truly can be called Grisdecon which means three and one, he who is the living God and who will endure through all time. He is the one who composes the final commentary and who will make the division through fire. For his honor you should undertake to fast and make confession on alternate days for twelve days.

Also he holds so much protection in himself that inwardly he can denote the name Agatabay, and truly can he be called Agatabay which means he who has separated one star from another, and he has made the entire division above. He is between us and the

darkness, and he has already been able to go by this name; he is a joker, more beautiful than any of the other jokers. He is the one who plants vines and on the same day makes the fruit seem to appear as if they should be picked, and not only for the vines but the same for all the other trees. And if you write the same thing on any of the leaves and place a third of them, [on] whoever tries to play a joke on you, in such a way that he does not know, and he carries it for nine steps, as you speak the misfortune to him so he will have it for a period of nine days, because by that same name it is possible for him to see every kind of animal derided, by what is written on the three olive leaves with the secret holy name, because he moves from the heavenly part and because he is worthier[reading *dignior* instead of *dignus*] than the other two parts, and good jokers can do nothing without his understanding. And if they are placed at the end of the year[reading *anni* instead of *anno*] for a period of forty days and taken up on the same day and weighed so that they weigh three grains of wheat, and when three kernels from the same are joined, which gives the same brightness, kindle this entirely in a small container [*piscide*]; after the smoke dissolves as much as it can, you can make appear the likeness[?decisionem] of a lion or a bear or a wolf or a horse or a mule or an ass, and just as you would write on a paper, in the same way that you make forms, you should mark with a knife over the horse and place one of his members [?over] another. But be careful that you not harm the horse, because it will seem to everyone that he was[reading *eset* instead of *esses*] cut up piecemeal, and ask someone to observe one member and others, another, and others, another, and to everyone you will seem to cause the members to bleed, like a body full of blood. And question, if you have the desire to question, and if it is a human being, take first the man[*hominem*] and not the woman, and in the way in the difference between man[*virum*] and woman. And when you wish to stop and extinguish the fumigation, you should have barley corns from among those collected on the day of [your] planet, and fill up the whole container[*piscidem*] and restrain it, and the horse[reading *equus* instead of *equs*] will rise up; you should observe this name in confession and penance on one day with another mixed in, in the time period of substance and quality, and thus is his honoring.

Excellent shoot, more outstanding than the other shoots, more eminent than others, shining green and the brightness of green joined to the deity of God, sustained through three names from the right side, among which names I do not disagree with Justorum, and truly can he be called Justorum, he who is the just of the just ones, holy of the holy ones, right of the right ones, and to whom is given the ability to make just ones out of the unjust, to place, I say, because he has placed them in just seats and he himself will overthrow them from the proper seats. The earth is full of the justice of the Lord; the law is his because he himself made them; he dissolved from one place into another force from force, connection from connection, absolution from absolution, the one holding from those holding, the one driving forward from those driving forward. What is it that he does not see? For he sees those who opposed him and he saw them in advance, before they opposed, and if there is anyone who may see this which he did not see before it was, how

could he, since it was before he was able to see, for there was such a disjunction in one form, so all were in one, therefore it was all of us others.

And Genitor, and truly can he be called Genitor who is the generator of generations, and no one is without him because he was in everything at the first time; he is the one who endures in all time and he never has diminution, and, in my opinion, never began to be, and this should be believed in true faith. And if he did begin to be it should be understood in this way, first among first ones, he is one like a ray in a ray; he was a ray, then he was; he was first, then he was. Who was first carnally except for the first human being? Cain, therefore, was second after the first. Then, therefore, he began to be in the hour when he had his beginning, so thus he began to be in everyone, thus truly in truth he is one inwardly and outwardly and outwardly without motion, which in highest majesty is God, and they are three in persons and only one in substance; indeed he cannot be diminished. For he is God[*Theos*] and holds greatness over all the created earth, by natural and positive law, and always has held and will hold greatness.

And Bon, and truly can he be called Bon who is the God of confession, and indeed he can be called the God of confession; all echoes of echoes return to him, and he sends them where he pleases, resplendent, mixed yellow and green, brightness, soothing one or another, brightness joined to the deity of God, sustained through the three names from the left side of which names I do not disagree with Sother. He can truly be called Sother which means the highest good, he who is highest of the high, and reason well demands that he be called supreme. For he is justice and always has justice greatly in himself; the Lord is truth and whatever is, he has arranged by his own truth, because if his truth were not full and he did not adhere to his own substance, one would not have been included in another in parts nor would the first boundary have been born, because in true truth there was no ending in the beginning.

And Sanctus, and truly can he be called Sanctus because he is the holy one of the holy ones. For he is holier than all the holy ones, since he is the matter and font in all other fonts, such a font that he cannot be diminished by anyone nor increased by the increment of others. He is the one who endures in all time, and he sees every part and other parts, and without the understanding of his part no one could have force over other parts.

And Unus, and indeed can he be called Unus because he alone is always in his own substance, although they are three in persons. But as much as he alone is one in substance, one of them and of others who always is, and he alone will judge the living and the dead. May he keep me and you safe in the above mentioned seats and in all his virtue, he who observes everything that is, and who is lord of lords, king of kings, and bright light, and who saves those hoping in him, may he save me in his virtue and yours and turn all our enemies to our will in the virtue which he has, who has always endured and who will endure forever through all ages of ages. Also he holds the distinctions of numbers and of their parts. And the middle above is warm and humid in the Mercurial part, and the other below is cold and humid, and it shows the worthiness of knowing nature, his force similarly through twelve separate hours through one day and night.

[Book 19]

For discovering the nineteenth connection of the pursuit of nature and the subjection of part of the part and the constitution of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the part and in the nineteenth case the protection of expression is shown to us just as this form appears to our vision: {ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the nineteenth word at the end of the ray pronounced to our human subjection. From this it follows that his disposition first shows itself after D which is spoken to us through the first principle, the reason for this being because it is his beginning and it is the nineteenth in his birth; after that the same name is noted through T. And he holds so much protection in himself that inwardly he can denote the name Bonicado, and truly can he be called Bonicado which means gatherer. He is the one who made the first gathering and who in the end will gather everything, and he does not wish the unworthy to be missing any more than the worthy. He is the one who gives to each according to his just merit and who will observe others through [his] name in confession.

Also he holds so much protection in himself that inwardly he can denote the name Degrís. And truly can he be called Degrís which means the God who is coming to judge at the final ending and who does not allow[?colit] the elements to dispute one with another, and he can turn some and others to his will. He is the one who will apply his weight equally and everything that is or was or will be will be turned to his will. And for his honor and the use of one working, he ought to observe a tenth of substance and quality. A fourth part observed in honor of Bon [should be] in confession, the rest in fasting.

Also he holds in himself so much protection that inwardly he can denote the name Grizode. And truly can he be called Grizode which means first, second, and third, specifically the second will redeem some from others, to save some from the great torment, and whoever asks something in the name of the Savior, everything will be granted to him. for he is called Savior to keep safe wherever safety holds him. For he is the Savior so that he might offer his salvation to others. He is the same God, living and true, and pious, and he cannot be diminished through any powerlessness. For he is king over all other kings and lord over all other lords, and he is the joining of the two mentioned above; he should be observed by seeking a place of prayer for twelve days, on the first three days similarly by your separation and his, and in both affable time periods, and another three in confession, the rest in fasting, and this is his honoring.

Excellent shoot of other shoots, below brightness mixed with turbulence, serene clarity joined to the deity of God, sustained through the three names from which I do not disagree with Justorum, and truly can he be called Justorum, he who is just of the just ones, holy of the holy ones, right of the right ones. And to him it is given to be able to make just ones out of unjust ones, to place, I say, because he has placed them in their seats and they will prostrate themselves to him from their own seats. The earth is full of the justice of the Lord. His justice is in him because he himself made them; he dissolved from

one place into another force from force, connection from connection, absolution from absolution, the one holding from those holding, the one driving forward from those driving forward. What is it that he does not see? For he has seen those who opposed him and he saw them in advance, before they opposed, and if there is anyone who may see this which he did not see before it was, how could he, since it was before he was able to see, for there was such a disjunction in one form, so all were in one; therefore it was all of us others; the possibility is shown without hesitation to the just because he delights in him and in the understanding of his parts; delight in the Lord and he will give you the desires of your heart; the parts of all will receive part in the parts, and in those he will have force according to what he has promised.

And Genitor, and truly can he be called Genitor who is the generator of generations, and no one is without him because he was in everything at the first; he is the one who endures in all time and he never has an ending, and, in my opinion, never began to be, and this should be believed in true faith. And Bon, which is the God of confession, because all echoes of echoes return to him, and he sends them where he pleases, resplendent, serene brightness, joined to the deity of God, sustained through the three names from the left side, of which names I do not disagree with Messyas, and he can truly be called Messyas, he who is the messenger of the messengers, and no one is sent as a messenger apart from him. Therefore he can be called Messyas, for in himself he always holds the direct understanding of all messengers, he is always watching in the present, and no one is variable to him; in the same hour he decides all the messages.

And Panton, which means the bread of all salvation, and to that extent it means word, the word which is the word of the Lord. And indeed he can be called the bread of all salvation, for if it had not been for his virtue no one would have been able to take on life; therefore truly can he be called the bread of all salvation of life, because man lives only by the word of God. For not in bread alone does man live, but in every word that comes from the mouth of God. He who is the bread of all salvation of life is abundant in all time and lasting in himself, always, without any alteration, and he is not diminished by anyone, and as much as they were subjected, his parts were wherever they came forth, and wherever they came there is nothing which is not subject to his will and the command of his voice.

And Os, which is their junction, and well can he be called Os because he is the mouth of mouths and from his mouth proceed all the words that were or are or will be. Who tries to understand human subjection and not only human subjection on earth but also in heaven? Salvation in the above mentioned seats and in all his virtue, may he watch me and you, he who watches everything that is, and who is king of kings, lord of lordliness, God of gods, holy of the holy ones, just of the just ones, and light of lights, and who saves those hoping in him, may he save me in his virtue and yours and turn all our enemies to our will in the virtue which he has which has always endured and always will endure forever through all ages of ages. Also he holds the distinctions of the numbers and their parts, and the middle above is {? word omitted} and humid, which seems to be in the lunar part,

and the other above[sic] is warm and dry, and he shows the worthiness of knowing his nature, force, similarly through twelve separate hours through one day and night.

[Book 20]

For discovering the twentieth connection of the pursuit of nature and the subjection of part of the part and the constitution of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the part and in the twentieth case, the protection is shown to us just as this form appears to our vision: {ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the twentieth word at the end of the ray pronounced to our human subjection. From this it follows that his disposition first shows itself after I which is spoken to us through the first principle, the reason for this being that it was the beginning, and it is twentieth in his nativity; after that the same name is noted through V. And he holds in himself so much protection that inwardly he can denote the name Theron, and truly can he be called Theron which means the creator of all things. He is the one who has arranged the upper fire, whose matter does not smoke from him and who will endure forever. He is the first beginning, the one who will be the end; in this name must be understood the beginning and the end, and the only lord, for he willed to bring forth the beginning of fire, and through that he willed to bring forth the end, and this was in the matter of the first ordering, that is through this he thus made fire and he will come to judge the age through fire. And you should observe for a sixth of [your] own name the sum of all the numbers of substance and quality in fasting which should last for nine days.

Also he denotes in himself so much protection that inwardly he can denote the name Muelecon. And truly can he be called Muelecon which means brighter than all the bright ones and warmer than all other warm ones; his substance is fire, in his circuit is fire. Fire is before him, to his right is fire, after him is fire, to the left is fire; all his words are fire to direct understanding. He is the one God living and true, pious and sweet, who will always endure; he ought to observe him in the same number ___ [*in quo et illud*], but that will be in confession.

And he holds so much protection in himself that inwardly he can denote the name Adelf, and truly can he be called Adelf which means God, the origin of what is, and that means the beginning, the middle, and the end; from “middle” it must be taken that he is God who is the one in the middle between us and evil, and he is for us our refuge of the end, because he is able to give us another beginning, a beginning which is in us already, which was in the past. God is just, full of right, and he rewards each one according to the good that he has done. You should observe the same in the extent which are mentioned above, one and another following the same order. Also he holds the distinctions of the numbers and their parts. And the middle above is warm and dry, and the other below is warm and humid, which seems to be in the airy part, and he shows the worthiness nature of knowing his nature, similarly force, and twelve separate hours through one day and night.

[Book 21]

For discovering the twenty-first connection of the pursuit of nature and the subjection of part of the part and the constitution of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the part in the twenty-first case the protection is shown to us just as this form appears to our vision: __. And this resounds in diverse sounds and in various words and it is the twenty-first word at the end of the ray pronounced to our human subjection. From this it follows that his disposition first shows itself after G which is spoken to us through the first principle, the reason for this being that it was the beginning, and it is twenty-first in his nativity; after that the same name is noted through X. And he holds in himself so much protection that inwardly he can denote the name Niscar, and truly can he be called Niscar which means strongest of all other strong ones. For he is the one who separated the heaven and the earth, the air and the water, and who weighs each part in equal weight, and it is just to know, and one kind is over twenty-one stronger things, to know how he has weighed so much of one part as another. For we well know that water[*Nebra*] occupies a ninth part, earth a tenth, air an eleventh, and fire a twelfth. And just as for every three in his part he loses two, all of which water occupies, because it seems that eight parts weigh more and from the two parts, eight must be compounded. Thus by divine help, we decree [that] they are parts of fire; on that account it is necessary to know that the God who arranged everything that is in the first ordering made good angels in the part of fire, and that is their form and the first part [?of] eight. The second is deity, third charity, fourth fidelity, fifth humanity, sixth goodness, seventh intensibility [?capability of meaning], eighth non-separability. And these eight parts are turned into two, and the one which fire occupies joined with the two, it is called the one of the threefold part, fourfold, and such a joining is called east; without this anyone who wishes to work in the next book, which is the key of dignity, cannot know his reason.

{*Sidenote*: The Book, Key of Dignity}

And well can it be called the key of dignity because from it [you can learn] how someone might get force according to the good angels so that a father might have force over his sons, for they are fathers after God and very much should they be able to train [them] to have their inheritances as land owning, and whatever the earthly possessions of their fathers are; those who have not complained of the inheritances of their fathers, it is in doubt in that judgment, to have others. But as it seems to me, through supporting these other inheritances their lands [will be] in a fraction of a part and he will not always look after them; thus let us observe this name through eleven days in confession.

Also he holds in himself so much protection that inwardly he can denote the name Butyl, and truly can he be called Butyl which means Lord of all compositions, and such a Lord that one would never[*de nullo*] neglect his Lord. For he leads everything that is to his will. You should observe this one through eleven other separate days in fasting.

Also he holds so much protection in himself that inwardly he can denote the name Buneclig, and truly can he be called Buneclig which means harvester of the others who will

be understood, he who controls the stars and makes them return to the proper place and who has the knowledge of numbering the sands of the sea. In his deity the Father has recognized all created things and it has been given to us by the Father to recognize the signs[*nota*]. So we recognize that you should observe this through eleven other separate days, of which one should be without any lying, another in confession, another in fasting, and so on up to the Lord; that is, he who will be over all. Also he holds the distinctions of the numbers and their parts. And the middle above is warm and humid which seems to be in the aery part, and the other is cold and humid, and he shows the worthiness of knowing nature, similarly his force, through twelve separate hours through one day and night.

[Book 22]

For discovering the twenty-second connection of the pursuit of nature and the subjection of part of the part and the binding of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the part in the twenty-second case the protection is shown to us just as this form appears to our vision: {ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the twenty-second word at the end of the ray pronounced to our human subjection. From this it follows that his disposition first shows itself after N which is spoken to us through the first principle, the reason for this being that it was the beginning, and it is twenty-second in his nativity; after that the same name is noted through Y. And he holds in himself so much protection that inwardly he can denote the name Burny, and truly can he be called Burny which means chosen from the other chosen ones; he will endure in all time, holy over all other holy ones, who has endured and will endure forever, Lord, for he is over the higher parts and he is just over all other just ones; you should observe thirteen separate days, nine in such a way and four in fasting and another half day with no lying.

Also he holds in himself so much protection that he can inwardly denote the name Boarly, and indeed he can be called Soarly[*sic*] who in particular means the just Lord from whom we will obtain indulgence according to our merit, from which it is said that each one will have his merit according to what he has deserved, from this God whom you should observe in the same amount as mentioned above but with this difference that eleven days will be in fasting and for the remaining four, power shows itself.

Also he holds this name for protection; it is called Burburclich, and indeed he can be called Burburclich because it means the one who is the matter of everything that is; he holds in himself all utterances, and not only utterances but also the utterances of joinings, and from himself he allows absolutions to occur. It has been said that no body is substance; that is, it does not live substantially because it always exists, and afterwards it changes, and from change greatly incurs detriment and from detriment it turns into nothing, because it could not act as substance; therefore it is not what it was; therefore it was substance and was not substance, because "I alone am who am, and I will endure forever. Therefore no one exists apart from me. If it is necessary that he be changed and I am not changeable, then art is what cannot fail." Thus it is called the third, for on that day matter will be made tertiary by the final compounding of the doer of this work. And you

should observe this name to the same extent as the two mentioned above are specified, in the same order. Also he holds the distinctions of the numbers and of their parts, and the middle above is cold and dry which seems to be in the terrestrial part, and the other is cold and humid. And he shows the worthiness of knowing his nature, force similarly, over twelve separate hours through one day and night.

[Book 23]

For discovering the twenty-third connection of the pursuit of nature and the subjection of part of the part and the binding of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the part in the twenty-third case the protection is shown to us just as this form appears to our vision: {ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the twenty-third word at the end of the ray pronounced to our human subjection. From this it follows that his disposition first shows itself after V which is spoken to us through the first principle, the reason for this being that it was the beginning, and it is twenty-third in his nativity; after that the same name is noted through Z. And he holds in himself so much protection that inwardly he can denote the name Jaech, and truly can he be called Jaech which means the one leading in to himself whatever is and him who is eternal and one without being threefold, who is father and was father and will be father in the heavenly realms, and not only in the heavenly realms but also in the earthly realms, and not only in the earthly realms but also in the lower realms, and he who stands in strong locks and who plays more fittingly than another; he cannot move himself without his virtue; thus he shows this to you by the description of his name, Spcot; he fears the names of God more than any of those who are subject to him. For he [?fears] the fire of nature and always wants to position himself next to water, and he has the force to sink people in water, and whoever invokes him and is able to call him by his true name near water, and has said the exorcisms, he has enumerated all the generations just as they come in order in the eleventh chapter. And well have you heard in the book called book three,

{Sidenote: Book Three}

when he caused [?someone] to come by name by breaking, because if you can await him without terror, because it was the new moon, before the moon comes back into that position again, he had taught you all the arts, with the virtue of the tables of this book,

{Sidenote: The Tables of this Book}

because without his gentleness[?] you cannot show any sport as seems to be in the terrestrial part, and if you, dear friend, make an effort to recognize the part which is in you from the heavens and that which will always be doubtful to you, and not that which, if it is today will be tomorrow if it can be, and if [?you strive for] familiarity with the virtue of this book in one good spirit, he will be a companion for you in the heavenly part; I grieve for so many various regions and all the various orders which are subject to them and in all the various words in which they put their faith, those who do not have in memory the holy book of holy ones,

{Sidenote: Holy Book of Holy Ones}

and on account of ____ which will defeat him because it is the source of the other; for this book is said to be the one which contains the secrets of secrets and which is worthy of the worthy ones over all other worthy ones, for it distinguishes the good angels from the bad ones, shows force by word, presents the love of the Lord by which one obtains the love of all others, and because in his study he died amazingly, may his soul rest in peace. You should observe this by three days with no lying and three in confession and three in fasting, and three in prayer, and similarly seek in substance and quality, because one and the other will come in another, because one is worthy through another.

Also he holds so much protection in himself that inwardly he can denote the name Tornal, and truly can he be called Tornal which means three higher parts, and he is called just because he has lordship over others, he who is just over all other just ones and who, from injustice, makes just people. And because through him we can have one part and another, he looks us to observe the name thus, that we might be worthy to choose him to the right-hand part, in the generally held opinion of the age through fire. But with this difference, that we should be assailed by the three time periods [reading *illis terminis tribus* instead of *illi tres termini*] last of all.

Also he holds in himself so much protection that inwardly he can denote the name Lanay which means the showing of all things, and he shows to each one his place, and not only does he show them the place but shows them as much as pertains to the place; he makes a division between the two general categories; he places one on the left side with an utterance of reproaches from his own mouth; others on the right side, calling them friends from his own sweet mouth. And since it is necessary that you be on that side, I urge you, dear friend, to study hard in the next book so that you may have the heavenly part, or, in this [life], that you may have power over earthly things, and whatever is lacking in you through one understanding, the next [book] will explain to you; it exceeds two things from others; if you observe one you will not be afraid of the destruction of the age through fire. So it is worthwhile for you to observe this name through the same space as one and another, and God, who will judge this age through fire, saves those hoping in him, because you continue to pray for some and others. Also he holds the distinctions [of numbers] and of their parts, and the middle above is cold and humid which seems to be in the watery part, and the other below is warm and dry which seems to be in the Martian part, and he shows the worthiness of knowing his nature, force, similarly through twelve separate hours through one day and night.

[Section 27]

at Liber 17

Incipit dulcedo istius libri et quicquid obscure divisum(dictum) est per theoricam et(id) elucidatur in tabulis per praticam. Ipsas enim cum melo(commelo) dulci cantant quod(qui) eas sub dominio suo possunt obtinere, aurum coadunant, argentum dissipatum congregant et in amore sapientiae corda dilatantes non rimando vel speculando, sed claris et lucidis oculis eam sapientiam intuendo divino amore laefificantur. Qui per materiam in circulo istius mundi cadet et spirat in vella saeculi non ex sua virtute, sed ex vi dei qui omnia comprahendit. Idem ille homo postquam est in doctrina debet illuminare. Et si ipsa doctrina obscura se demonstrat, apodium suum super eam debet infigere. Quoniam si nos omnes murmuremur et plecte lingue eam extermini (excermini ?) dissolutione aer non perforasset, de nobis esset, sicut de illis magistris qui conati sunt quidam erophilorum huius modi facere doctrinam. Nullus tamen ante nos scripsit eam, quae ex finis narratione inchoat, ex qua omnes artes consistunt secundum rationem. Nos ergo debemus niti ut ipsi qui sunt turbulente naturae eas scribant. Ars ergo dicitur ab artando, i.e. a constringendo. Debemus ergo omnes illos constringere et ligare in tabulis, ut se submittant ad nostras voluntates propositas. Vel ars dicitur ab indicis ethimologia, apo tes, ares tes vel a virtute. Apo enim est preparatio, tes articulus, ares virtus. Hunc primum alphabetum sub dialogo, i.e. sub interrogatione discipuli et responsione magistri ad pueros instruendos. A prima litera dicitur et boat iii, de illis spiritibus ubique in tabulis; b dicitur be, quod notat xviii, de illis qui obtinent vultus nigerrimi. C vero dicitur ce et petit xlii et sic de aliis omnibus litteris quae moram faciunt in tabulis. D interpretatur de et fert xliiii de illis qui sunt in tenebris. E gignit xv ubicumque in tabulis invenitur. F nuncupatur ef et requirit xviii famulos. G dicitur ge genitor et postulat xxii de omnibus illis qui sunt in formas avium. H nuncupatur ah et emittit sonum ut vi[6] veniant in omnibus locis in tabulis. I generat xv et similiter vocat eos in eodem numero. K ingreditur in ka et sonat xix in tabulis in omnibus locis. L dicitur el et ge[?] xxxvi de omnibus illis spiritibus. M dicitur em et fert xxxviii in omnibus locis illis. N dicitur en et fert similiter xxx de spiritibus. O vocat ix de illis qui latitant in tabulam. P dicitur pe et sonat xxix principes. Q interpretatur quu et portat liii in tabulis de illis qui ciconizant. R dicitur er et petit xxvi de tot diversis quot sunt officiis diversis. [100v] S dicitur es et boat xxiii ubicumque invenitur in tabulis de perversis spiritibus. T dicitur te et sonum facit super illos et vocat xxiiii in omnibus locis in tabulis. V est distribuens xvi spiritibus. X dicitur ex et exigit xxxi in omnibus linguis de omnibus spiritibus. Y disponitur ita feus vel vi vel fis vel fui et numerum eius erit secundum numerum literarum quas posueris et in omni loco tot de spiritibus immundis et representant in tabulis. Z dicitur zeda vel zeta et secundum numerum literarum. Pone numerum in tabulam et sic de omnibus spiritibus. Quamvis numerus quinquaginta son et litera istius libri tamen has recto ordine supradictas petunt, ut qualitas in substantia tantum sumere valeat: c, d, f, I, t, h, u, n, z, b, h, l, d, y, e, n, e. c, d, m, n, o, b. Et quod ipsi ex nominibus formam

sumpserunt ut theos in prima constitutione mandavit et factum fuit, necessarium est ut nisram quadratas latitudines per eas litteras ligare valeat ut non tantummodo ipse solus, sed omnes suos socios quae quarum super maxime constricti per a, g, l, b, et per eiusdem triplicates. Et omnes dilectus filius qui hanc benetudinem sub nomine suo consecraverit sine detrimento corporis ut animae et ex mea propria voluntate qui sum pater, pater patrum, omnes eos imperare valebit, licet haec regula non subiaceat falsis magistris, qui sunt dimittentes literas et exorcicantes(?exorcisantes) theologia. Sed tu almus magister, qui sine una illarum eas tenes iii illarum tabularum animae saluti iniungeres. Et si dominium amittis, eas sub tetectgame[?tectecgane, tectecgave; between the first c and the first t, a b with cross bar on the riser appears] in termino ter tuae qualitatis virtuti illarum eum recupabis ut eas ita dispositas omnes alios auferre poteris. Et si me observaberis, ut tibi praedixi iii illarum ut ipsas impresas sub tecutecgame[?] esses invisibilis in omnis locis, talis dispositio esset facta per spacium tuae primae constitutionis. Has ergo virtutes obtinent ex virtute libri qui miscor (misericors) intitulatur et qui eas docet intitulare. Ipse enim praebet tam bene habere potestatem super omnes angelos benignos, sicut tu habes super tuos famulos, ut sis sine corruptione vel in aetate xxx annorum. Ideo eas in albas capellas describas ut ipsi non voceant imperium meum tibi numbrare(?invimbrare) et eum librum obtineas et mea digna scientia et laudabilis scire valeas. Amen.

Incipit praefatio primae tabulae de primo principe super Tabula Nisram

Prima dispositio haec est de primis principibus et de eorum officiis ... Nesu [101r] facit ignem apparere per nominis dei; i.e. Agla virtutem. Enies facit illum ignem augmentare per Agla virtutem. Endei facit ignem sursum ascendre et faetorem sulphureum rederre per Agla virtutem. Esven et Venes et Venes Esven delent ignem qui ... Nesu in Agla virtute. Iesen et Eseni et Eseni Iesen delent ignem qui fecit Enies augmentare in Agla virtute. Deien et Iende et Iende Deien delent ignem et faetorem sulphureum qui fecit Endei in Agla virtute ut haec est praefatio prima de primo principio.

Praefatio secunda de secunda principio

Secunda dispositio est haec de secundis principibus et de eorum officiis. Deies facit domos disponere et ignem ascenderet per Agla virtutem. Eside(?Eesde) facit arbores scindere et ponere in ignem per Agla virtutem. Ceero facit lapides adducere et in simul coadunare et ignem intus prohicere per Agla virtutem. Iesde et Esdei, Desdei, Iesde delent totum quantum fecit Deies in agla virtute. Escees et Ceeses, Detceeses Esdees delent quicquid faciat Esdesec in Agla virtute; Roce et Zoceer Zore Ereroce delent omne quod facit Ceero in Agla virtute. Et haec est praefatio secunda de secunda principe.

Praefatio tertia de tertio principe

Tertia dispositio haec est. De tertiis principibus et de eorum officiis. Oaquu facit terras adurere et omnino ignem infigere per agla virtutem. Quempel[?] facit terras arare et apparare, sicut debent seminare et ignem intus postea ponere per agla virtutem. Peemo facit seminare ordeum et milium et custodire usque ad terminum quo posuerit herbas inutiles tollere, et postea omnia comburere per agla virtutem. Aquuo et Quoa et Quooa Aquuo delent quicquid faciat Oaquu in Agla virtute. Empequu et Pequuem et Pequuem

Pequu delent quicquid implet Quuemp in Agla virtute. Et haec est praefatio tertia de tertio numero.

Quarta dispositio, haec est de quartis principibus et de eorum officiis. Oaqui facit congregare (aggregare) paleas et festucas et insuper ignem infigere per Agla virtutem. Quuerde facit semen inundare[?] et ignem intus imponere per Agla virtutem. Deesem facit semen inundare et ad molendum deferre et molere et ignem in farina mittere per Agla virtutem. Aquuo et Quuo et Quuca Aquuo delent quicquid facit Oaqui in Agla virtute. Erdequu et Dequuer et Dequuer [101v] Erdequu delent quicquid facit Querde in Agla virtute. Esemde et Emdees et Emdees Esende[sic] delent quicquid facit Esem(?Deesem) in Agla virtute. Et haec est praefatio quarta de quarto numero.

Quinta dispositio haec est de quintis principibus et de eorum officiis. Emice facit farina apparare velut esset utilis ad vescendum et ignem inter prolicere per Agla virtutem. Cener facit mensam ponere et ex omnibus cibariis adiungere et ignem intus prolicere per Agla virtutem. Erenati(?Erenah) facit homines agregare et paratos luctari stare et in ignem omnes prolicere, per Agla virtutem. Iceem et Ceemi et Ceemi Iceem delent quicquid facit Emice in Agla virtute. Enerce et Erceen et Erceen Enerce delent quicquid facit Ceener in Agla virtute. Enaher[?] et Aheren et Aheren Enaher delent quicquid facit Herenah in Agla virtute. Et haec est praefatio quinta de quintis numeris.

Sexta dispositio haec est de sextis principibus et de eorum officiis. Ahii facit villas et civitates et castra disponere et igne totum comburere in Agla virtute. Yesge facit ligare illos qui sunt qui illis locis et in ignem ponere in Agla virtute. Geeres facit sputum super alios emitte ignem in Agla virtute. Iyah et Esgey et Esgey Iyah delent totum quantum fecit Ahii per Agla virtutem. Eresge et Esgeer et Esgeer Eresge delent totum quantum fecit Geeres per Agla virtutem.

[Section 27 Translation]

And Then, Book 17

Here begins the sweetness of this book, and whatever is obscure in the theoretical aspect will be made clear in the practical part, in the tables. For they sing themselves with a sweet melody what they can have under their dominion; they heap up gold, gather lost silver, and expand hearts in the love of wisdom, not through investigation or exploration, but with clear and shining eyes they enjoy wisdom through the granting of divine love, which falls through matter into the circle of this world and breathes into the powers of the age not from its own virtue but from the power of God who comprehends everything. After a person is in knowledge, he ought to illuminate, and if the teaching shows itself to be obscure, he ought to implant something to lean on concerning it. For if we are all murmured[?] and driven out by the tip of the tongue, through elucidation the air does not pierce through, it would be from us as if from those teachers who have tried to teach through certain *erophilorum*[?] of this mode. For no one before us has written this, which begins from a narration of the beginning from which all the arts arise according to reason. Therefore we will make an effort that those who are of a turbulent[?] nature should write these. Thus it is said that Art is from “artando”, that is constriction. For we all ought to constrain everything and tie them in tables so that they submit themselves to our proposed wills. Again, art is said to be, from the evidence of etymology, “apo tes, ares tes” or from virtue. For “apo” is preparation, “tes,” joint, “ares” virtue. This first alphabet [we teach?] under the form of a dialogue, that is under questioning by the student and answering by the teacher for teaching children. A is the first letter and it cries out 3, from the spirits wherever they are in the tables; B is pronounced “be,” which designates 18, from those who have the blackest face. C is pronounced “ce” and it seeks 42 and thus from all the other letters that pause in the tables. D is interpreted “de” and brings 44 from those who are in shadows. E produces 15 wherever it is found in the tables. F is announced “ef” and it requires 18 helpers. G is pronounced “ge” as in *genitor*[source] and it demands 22 from all those who are in the form of birds. H is announced “ah” and emits a sound so that 6 sound in the same number. I generates 15 and similarly calls them in that number. K begins “ka” and sounds 19 in the tables in all places. L is pronounced “el” and brings[reading *gerit* instead of *ge*] 36 from all the spirits. M is pronounced “em” and brings 38 in all the places. N is pronounced “en” and similarly brings 30 from the spirits. O calls 9 from all concealed in the table. P is pronounced “pe” and sounds 29 princes. Q is interpreted “quu” and brings 53 in the tables from those who mock [*ciconizant*]. R is pronounced “er” and it seeks 26 from all the diverse things, however many diverse offices there are. S is pronounced “es” and cries out 23 wherever it is found in the tables, from the bad spirits. T is pronounced “te” and makes a sound over them and calls 24 in all places in the tables. U brings 16 from the spirits. X is pronounced “ex” and it requires 31 in all tongues from all the spirits. Y is arranged as “feus” or “vi” or “fis” or “fui” and its number according to the number of the letters which you have, and in every place as many as the unclean spirits, and they represent in the tables. Z is pronounced “zeda” or “zeta” and

according to the number of the letters. Put the number in the table and thus from all the spirits whatever number sounds fifty letters of this book ... they seek the afore-mentioned in the correct order so that quality may be able to take so much in substance: c, d, f, i, t, h, u, n, z, b, h, l, d, y, e, n, e, c, d, m, n, o, b. And because they have taken their form from the names as God, commanded in the first constitution, and it was done, it is necessary that Nisram bind the four sides through its letters, so that not only it alone{nominative} but also all its associates{accusative} which [are] constrained from above[?] through a, g, l, b and their triplicates. And my dear son, who has consecrated this goodness under his name without harm to body or[?] soul, and he can command everything by my own will, I who am father, father of fathers, so may this rule not become a subject for false teachers who are dismissing the letters and exorcizing by theology. But may you, kind teacher, who hold three of the tables without one of them[?], join health to the soul. And if you lose dominion you will recover it, they[?] being under protection[?tetecgame] at the end of three, by virtue of your quality, so that thus deposited you may be able to take away[or learn] all the others. And if you pay attention to me, as I said before, three of them, as you plant them under protection[?tecugame], you will be invisible in all places, as the deposit is made through the extent of your first constitution. So you have obtained powers from the power of the book entitled Misericors and which gives their title. For it so will enable one to have power over all the good angels, such as you have over your servants, that you will be without corruption or as at age thirty. You will inscribe them on white goats so that they do not call upon my authority to hold you to account, and you will preserve the book, and by my worthy knowledge{ablative} and laudable {nominative or genitive} you will be able to know. Amen.

Here begins the introduction to the first table from the first principle over the table Nisram.

This is the first disposition about first principles and their uses. Nesu makes fire appear through the power of the name of God, that is, Agla. Enies makes the fire grow through the power of Agla. Endei makes the fire go back up and give out a sulfuric stench through the power of Agla. Esven and venes and venes esven erase the fire that nesu made, in the power of Agla. Iesen and eseni and eseni iesen erase the fire which enies made grow, in the power of Agla. Deien and iende and iende deien erase the fire and the sulfuric stench which endeie made, in the power of Agla. This is the first introduction from the first principle.

The second introduction about the second principle.

This is the second deposition about second principles and their uses. Deies makes houses move and fire spring up, through the power of Agla. Eesde makes trees separate and be put into the fire, through the power of Agla. Ceero makes stones move and at the same time gather together and throw out fire from within through the power of Agla. Iesde and esdei, desdei, iesde undo everything done by deies, in the power of Agla. Escees and ceeses, decessces, esdees undo whatever esdesec does, in the power of Agla; roce and zoceer zore ereroce undo all that ceero does in the power of Agla. And this is the second introduction about the second principle.

Third introduction about the third principle

This is the third disposition about third principles and their uses. Oaquu sets lands on fire and completely sets the fire, through the power of Agla. Quuempe causes lands to be ploughed[?] and appear as though they would produce, and afterwards puts fire from within, through the power of Agla. Peemo makes the barley produce and also the millet and [makes them] take care until the end where it has to pick the useless herbs, and afterwards they all burn up, through the power of Agla. Aquuo and quoa and quuo aquuo undo whatever oaquu does in the power of Agla. Empequu and pequem and pequem pequu undo whatever quuempe accomplishes in the power of Agla. And this is the third introduction about the third number.

The fourth disposition; this is about the fourth principles and their uses. Oaquu makes chaff and straw come together and plants fire on them, through the power of Agla. Quuerde makes seed overflow and place fire within, through the power of Agla. Deesem makes seed overflow and carry to be ground and be ground and to send fire into the wheat, through the power of Agla. Aquuo and quuca and quuca aquuo undo what ever oaquu does, in the power of Agla. Erdequu and dequuer and dequuer erdequu undo whatever querde does, in the power of Agla. Esemde and emdees and emdees esende undo whatever esem[?] does in the power of Agla. And this is the fourth introduction about the fourth number.

The fifth disposition; this is about the fifth principles and their uses. Emice makes wheat appear as though useful to take for food and sends out fire in its midst, through the power of Agla. Cener makes a table be placed and be set[?] with all kinds of food, and sends out fire from within, through the power of Agla. Erenati[?Erenah] makes men gather and stand ready to struggle and sends out fire [?on] them all, through the power of Agla. Iceem and ceemi and ceemi iceem undo whatever emice does in the power of Agla. Enerce and erceen and erceen enerce undo whatever ceener does in the power of Agla. Ehaher and aheren and aheren enaher undo whatever herenah does in the power of Agla. And this is the fifth introduction about the fifth number.

The sixth disposition; this is about the sixth principles and their uses. Ahiy makes villages and cities and castles move about and burst all into fire, in the power of Agla. Yesge makes those who are in those places be tied and fire put in, in the power of Agla. Geeres makes sputum[?] emit fire over others, in the power of Agla. Iyah and esgey and esgey iyah undo all that ahiy does in the power of Agla. Eresge and esgeer and esgeer eresge undo all that geeres does through the power of Agla.

TABULA prima ARIES

[illegible]

[Section 28]

[1] In coniunctione{iunctione}¹¹⁴ triplici super unum quae dicitur prima in parte igneae naturae quae videtur esse in parte Arietina cape duodenum{13} et vii et xvi et vi{7} [Note: I have omitted the symbols written above the numbers; these symbols seem to indicate that the numbers are ordinals.] et primam et viii et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Nisram et volve nomina illud quod est in eis anterius posterius et sic habebis aliam tabulam coniunctam quae dicitur tabula Marsin et iste volvent et transvolvent omnes illorum animos.

{Sidenote in Bodley manuscript: Computa numerum illarum literarum in tribus nominibus primi libri et sic de aliis sed ista valde intorta[?] sunt.}

[2 ?Taurus] In iunctione triplici super unum quae dicitur secunda in parte {aquarii} aquae naturae quae videtur esse Cancrina (et Taurina), cape viii et x, v, ii, xi, iiii, i {8, 14, 2, 10, 4, 1} et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Roeler et volve nomina illud quod est anterius posterius et sic habebis aliam tabulam coniunctam Releor et iste volvent et transvolvent omnes illorum animos.

{Sidenote in Bodley manuscript: 9^{am}, 12^{am}, 2^{am}, 4^{am}, 1^{um}}

[3 ?Gemini] In iunctione triplici super unum quae dicitur tertia in parte aereae naturae, quae videtur esse Geminina (et Leonina) cape i, xiiii, viii, xii, xvii, iiii et iunge in uno et compone nomen et ter pone illud

{Sidenote in Bodley manuscript: bonum corporum}

in recto ordine et sic habebis tabulam Iomiot et volve nomina illud quod in eis est anterius posterius et sic habebis aliam tabulam coniunctam, quae dicitur Toimoi et iste volvent et transvolvent omnes illorum animos.

[4 ?Cancer] In iunctione triplici super unum quae dicitur quarta in parte terrestris naturae quae videtur esse Cancrina (et Virgina) {Taurina} cape iiii, xvi{15}, iii{4}, [? could be xviii] ii vi{5}, viii, xii{11}; iunge in uno et compone nomen et ter pone illud in recte ordine et sic habebis tabulam Isiapo et volve nomina, illud quod est anterius posterius et sic habebis aliam tabulam coniunctam quae dicitur Opaisi {Epaisi} et iste volvent et transvolvent omnes illorum animos.

113 102v-138r are tables. Only a portion of the first is shown here.

114 Note: some of the variations found in the Bodley manuscript are given inside curly brackets.

[5] In iunctione triplici super unum quae dicitur v^{ta} in parte igneae naturae quae dicitur esse Leonina (et Librana) cape xi, xvi, xvi, vi, vii, ii {11, 12, 17, 16, 7, 2} [139r] et iunge in unum et compone nomina et ter pone illud in recto ordine et sic habebis tabulam Orcase[?] et volve nomina, illud quod est anterius posterius et sic habebis aliam tabulam coniunctam, quae dicitur Esacro{Essacio} et istae volvent et transvolvent omnes illorum animos.

6 Virgo. In iunctione triplici super unum quae dicitur vi^{ta} in parte terrae naturae quae dicitur esse Virginina {Virginis} (Scorpionina) cape ii, xvii, x, viii, xvi, v, {2, 17, 8, 10, 12, 5}. Iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Osacue et volve nomina illud quod est anterius posterius et sic habebis aliam tabulam coniunctam quae dicitur Eucaso et iste volvent et transvolvent omnes illorum animos.

7 Libra. In iunctione triplici super unum quae dicitur vii^{ta} in parte aereae naturae quae videtur esse Libriana (et Sagittarina) cape v, vi, x, iiii, vii {5, 6, 2, 10, 4, 8} et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Suanir (Xaunir) {Xaunis} et volve nomina illud quod est anterius posterius et sic habebis aliam tabulam coniunctam Rinaux et iste volvent et transvolvent omnes illorum animos.

8 Scorpio. In iunctione triplici super unum quae dicitur viii^{ta} in parte terreae naturae quae dicitur esse Scorpis {Virginis} (et Capricornus) cape viii, vii, iiii, v, xx, x in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam, Raosac {Plossa} et volve nomina illud quod est anterius posterius et sic habebis aliam tabulam coniunctam quae dicitur Casoar {Assoh} et iste volvent et transvolvent omnes illorum animos.

9 Sagittarius. In iunctione triplici super unum quae dicitur ix^{ta} in parte igneae naturae quae videtur esse Sagittariani (et Aquarina) cape x{7}, viii, iiii, xx, xiii, ii et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Rsadua{Ysadua} et volve nomina illud quod est anterius posterius et sic habebis aliam tabulam coniunctam quae dicitur Audaar {Audasy} et iste volvent et transvolvent omnes illorum animos. [139v]

10 Capricornus. In iunctione triplici super unum quae dicitur x^{ta} in parte aqueae naturae quae videtur esse Piscinina cape ii, viiii, vii{12}, x, vi, viii et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Atcoga {Acraga} et volve nomina illud quod est anterius posterius et sic habebis aliam tabulam coniunctam quae dicitur Agocta {Agorca} et iste volvent et transvolvent omnes illorum animos.

11 Aquarius. In iunctione triplici super unum quae dicitur xi^{ta} in parte aereae naturae quae videtur esse Aquarina (et Arietina) cape viii, x, iiiii, xiii, v, xx et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Sduolo et volve nomina illud quod est anterius posterius et sic habebis aliam tabulam coniunctam quae dicitur Olouds {Olonde} et iste volvent et transvolvent omnes illorum animos.

12 Pisces. In iunctione triplici super unum quae dicitur xii^{ta} in parte terreae naturae quae videtur esse Piscina et Taurina {Capricorna} cape xx, xii, iii, xiiii xviii, xxii, {21, 11, 3, 4, 17, 19} et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Aricaa et volve nomina illud quod est anterius posterius et sic habebis aliam tabulam coniunctam quae dicitur Aacira {Aacita} et iste volvent et transvolvent omnes illorum animos.

[13 ?Saturnus] In iunctione triplici super unum quae dicitur xiii^{ta} in parte terreae naturae quae videtur esse Saturnina cape vii, viiii, xi, xiii, xv, xvii et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Osreso{Orreso} et iste volvent et transvolvent omnes illorum animos.

[14] In iunctione triplici super unum quae dicitur xiii^{ta} in parte aereae naturae quae videtur esse Ioviana cape xvii, xv, xi, xxi, xx, vi, {16, 14, 10, 20, 19, 6} et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Meboa {Mebria} et iste volvent et transvolvent omnes illorum animos.

[15] In iunctione triplici super unum quae dicitur xv^{ta} in parte igneae naturae quae videtur esse Martiana cape vi, iiiii, xviii, xiii, xviii, viii [140r] et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Oiaiae {Biaiaie} et iste volvent et transvolvent omnes illorum animos.

[16] Sol. In iunctione triplici super unum quae dicitur xvi^{ta} in parte igneae naturae quae videtur esse Soliana cape viii, vii, xi, xvii, xviii, ii et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Itiaba[?] {Iciasa} et iste volvent et transvolvent omnes illorum animos.

[17] Venus. In iunctione triplici super unum quae dicitur xvii^{ta} in parte aqueae naturae quae videtur esse Venerea cape ii, xiiii, xi, xii, iiiii, vii et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Adamis et iste volvent et transvolvent omnes illorum animos.

[18] Mercurius. In iunctione triplici super unum quae dicitur xviii^{ta} in parte aereae naturae quae dicitur esse Mercurialis cape vii, xi, iiii, xi, iii, xvii et iunge in uno et compone nome et ter pone illud in recto ordine et sic habebis tabulam Reuela et iste volvent et transvolvent omnes illorum animos.

[19] Luna. In iunctione triplici super unum quae dicitur xix^{ta} in parte aqueae naturae quae videtur esse Lunana {Lunatica} cape xvii[?], xiii, 14, x, xvii, xvi {10, 1, 7, 13, 10, 17} et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Viseua {Ebclici} et iste volvent et transvolvent omnes illorum animos.

[20] Ignis. In iunctione triplici super unum quae dicitur xx^{ta} in parte igneae naturae quae dicitur esse Ignea cape vi, ii, viii, xii, v, xix, {6, 2, 8, 12, 10, 10, 19} et iunge in uno nomen et compone et ter pone illud in recto ordine et sic habebit tabulam Mcronf {Merouf of Meronf} et iste volvent et transvolvent omnes illorum animos.

[21] Aer. In iunctione triplici super unum quae dicitur xxi^{ta} in parte aereae naturae quae videtur esse aerea cape xix, xi, xix, iiii, iii, viii, {10, 11, 17, 4, 3, 8} et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis [140v] tabulam Iliosu et iste volvent et transvolvent omnes illorum animos.

[22 ?Aqua] In iunctione triplici super unum quae dicitur xxii^{ta} in parte aqueae naturae quae videtur esse aqua cape viii, v, iiii, xx, iiii, xix et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebit tabulam Oynind {Aynom} et iste volvent et transvolvent omnes illorum animos.

[23 ?Terra] In iunctione triplici super unum quae dicitur xxiii^{ta} in parte terreae naturae quae videtur esse terrea. Cape xix, ii, x, xiii, xviii, viiii, {15, 2, 10, 13, 8} iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Iasula {Iasria} et iste volvent et transvolvent omnes illorum animos.

In iunctione quis erit in inunctione nomen suum triplici super unum et ter pone illud in recto ordine et sic habebis tabulam magistri quam debet{debes} ponere iuxta tabulam sui planetae iuxta locum in quo debet [debes] planeta stare, unde ille habet domicilium suum in signo ordinario {signo que ordinatio} talem se absolverit in qualibet{qualicumque} illarum tabularum.

[In the Bodley manuscript: Explicit liber Radiorum extractus de exemplari Venetiano primo Venetiis secundo Parisiis. Primo constrictorium, 2^o nomen hominis, 3^o nomen

spiritus; deinde constrictiorum sequens nomen hominis, deinde nomen spiritus, et sic semper quousque nomen spiritus tripletur. }

Agla	Primogenitus	On
Redemptor	Elii{Ely}	Eloii{Eloy}
Iustorum	Genitor	Bon
Messias	Panton	Hos
Veritas	Theon	Spiritus
Sothey	Sanctus	Unus
Radix	Virtus	Leo
Agios{Agyos}	Paraclitus	Alpha
Damadais	Trinus	Sacerdos
Iasim	Graton	Sother
Vitulus	Sadaii{Saday}	Occinomos
Griszon	Misericors	Agathay
Mediator	Serpens	Soll [141r]
Grisma	Icthecon{Iothecon}	Ionecob
Omnipotens	Grison	Vau
Sapientia	Divinitas	Borac
Lapis	Ysus	Damad
Solus	Griisdecon	Agatabaii{Agatabay}
Borocado	Degriss	Gruszeide{Gruszedede}
Teron	Mirdecon	Aldelf
Nysoar	Buryl	Bunedigi
Burnyl	Soarlii{Soarly}	Burburdich
Lael	Tornas	Lavaiali

[Section 28 Translation]

[Paragraph 1] In a threefold joining over one, which is called the first, in the part of a fiery nature which is seen to be in the Aries part, take the 12th, 7th, 16th, 6th, 1st, and 8th and join them in one and compound the name, and third put it in the right order, and so you will have the table Nisram, and turn the names so that what is in front is in back, and so you will have another table which is called Marsin, and they turn and transform all their minds.

{*Sidenote in Bodley manuscript:* Compute the number of the letters in the three names of the first book and thus from the others, but these are very much distorted.}

[2 Taurus] In a threefold joining over one, which is called the second, in the part of a watery nature which is seen to be in the Cancer and Taurus part, take the 9th, 15th, 2nd, 11th, 4th, 1st {8th, 14th, 2nd, 10th, 4th, 1st}, and join them in one and compound the name, and third put it in the right order, and so you will have the table Roeler, and turn the names so that what is in front is in back, and so you will have another table which is called Releor and they turn and transform all their minds.

{*Sidenote in Bodley manuscript:* 9th, 12th, 2nd, 11th, 4th, 1st }

[3 Gemini] In a threefold joining over one, which is called the third, in the part of an aery nature which is seen to be in the Gemini and Leo part, take the 1st, 14th, 8th, 12th, 17th, 4th and join them in one and compound the

{*Sidenote in Bodley manuscript:* the good of the bodies [?]}

name, and third put it in the right order, and so you will have the table Iomiot, and turn the names so that what is in front is in back and so you will have another table which is called Toimoi and they turn and transform all their minds.

[4 Cancer] In a threefold joining over one, which is called the fourth, in the part of an earthy nature which is seen to be in the Cancer (and Virgo) part, take the 4th, 16th, 4th, 3rd, 2nd, 6th, 7th, 12th {4th, 15th, 4th, 5th, 7th, 11th} and join them in one and compound the name, and third put it in the right order, and so you will have the table Isiapo, and turn the names so that what is in front is in back, and so you will have another table which is called Opaisi {Epaisi} and they turn and transform all their minds.

[5] In a threefold joining over one, which is called the fifth, in the part of a fiery nature which is seen to be in the Leo (and Libra) part, take the 11th, 16th, 16th, 6th, 7th, 2nd {11th, 12th, 17th, 16th, 7th, 2nd} and join them in one and compound the name, and

third put it in the right order, and so you will have the table Orcase, and turn the names so that what is in front is in back, and so you will have another table which is called Essacro {Essacio} and they turn and transform all their minds.

6 Virgo. In a threefold joining over one, which is called the sixth, in the part of an earthy nature which is seen to be in the Virgo (and Scorpio) part, take the 2nd, 17th, 10th, 8th, 16th, 5th {2nd, 17th, 8th, 10th, 12th, 5th} and join them in one and compound the name, and third put it in the right order, and so you will have the table Osacue, and turn the names so that what is in front is in back, and so you will have another table which is called Eucaso and they turn and transform all their minds.

7 Libra. In a threefold joining over one, which is called the seventh, in the part of an aery nature which is seen to be in the Libra (and Sagittarius) part, take the 5th, 6th,¹¹⁵ 10th, 4th, 8th and join them in one and compound the name, and third put it in the right order, and so you will have the table Suanir (Xaunir) {Xuanis}, and turn the names so that what is in front is in back, and so you will have another table which is called Rinaux and they turn and transform all their minds.

8 Scorpio. In a threefold joining over one, which is called the eighth, in the part of an aery nature which is seen to be in the Scorpio (and Capricorn) {Virgo} part, take the 8th, 7th, 4th, 5th, 20th, 10th and join them in one and compound the name, and third put it in the right order, and so you will have the table Raosac, {Plossa} and turn the names so that what is in front is in back, and so you will have another table which is called Casoar {Assoh} and they turn and transform all their minds.

9 Sagittarius. In a threefold joining over one, which is called the ninth, in the part of a fiery nature which is seen to be in the Sagittarius (and Aquarius) part, take the numbers 10th,¹¹⁶ 8th, 4th, 20th, 13th, 2nd and join them in one and compound the name, and third put it in the right order, and so you will have the table Rsadua {Ysadua}, and turn the names so that what is in front is in back, and so you will have another table which is called Audasr {Audasy} and they turn and transform all their minds.

10 Capricorn. In a threefold joining over one, which is called the tenth, in the part of a watery nature which is seen to be in the Pisces part, take the 2nd, 9th, 7th,¹¹⁷ 10th, 6th, 8th and join them in one and compound the name, and third put it in the right order, and so you will have the table Atcoga {Acraga}, and turn the names so that what is in front is in back,

¹¹⁵Bodley manuscript adds 2nd.

¹¹⁶Bodley manuscript has 7th instead of 10th.

¹¹⁷Bodley manuscript has 12th instead of 7th.

and so you will have another table which is called Agocta {Agorca} and they turn and transform all their minds.

11 Aquarius. In a threefold joining over one, which is called the eleventh, in the part of an aery nature which is seen to be in the Aquarius (and Aries) part, take the 8th, 10th, 4th, 13th, 5th, 20th and join them in one and compound the name, and third put it in the right order, and so you will have the table Sduolo, and turn the names so that what is in front is in back, and so you will have another table which is called Olouds {Oloude} and they turn and transform all their minds.

12 Pisces. In a threefold joining over one, which is called the twelfth, in the part of an earthy nature which is seen to be in the Pisces and Taurus {Capricorn} part, take the 20th, 12th, 3rd, 14th, 18th, 22nd {21st, 11th, 3rd, 14th, 17th, 19th} and join them in one and compound the name, and third put it in the right order, and so you will have the table Aricaa, and turn the names so that what is in front is in back, and so you will have another table which is called Aacira {Aacita} and they turn and transform all their minds.

[13 Saturn]. In a threefold joining over one, which is called the first, in the part of an earthy nature which is seen to be in the Saturn part, take the numbers 7th, 9th,¹¹⁸ 11th, 13th, 15th, 17th and join them in one and compound the name, and third put it in the right order, and so you will have the table Oreso {Orreso}, and they turn and transform all their minds.

[14] In a threefold joining over one, which is called the fourteenth, in the part of an aery nature which is seen to be in the Jupiter part, take the 17th, 15th, 11th, 21th, 20th, 6th {16th, 14th, 10th, 20th, 19th, 6th} and join them in one and compound the name, and third put it in the right order, and so you will have the table Meboa {Mebria}, and they turn and transform and transform all their minds.

[15] In a threefold joining over one, which is called the fifteenth, in the part of a fiery nature which is seen to be in the Mars part, take the 6th, 4th, 18th, 13th, 18th, 8th and join them in one and compound the name, and third put it in the right order, and so you will have the table Oiaiae {Biaiaie}, and they turn and transform all their minds.

[16 Sun] In a threefold joining over one, which is called the sixteenth, in the part of a fiery nature which is seen to be in the Sun part, take the 8th, 7th, 11th, 17th, 19th, 2th and join them in one and compound the name, and third put it in the right order, and so you will have the table Itiaba {Iciasa}, and they turn and transform all their minds.

¹¹⁸Bodley manuscript has 8th.

[17 Venus] In a threefold joining over one, which is called the seventeenth, in the part of a watery nature which is seen to be in the Venus part, take the 2nd, 14th, 11th, 12th, 4th, 7th and join them in one and compound the name, and third put it in the right order, and so you will have the table Adamis, and they turn and transform all their minds.

[18 Mercury] In a threefold joining over one, which is called the eighteenth, in the part of an aery nature which is seen to be in the Mercury part, take the 7th, 11th, 4th, 11th, 3rd, 17th and join them in one and compound the name, and third put it in the right order, and so you will have the table Reula, and they turn and transform all their minds.

[19 Moon] In a threefold joining over one, which is called the nineteenth, in the part of a watery nature which is seen to be in the Moon part, take the 10th, 13th, 14th, 10th, 17th, 16th {10th, 1st, 7th, 13th, 10th, 17th} and join them in one and compound the name, and third put it in the right order, and so you will have the table Viseua {Ebclci}, and they turn and transform all their minds.

[20 Fire] In a threefold joining over one, which is called the twentieth, in the part of a fiery nature which is seen to be in the Fire part, take the 6th, 2nd, 8th, 12th, 5th, 19th {6th, 2nd, 8th, 10th, 10th, 19th} and join them in one and compound the name, and third put it in the right order, and so you will have the table Mcronf {Merouf or Meronf}, and they turn and transform all their minds.

[21 Air] In a threefold joining over one, which is called the twenty-first, in the part of an aery nature which is seen to be in the Air part, take the 19th, 11th, 19th, 4th, 3rd, 8th {10th, 11th, 17th, 4th, 3rd, 8th} and join them in one and compound the name, and third put it in the right order, and so you will have the table Iliosu, and they turn and transform all their minds.

[22 Water] In a threefold joining over one, which is called the twenty-second, in the part of a watery nature which is seen to be in the Water part, take the 8th, 5th, 4th, 20th, 4th, 19th and join them in one and compound the name, and third put it in the right order, and so you will have the table Oynind {Aynom}, and they turn and transform all their minds.

[23 Earth] In a threefold joining over one, which is called the twenty-third, in the part of an earthy nature which is seen to be in the Earth part, take the 19th, 2nd, 10th, 13th, 18th, 9th {15th, 2nd, 10th, 13th, 8th} and join them in one and compound the name,

and third put it in the right order, and so you will have the table Iasula {Iasria}, and they turn and transform all their minds.

In the joining which will be in the threefold junction his name will be over one, his name, and then put it in the right order and you will have the table of the teacher which you should place next to his planet, next to the place where the planet will stand; thus you will have his domicile in the ordinary[?ordained] constellation so that he may resolve himself in each table.

[Then there is a table of three columns and 23 rows, each cell giving a name.]

{*In Bodley manuscript only:* Here ends the Book of Rays taken from the first Venetian example by Venetiis according to Parisiis.}

{*Further in Bodley, after a large space:* In the first, the binding force, in the second the name of a man, in the third the name of a spirit; then the binding force following the name of the man and then the name of the spirit, so that the name of the spirit is always tripled.}

[Section 29]

O altissime domine deus meus pater sancte Rege te per altissimum nomen tuum Agla, ut constringas et compellas et revolvās cor et mentem illis in meum amorem, et ut meam faciat voluntatem in omnibus et per omnia.

O almissime d. d. m. [domine deus meus] fili s. R. t [sancte Rege te] per almissimum n. t. [nomen tuum] Primogenitus, ut c. et c. et R. c. et m. [constringas et compellas et revolvās cor et mentem] illis, et ut m. f. v. in o. et per o. [meam faciat voluntatem in omnibus et per omnia].

O altissime{amiscissime} d. d. m. [domine deus meus] spiritus s. R. t [sancte Rege te] per amiscissimum n. t. [nomen tuum] On ut c. et c. et R. c. et m. [constringas et compellas et revolvās cor et mentem] illis, et ut m. f. v. in o. et per o. [meam faciat voluntatem in omnibus et per omnia].

O acceptissime d. d. m. [domine deus meus] pater et fili et spiritus s. R. t [sancte Rege te] per acceptissima nomina tua Agla, Primogenitus, On, ut c. et c. et c. et r. c. et m. [constringas et compellas et revolvās cor et mentem] illis, et ut m. f. v. in o. et per o. [meam faciat voluntatem in omnibus et per omnia].

O beatissime d. d. m. [domine deus meus] pater s. R. t [sancte Rege te] per beatissimum n. t. [nomen tuum] Redemptor, ut c. et c. et R. c. et m. [constringas et compellas et revolvās cor et mentem] illis, et ut m. f. v. in o. et per o. [meam faciat voluntatem in omnibus et per omnia].

O benedictissime d. d. m. [domine deus meus] fili s. R. t [sancte Rege te] per benedictissimum n. t. [nomen tuum] Elii {Ely}, ut c. et c. et r. c. et m. [constringas et compellas et revolvās cor et mentem] illis, et ut m. f. v. in o. et per o. [meam faciat voluntatem in omnibus et per omnia].

O benignissimum d. d. m. [domine deus meus] spiritus s. R. t [sancte Rege te] per benignissimum n. t. [nomen tuum] Eloy, ut c. et c. et R. c. et m. [constringas et compellas et revolvās cor et mentem] illis, et ut m. f. v. in o. et per o. [meam faciat voluntatem in omnibus et per omnia].

O bonissime d. d. m. [domine deus meus] pater et fili et spiritus s. R. t [sancte Rege te] per bonissimum n. t. [nomina tua] Redemptor, Ely, Eloy, ut c. et c. et R. c. et m. [constringas et compellas et revolvās cor et mentem] illis, et ut m. f. v. in o. et per o. [meam faciat voluntatem in omnibus et per omnia].

O castissime d. d. m. [domine deus meus] p.[pater] s. R. t [sancte Rege te] per castissimum n. t. [nomen tuum] Iustorum, ut c. et c. et r., et caetera.

O clarissime d. d. m. [domine deus meus] s. f. [spiritus, fili] {f. s.} s. R. t [sancte Rege te] per clarissimum n. t. [nomen tuum] Genitor, ut etc.

O celsissime {celcissime} d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per celsissimum n. t. [nomen tuum] Bon, ut etc.

O celeberrime d. d. m. [domine deus meus] p. et f. et s. [pater et fili et spiritus] s. R. t [sancte Rege te] per celeberrima n. t. [nomina tua] Iustorum, Genitor, Bon, ut etc.

O clementissime d. d. m. [domine deus meus] p. et f. et s. [pater et fili et spiritus] s. R. t [sancte Rege te] per clementissima n. t. [nomina tua] Iustorum, Genitor, Bon, ut etc. [142r]

O decentissime d. d. m. [domine deus meus] p. [pater] s. R. t. [sancte Rege te] per decentissimum n. t. [nomen tuum] Messias, ut etc.

O decorissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per decorissimum n. t. [nomen tuum] Panton, ut etc.

O dilectissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per dilectissimum n. t. [nomen tuum] Hos, ut etc.

O dulcissime d. d. m. [domine deus meus] p. et f. et s. [pater et fili et spiritus] s. R. t [sancte Rege te] per dulcissima n. t. [nomina tua] Messias, Panton, Hos, ut etc.

O exceltissime {excelcissime} d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per exceltissimum n. t. [nomen tuum] Veritas, ut et cetera.

O excellentissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per excellentissimum n. t. [nomen tuum] Theon, ut etc.

O emenentissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per emenentissimum n. t. [nomen tuum] Spiritus, ut etc.

O electissime d. d. m. [domine deus meus] p. [pater] s. R. t. [sancte Rege te] per electissimum n. t. [nomen tuum] Veritas, ut etc.

O elegantissime d. d. m. [domine deus meus] f. et s. [fili et spiritus] s. R. t [sancte Rege te] per elegantissima n. t. [nomina tua] Theon, Spiritus, ut etc.

O felicissime d. d. m. [{domine deus meus} p. [pater] s. R. t [sancte Rege te] per felicissimum n. t. [nomen tuum] Sothey, ut etc.

O fidelissime. m. [domine deus meu] f. [fili] s. R. t [sancte Rege te] per fidelissimum n. t. [nomen tuum] Sanctus, ut etc.

O fortissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per fortissimum n. t. [nomen tuum] Unus, ut etc.

O fulgidissime d. d. m. [domine deus meus] p. et f. et s. [pater et fili et spiritus] s. R. t [sancte Rege te] per fulgidissima n. t. [nomina tua] Sothey, Sanctus, Unus, ut etc.

O gratissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per gratissimum n. t. [nomen tuum] Radix, ut etc.

O graciosissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per graciocissimum n. t. [nomen tuum] Virtus, ut etc.

O generosissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per generosissimum n. t. [nomen tuum] Leo, ut etc.

O generalissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per generalissimum n. t. [nomen tuum] Radix, ut etc.

O gloriosissime d. d. m. [domine deus meus] et f. et s. [et fili et spiritus] s. R. t [sancte Rege te] per gloriosissima n. t. [nomina tua] Virtus, Leo, ut etc. [143r]

O habilissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per habilissimum n. t. [nomen tuum] Agyos, ut etc.

O honetissime[?] d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per honetissimum n. t. [nomen tuum] Paraclitus, ut etc.

O honoratissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per honoratissimum n. t. [nomen tuum] Alpha, ut etc.

O humanissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per humanissimum n. t. [nomen tuum] Agyos, ut etc.

O humillime d. d. m. [domine deus meus] f. et s. [fili et spiritus] s. R. t [sancte Rege te] per humillima n. t. [nomina tua] Paraclitus, Alpha, ut etc.

O illustrissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per illustrissimum n. t. [nomen tuum] Damadais, ut etc.

O insignisissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per insignissimum n. t. [nomen tuum] Trinus, ut etc.

O innoscentissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per innocentissimum n. t. [nomen tuum] Sacerdos, ut etc.

O iocundissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per iocundissimum n. t. [nomen tuum] Damadais, ut etc.

O iusticime d. d. m. [domine deus meus] f. et s. [fili et spiritus] s. R. t [sancte Rege te] per iusticima n. t. [nomina tua] Trinus, Sacerdos, ut etc.

O karissime d. d. m. [domine deus meus] p. et f. et s. [pater et fili et spiritus] s. R. t [sancte Rege te] per karissima n. t. [nomina tua] Iasim, Graton, Sother, ut etc.

O largisissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per largissimum n. t. [nomen tuum] Vitulus, ut etc.

O letissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per letissimum n. t. [nomen tuum] Saday, ut etc.

O liberalissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per liberalissimum n. t. [nomen tuum] Hoccinosnos {Hoccinomas}, ut etc.

O locupletissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per locupletissimum n. t. [nomen tuum] Vitulus, ut etc.

O lucidissime d. d. m. [domine deus meus] f. et s. [fili et spiritus] s. R. t [sancte Rege te] per lucidissima n. t. [nomina tua] Saday, Occinomos, ut etc.

O maxime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per maximum n. t. [nomen tuum] Griszon, ut etc.

O misericordissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per misericordissimum n. t. [nomen tuum] Misericors, ut etc.

O modestissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per modestissimum n. t. [nomen tuum] Agatay, ut etc.

O mundissime d. d. m. [domine deus meus] p. et f. et s. [pater et fili et spiritus] s. R. t [sancte Rege te] per mundissima n. t. [nomina tua] Griszon, Misericors, Agatay, ut etc.

O natrualissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per naturalissimum n. t. [nomen tuum] Mediator, ut etc.

O nitidissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per nitidissimum n. t. [nomen tuum] Serpens, ut etc.

O nominatissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per nominatissimum n. t. [nomen tuum] Soll, ut etc.

O notissime d. d. m. [domine deus meus] p. et f. et s. [pater et fili et spiritus] s. R. t [sancte Rege te] per notissima n. t. [nomina tua] Mediator, Serpens, Soll, ut etc.

O optime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per optimum n. t. [nomen tuum] Grisma, ut etc.

O opulentissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per opulentissimum n. t. [nomen tuum] Iothecon, ut etc.

O ornatissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per ornatissimum n. t. [nomen tuum] Ionecob, ut etc.

O ordinatissime d. d. m. [domine deus meus] p. et f. et s. [pater et fili et spiritus] s. R. t [sancte Rege te] per ordinatissima n. t. [nomina tua] Grisma, Iothecon, Ionecob, ut etc.

O patientissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per patientissimum n. t. [nomen tuum] Omnipotens, ut etc.

O preciosissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per preciosissimum n. t. [nomen tuum] Grison, ut etc.

O pilissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per purissimum {pilissimum} n. t. [nomen tuum] Vau, ut etc.

O potentissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per potentissimum n. t. [nomen tuum] Omnipotens, ut etc.

O pulcherrime d. d. m. [domine deus meus] f. et s. [fili et spiritus] s. R. t [sancte Rege te] per pulcherrima n. t. [nomina tua] Grison, Vau, ut etc.

O quietissime d. d. m. [domine deus meus] p. et f. et s. [pater et fili et spiritus] s. R. t [sancte Rege te] per quietissima n. t. [nomina tua] Sapientia, Divinitas, Borac, ut etc.

O regalissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per regalissimum n. t. [nomen tuum] Lapis, ut etc.

O rectissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per rectissimum n. t. [nomen tuum] Ysus, ut etc.

O reverentissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per reverentissimum n. t. [nomen tuum] Damad, ut etc.

O regularissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per regularissimum n. t. [nomen tuum] Lapis, ut etc.

O religiosissime d. d. m. [domine deus meus] f. et s. [fili et spiritus] s. R. t [sancte Rege te] per religiosissima n. t. [nomina tua] Ysus, Damad, ut etc. [143v]

O sanctissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per sanctissimum n. t. [nomen tuum] Solus, ut etc.

O speciosissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per speciosissimum n. t. [nomen tuum] Grisdecon, ut etc.

O sincerissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per sincerissimum n. t. [nomen tuum] Agatabay, ut etc.

O sollertissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per sollertissimum n. t. [nomen tuum] Solus, ut etc.

O sublimissime d. d. m. [domine deus meus] f. et s. [fili et spiritus] s. R. t [sancte Rege te] per sublimissimum n. t. [nomen tuum] Grisdecon, Agatabay, ut etc.

O timorosissime d. d. [domine deus] p. [pater] s. R. t [sancte Rege te] per timorosissima n. t. [nomina tua] Borocado, Degris, Grusede, ut etc.

O validissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per validissimum n. t. [nomen tuum] Teron, ut etc.

O verissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per verissimum n. t. [nomen tuum] Mirdecon, ut etc.

O venustissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per venustissimum n. t. [nomen tuum] Aldef [?Aldelf], ut etc.

O venerabilissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per venerabilissimum n. t. [nomen tuum] Teron, ut etc.

O virtuosissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per virtuosissimum n. t. [nomen tuum] Mirdecon, ut etc.

O victoriorissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per victoriorissimum n. t. [nomen tuum] Aldef[?], ut etc.

[Section 29 Translation]

Oh most high Lord, my God, Father, holy King, through your most high name Agla may you constrain and compel and turn around my heart and mind, through these, in my love, and may it form my will in all things and through all things.

Oh most loving [Lord my God] Son [holy King] through your most loving name Primogenitus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most high {pure} [Lord my God] Spirit [holy King] through your most pure name On may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most pleasing [Lord my God] Father, Son, and Spirit [holy King] through your most pleasing names Agla, Primogenitus, On may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most happy [Lord my God] Father [holy King] through your most happy name Redemptor may you [constrain and compel and turn around my heart and mind] and in these and may it [form my will in all things and through all things].

Oh most blessed [Lord my God] Son [holy King] through your most blessed name Ely may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most kind [Lord my God] Spirit [holy King] through your most kind name Eloy may you [constrain and compel and turn around my heart and mind] and in these and may it [form my will in all things and through all things].

Oh most good [Lord my God] Son [holy King] through your most good names Redemptor, Ely, Eloy may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most chaste [Lord my God] Father [holy King] through your most chaste name Iustorum may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most bright [Lord my God] Spirit, Son [holy King] through your most bright name Genitor may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most lofty [Lord my God] Spirit [holy King] through your most lofty name Bon may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most renown [Lord my God] Father, Son, and Spirit [holy King] through your most renown names Iustorum, Genitor, Bon may you [constrain and compel and turn around

my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most merciful [Lord my God] Father and Son and Spirit [holy King] through your most merciful names Iustorum, Genitor, Bon, may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most worthy [Lord my God] Father [holy King] through your most worthy name Messias may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most beautiful [Lord my God] Son [holy King] through your most beautiful name Panton may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most beloved [Lord my God] Spirit [holy King] through your most beloved name Hos may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most sweet [Lord my God] Father, Son, and Spirit [holy King] through your most sweet names Messias, Panton, Hos may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most distinguished [Lord my God] Father [holy King] through your most distinguished name Veritas may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most excellent [Lord my God] Son [holy King] through your most excellent name Theon may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most eminent [Lord my God] Spirit [holy King] through your most eminent name Spiritus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most favored [Lord my God] Spirit [holy King] through your most favored name Veritas may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most elegant [Lord my God] Son and Spirit [holy King] through your most elegant names Theon, Spiritus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh happiest [Lord my God] Father [holy King] through your happiest name Sothey may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most faithful [Lord my God] Son [holy King] through your most faithful name Sanctus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh strongest [Lord my God] Spirit [holy King] through your strongest name Unus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most shining [Lord my God] Father, Son, Spirit [holy King] through your most shining names Sothey, Sanctus, Unus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most loving [Lord my God] Son [holy King] through your most loving name Primogenitus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most pleasing [Lord my God] Father [holy King] through your most pleasing name Radix may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most gracious [Lord my God] Son [holy King] through your most gracious name Virtus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most generous [Lord my God] Spirit [holy King] through your most generous name Leo may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most universal [Lord my God] Father [holy King] through your most universal name Radix may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most glorious [Lord my God] Son and Spirit [holy King] through your glorious high names Vitus, Leo may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most suitable [Lord my God] Father [holy King] through your most suitable name Agyos may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most honorable [Lord my God] Son [holy King] through your most honorable name Paraclitus may you [constrain and compel and turn around my heart and mind] and in these and may it [form my will in all things and through all things].

Oh most honored [Lord my God] Spirit [holy King] through your most honored name Alpha may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most humane [Lord my God] Father [holy King] through your most humane name Agyos may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most humble [Lord my God] Son and Spirit [holy King] through your most humble names Paraclitus, Alpha may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most illustrious [Lord my God] Father [holy King] through your most illustrious name Damadais may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most prominent [Lord my God] Son [holy King] through your most prominent name Trinus may you [constrain and compel and turn around my heart and mind] and in these and may it [form my will in all things and through all things].

Oh most innocent [Lord my God] Spirit [holy King] through your most innocent name Sacerdos may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most delightful [Lord my God] Father [holy King] through your most delightful name Damadais may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most just [Lord my God] Son and Spirit [holy King] through your most just names Trinus, Sacerdos may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most kind [Lord my God] Father, Son, and Spirit [holy King] through your most kind names Iasim, Graton, Sother may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most generous [Lord my God] Father [holy King] through your most generous name Vitulus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most joyful [Lord my God] Son [holy King] through your most joyful name Saday may you [constrain and compel and turn around my heart and mind] and in these and may it [form my will in all things and through all things].

Oh most generous [Lord my God] Spirit [holy King] through your most generous name Hoccinomos may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most rich [Lord my God] Father [holy King] through your most rich name Vitulus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most shining [Lord my God] Son and Spirit [holy King] through your most shining names Saday, Occinomos may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh greatest [Lord my God] Father [holy King] through your greatest name Griszon may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most merciful [Lord my God] Son [holy King] through your most merciful name Misericors may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most modest [Lord my God] Spirit [holy King] through your most modest name Agatay may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most clean [Lord my God] Father, Son, and Spirit [holy King] through your most clean names Griszon, Misericors, Agatay may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most natural [Lord my God] Father [holy King] through your most natural name Mediator may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most glittering [Lord my God] Son [holy King] through your most glittering name Serpens may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most famous [Lord my God] Spirit [holy King] through your most famous name Soll may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most well-known [Lord my God] Father, Son, and Spirit [holy King] through your most well-known names Mediator, Serpens, Soll may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh best [Lord my God] Father [holy King] through your best name Grisma may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most wealthy [Lord my God] Son [holy King] through your most wealthy name Iothecon may you [constrain and compel and turn around my heart and mind] and in these and may it [form my will in all things and through all things].

Oh most adorned [Lord my God] Spirit [holy King] through your most adorned name Ionecob may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most arranged [Lord my God] Father, Son, and Spirit [holy King] through your most arranged names Grisma, Iothecon, Ionecob may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most patient [Lord my God] Father [holy King] through your most patient name Omnipotens may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most precious [Lord my God] Son [holy King] through your most precious name Grison may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most beautiful [Lord my God] Spirit [holy King] through your most pure name Vau may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most powerful [Lord my God] Father [holy King] through your most powerful name Omnipotens may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most beautiful [Lord my God] Son and Spirit [holy King] through your most beautiful names Grison, Vau may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most quiet [Lord my God] Father, Son, and Spirit [holy King] through your most quiet names Sapientia, Divinitas, Borac may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most regal [Lord my God] Father [holy King] through your most regal name Lapis may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most upright [Lord my God] Son [holy King] through your most upright name Ysus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most revered [Lord my God] Spirit [holy King] through your most revered name Damad may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most kingly [Lord my God] Father [holy King] through your most kingly name Lapis may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most sacred [Lord my God] Son and Spirit [holy King] through your most sacred names Ysus, Damad may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most holy [Lord my God] Father [holy King] through your most holy name Solus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most splendid [Lord my God] Son [holy King] through your most splendid name Grisdecon may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most pure [Lord my God] Spirit [holy King] through your most pure name Agatabay may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most skillful [Lord my God] Father [holy King] through your most skillful name Solus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most lofty [Lord my God] Son and Spirit [holy King] through your most lofty names Grisdecon, Agatabay may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most fear-inspiring [Lord my God] Father [holy King] through your most fear-inspiring names Borocado, Degris, Gruszede may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most effective [Lord my God] Father [holy King] through your most effective name Teron may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh truest [Lord my God] Father [holy King] through your truest name Mirdecon may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most agreeable [Lord my God] Spirit [holy King] through your most agreeable name Aldelf may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most venerable [Lord my God] Father [holy King] through your most venerable name Teron may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most powerful [Lord my God] Son [holy King] through your most powerful name Mirdeconenitus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most victorious [Lord my God] Spirit [holy King] through your most victorious name Aldef[?Adelf] may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

[144r]

[Section 30]

Agla primus dies ieiunis obtinet. [F]

Primogenitus castitati et mendacia respuere per spatium unius diei exigit.

On exigit mundari aqua frigida vel calida et post mundis vestimentis indui.

Redemptor cogit ieiunare unum diem et oles unge in quinque partibus corporis¹¹⁹ et aceto ante diem abluui.

Ely praecipit per noctem unam rectus pedibus stare.

Eloy cogit salutare iii homines in via versus eorum aspiciendo et dicendo. Iusticia domini super illos qui corda tribulant pro tali quod illos homines tribulent ad meam propositam voluntatem. [N]

Iustorum obtinet confessio tali modo O domine mis etc.[F]

Genitor debet pronunciari in aqua frigida per tot vices quot sunt litterae in tuo nomine. Et Bon similiter. [N]

Messias pertinet dici praedicta confessio et tribus diebus ieiunare. Et Bon similiter. [N]

Nomen lxxii literarum similiter debet observari ut Messias. [G (N)]

Panton cogit ieiunare unum diem. Hos precipit castitatem tenere per unum diem. [F]

Veritas cogit dicere iiii evangelia per iiii dies in quolibet die unum ieiunando. [F]

Theon cogit ut solomodo se mundet ab omnibus furtis qui ne veniunt in memoriam. [F]

Spiritus cogit dicere tantum quantum nomen tuum transcendit in substantia et qualitate. Veni sancte spiritus. [F]

Sothey cogit per unum diem renuere mendacia. [F]

Sanctus iubet teneri primum sygillum scriptum sub lecto tribus diebus. [F]

Unus cogit ieiunare unum diem. [F]

Agyos cogit ut teneas sygilla per unum diem in carta virginea scripta [144v] super te. [F]

Paraclitus cogit abstinere a mendaciis a medietate diei usque ad noctem et per alios duos dies confessionem. [F]

Alpha cogit mundare in aqua frigida vel calidua ter in uno die. [F]

Damadays cogit te custodire a mendatio per unum diem. [F]

¹¹⁹Corporibus.

Trinus cogit te facere confessionem per unum diem et post per tres dies ieiunare ad illius cognitionem qui est trinus et unus. [F]

Sacerdos cogit te confitere ter in uno die et per unum diem cavere a mendaciis. [F]

Iasym cogit te per tres dies aqua mundari et quarto confiteri et ieiunare.

Graton cogit te facere confessionem pro qualibet littera unum diem de tribus in tribus ieiunare usque ad quatuor. [F]

Sother cogit te observare ab omni fraude et mendacio.

Vitulus cogit te per vii dies penitere in ieiunio tertio die et quatuor dies pro qualitate et substantiae tuae. [F]

Saday cogit te mundare aqua frigida vel calida per iii dies tribus diebus interpositiis inter unum et unum.

Occynomos cogit te observare a mendacio per unum diem et tribus sequentibus diebus facere confessionem.

Grison cogit te submitti ieiunio per unum diem. [F]

Misericors cogit te mundare aqua per tres dies et in uno quoque medio facere confessionem.

Agatai cogit te ire per tria miliaria ad ecclesiam cuiuslibet sancti qui sit de numero tuae substantiae et qualitatem et debet illuc ire tot vicibus quot litteras habes in tuo nomine causa orationis et confessionis.

Mediator cogit te ieiunare per tot dies quot litteras habes in tuo nomine. [F]

Serpens cogit te dicere 4 evangelia per 4 dies pro unoquoque die unum ieiunando et v dies mundari ab omnibus furtis qui in memoriam [145r] possunt devenire. Sexto die dicere tantum quantum nomen tuum transcenderit in substantia et qualitate: Veni sancte, sancte, sancte spiritus, etc.

Soll cogit te ieiunare per unum diem et castitati submitti et mendacia retinere per spacium unius diei.

Grisma cogit obedire et reverentiam facere in ieiunio per tot dies quot litterae vocales sunt in tuo nomine et tot quot sunt semivocales i.e.: l, m, n, v{r}, s, x debet supradictam penitentiam dicere.

Iathecon, debes observare ut tu salutes tot homines quot invenies per v dies, hunc sermonem dicens, Euge, euge, euge dic animae meae Salus tua ego sum.

Ionecob rursus per 4 dies cogit tot quot homines inveneris, hunc sermonem dicas, Euge, euge, euge, ani. m. S. t. e. [animae meae Salus tua ego] sum.

Omnipotens cogit ut munderis aqua per iii dies et in quarto penitentiae te submittas et ieiunio per unum diem et post per iii sequentes dies facias supradictam confessionem.

Griszon cogit inire confessionem pro qualibet littera unum diem et de tribus et in tribus diebus ieiunium miscere usque ad quatuor et plus iii dies in ieiunio.

Vau cogit ut te observes ab omni fraude et mendacis et plus per diem i.e. a mendaciis.

Sapientia cogit te per ix dies esse in penitentia et ieunio, sed in tertio die ieunabit et in aliis confessionem et quartum diem observabis pro decimo substantiae et qualitatibus et plus per ix dies tali modo distinctas, unum in ieunio, secundum in confessionem, tertium sine mendacio.

Divinitas cogit te mundare aqua calida vel frigida inter unum et aliud positus aliis tribus et plus per viii dies terminatos in confessione.

Borac debes observare per i diem a mendacio et plus per iii diebus in confessione et plus per v dies eandem confessionem.

Lapis cogit ut te submittas ieunio per i diem et plus per iii dies in confessione. [145v]
[F]

Ysus cogit te mundare aqua per iii dies et inter unum diem et alium fac confessionem et plus i diem ieunum.

Damad cogit te submittere te orationi infra tria miliaria ad illum sanctum qui est de numero tuae qualitatibus pro quo debet illum agnoscere, et debes illuc ire tot vicibus quot litteras obtineas in tuo nomine et plus per tot litteras quot sunt similiter in tuo nomine in ieunio.

Solus cogit observare in decimo supradicti nominis taliter ut non dimittatur qualitas.

Grisdeon cogit ieunare et confessionem inter unum et alterum diem facere per xii dies. [F]

Agathabay{Agatabay} debet observari in ieunio et penitentia et confessione uno die in termino substantiae et qualitatibus. [F]

Dorocado debet observari per viiii dies in confessione.

Degris decimum substantiae et qualitatibus quarta pars in honore. Bon observata in confessione et residuum in ieunio.

Griszede debet observari per xii dies requirendo locum orationis in primis tribus diebus similibus separatione tua et sua et in ambobus terminus communibus et alios iii in confessione et residuum in ieunio.

Teron debet observare pro sexta parte nominis proprii ignis adiunctionis omnium numerorum i.e. substantiae et qualitatibus et illa pars occupat xi dies.

Mirdeon debes observari in quo et illud nomen ignis, sed in tantum erit differentia, quia istud erit in confessione.

[Section 30 Translation]

Agla – the first day of fasting is in force.

Primogenitus – it requires chastity, and avoid lying through the space of one day.

On – be washed in cold or warm water and then to be clothed in clean garments.

Redemptor — fast for one day and to put oils on five parts of the body, and be washed with vinegar on the day before.

Ely – stand up straight on your feet for one night.

Eloy – greet 3 people you meet along the way, in response to their look and speech, “the justice of the Lord on those who trouble their hearts for such. because those people trouble to my expressed will.’

Iustorum – confession is required in this way “Pity me, Oh lord, ...”

Genitor – it should be pronounced in cold water in as many places as there are letters in your name. And similarly for Bon.

Messias – confession is required to be said, and fast for three days. And similarly for Bon.

The name of 72 letters – it should be observed similarly as Messias.

Panton – fast for one day. Hos – maintain chastity for one day.

Veritas – say the 4 gospels through 4 days, one on each day, and fasting.

Theon – it requires only that he cleanse himself from all thefts which are no longer in his memory.

Spiritus – it forces [you] to say how much your name transcends in substance and quality. “Come holy spirit...”

Sothey – avoid lies for one day.

Sanctus – keep the first written seal under the bed for three days.

Unus – fast for one day.

Agyos – keep the seals over you for one day written on an clean paper.

Paraclitus – abstain from lies from the middle of one day until night and [make] confession through two other days.

Alpha – wash in cold or warm water three times in one day.

Damadays – guard yourself from lies for one day.

Trinus – make confession for one day and then fast for three days to know the one who is three and one.

Sacerdos – confess three times in one day and for one day be on guard against lies.

Iasym – be cleansed in water for three days and on the fourth confess and fast.

Graton – for each letter confess one day from three; on the third, fast up to the fourth.

Sother – be on guard against all fraud and lying.

Vitulus – do penance for 7 days with fasting on the third day and four days for your quality and substance.

Saday – wash yourself in cold or warm water for three days with three days interspersed between one and another.

Occynomos – guard against lies for one day and make confession on the following three days.

Grison – be submitted to fasting for one day.

Misericors – wash yourself in water for three days and in the middle of each day make confession.

Agatai – go for three miles to the church of any saint who is of the number of your substance and quality, and then he [you] ought to go to as many places as you have letters in your name, for the sake of prayer and confession.

Mediator – fast for as many days as you have letters in your name.

Serpens – say the four gospels through four days, each for one day, with fasting, and be washed for five days from all the thefts that you can recall. On the sixth day speak, as much as your name transcends in substance and quality: Come holy, holy, holy spirit, etc.

Soll – fast for one day and submit to chastity and restrain yourself from lies for the space of one day.

Grisma – obey and show reverence in fasting for as many days as there are vowels in your name, and, for as many as there are semivowels i.e.: l, m, n, v[?r], s, x, he ought to say the penance mentioned above.

Iathecon – make sure that you greet the people you meet in five days, saying these words: “Say bravo, bravo, bravo, Salvation of my soul, I am yours.”

Ionecob – again through four days tell everyone you meet, “Bravo, bravo, bravo, ...[see preceding]”

Omnipotens – wash in water for three days and on the fourth day submit yourself to penitence and by fasting for one day and after that on the three following days make the confession mentioned above.

Griszon – go to confession, one day for each letter and from the third, and in three days stir up fasting to the fourth and then three more days in fasting.

Vau – guard yourself from all fraud and lies and then one more day; that is from lying.

Sapientia – be in penitence and fasting for nine days, but he will fast on the third day, and in confession to others you will observe the fourth day for one tenth of substance and quality and for nine more days in this way, one in fasting, the second in confession, the third without lying.

Divinitas – wash yourself in water either warm or cold, with three [?days] between one and the other, and through eight more days, ending with confession.

Borac – guard against lies for one day and for three more days in confession and for five more days in the same confession.

Lapis – submit to fasting for one day and spend three more days in confession.

Ysus – wash in water for three days and between one day and another make confession and then one day in fasting.

Damad – submit to prayer within three miles to the saint whose number is of your quality for whom you should know him, and you should go there as many times as you have letters in your name and then through all the letters as many as are similar to your name in fasting.

Solus – observe in one-tenth of the name mentioned above so that the quality is not dispersed.

Grisdecon – fast and make confession between one day and the next for 12 days.

Agathabay [Agatabay] – it ought to be observed in fasting, penitence, and confession in one day in the time period of substance and quality.

Dorocado—it ought to be observed by 8 days of confession.

Degris – one-tenth of substance and quality and one-fourth in honor. Bon is observed in confession and the rest in fasting.

Griszede – it should be observed by 12 days of finding a place of prayer, in the first three days by your separation from __ and in the end with both in communication[?] and another three [days] in confession and the rest in fasting.

Teron – he ought to observe for one-sixth of the name of fire, in the union of all numbers, that is the substance and quality, and that part takes up 11 days.

Mirdecon – you ought to be observed in which[?as above] and that name of fire, but with this difference, that it will be in confession.

THE COMPLETE ENOCHIAN DICTIONARY



A Dictionary of the Angelic
Language as Revealed to
Dr. John Dee and Edward Kelley

DONALD C. LAYCOCK

PREFACE BY STEPHEN SKINNER

FOREWORD BY LON MILO DUQUETTE

THE
COMPLETE
ENOCHIAN
DICTIONARY



DR. JOHN DEE



EDWARD KELLEY

THE COMPLETE ENOCHIAN DICTIONARY

A Dictionary of the Angelic
Language as Revealed to
Dr. John Dee and Edward Kelley

DONALD C. LAYCOCK

PREFACE BY STEPHEN SKINNER

FOREWORD BY LON MILO DUQUETTE

 **WEISER BOOKS**
San Francisco, CA / Newburyport, MA

This edition first published in 2001 by
Red Wheel/Weiser LLC
With offices at:
500 Third Street, Suite 230
San Francisco, CA 94107

Copyright © 1994 Stephen Skinner
Foreword © 2001 Red Wheel/Weiser

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from Red Wheel/Weiser, LLC. Reviewers may quote brief passages.

ISBN-10: 1-57863-254-4
ISBN-13: 978-1-57863-254-1

Library of Congress Cataloging-in-Publication Data
Laycock, Donald C.

The complete Enochian dictionary : a dictionary of the angelic
language as revealed to Dr. John Dee and Edward Kelly / by Donald C. Laycock

p. cm.

Includes bibliographical references and index.

1. Enochian language—Dictionaries—English.

2. English language—Dictionaries—Enochian. I. Dee, John, 1527–1608.

II. Kelley, Edward, 1555–1595. III. Title.

PM9021.E55L39 1994

001.9—dc20

94-20716

Printed in the United States of America
MG

10 9 8 7 6 5 4 3

The paper used in this publication meets the minimum requirements of the
American National Standard for Information Sciences—Permanence of
Paper for Printed Library Materials Z39.48-1992 (R1997).

Foreword to the 2001 Edition	
by Lon Milo DuQuette	vii
 Preface to the Revised Edition	
by Stephen Skinner	1
 Preface	
by Stephen Skinner	7
 Enochian	
Angelic language or mortal folly?	19
 Scope and Plan of the Dictionary	65
 Part I: ANGELIC-ENGLISH	69
 Part II: ENGLISH-ANGELIC	191
 Appendix: The Enochian Calls.	247
 Bibliography.	269

FOREWORD

by Lon Milo DuQuette

His life is a watch or a vision
Between a sleep and a sleep.

—Algernon Swinburne,
Atalanta in Calydon

An eternal debate rages between those who believe in the objective existence of spiritual entities, and those who believe that all such phenomena, no matter how apparently substantial, are entirely subjective experiences. Perhaps both schools of thought are correct. Where angels, demons, and spirits are concerned, I personally believe *it's all in your head—you just have no idea how big your head is*. Or, to quote my pseudepigraphic guru, Rabbi Lamed Ben Clifford, “Yes, the spirits are real. Yes, the spirits are imaginary. Most of us, however, cannot imagine how real our imaginations are.”

I can, with no small measure of confidence, generally defend this position with jabs of well-worn qabalistic suppositions concerning the nature of consciousness and the functions of the various parts of the soul, and a left hook from Carl Jung. There have been times, however, when my field theory has been mightily challenged. Mr. Laycock's *Complete Enochian Dictionary* played a curious role in one such magical bout.

In 1978, as part of my perceived duties as an O.T.O.¹ lodge-master, I began what would become a 23-year weekly magick class at my home in Costa Mesa, California. At the time, I was hard-pressed to stay one jump ahead of the enthusiastic aspirants who crowded my living room floor each Thursday evening. Within a year or so I realized that if I intended to continue teaching, I had learn more myself.

My magick library was pitifully small in those days. My newest treasure was a first edition of *Gems from the Equinox*,² which contains a selection of books, articles, essays, and rituals from Aleister Crowley's monumental work, *The Equinox*.³ I combed through it to see if I could find something novel and exotic to occupy our Thursday nights for a while. I settled on *Liber LXXXIV, vel Chanokh—A Brief Abstract of the Symbolic Representation of the Universe Derived by Dr. John Dee Through the Skrying of Sir Edward Kelly*. It is Crowley's introduction to the complex and beautiful magical art form that has come to be known as Enochian. I didn't know it at the time, but *Chanokh*, and the book you are now holding in your hands, would dramatically change the course of my life.

At first I found *Chanokh* completely unfathomable. I read it, re-read it, and checked it against the Enochian material in Regardie's *Golden Dawn*.⁴ After a day or two of whimpering, I finally started to see the light. The material that treated upon the evocation of angels of the four Elemental Tablets appeared to be the logical place to start the class.

Each Elemental Tablet is made up of 156 lettered squares, each of which is divided so to represent a truncated pyramid. Each has its own particular mixture of elements determined by a most impressive application of Hermetic logic. An angel (whose name is the letter of the square) "lives" in every one of the pyramids. These single-letter-named angels are modular and join with their neighbors to form bigger angels with longer names and more complex attributes and duties. It is truly an elegant system.

My plan was to keep the class occupied for a few weeks by having them draw and color their own tablets while I consulted with Dr. Regardie and constructed a set of three-dimensional tablets. Regardie was not keen on the idea. He told me that, to his knowledge, no one had ever done such a thing before, and that the Enochian angels were dangerous enough when they inhabited flat tablets. He cautioned, "Don't give them dimensional elbow-room." I joked, and suggested that *his* angels were probably in a bad mood because they were all squished up inside his flat tablets. I went ahead and prevailed upon a lodge brother to cut 624 wooden truncated pyramids.

These I would eventually prepare, paint, and assemble into the 4 Elemental Tablets (one each for Fire, Water, Air, Earth).

The night of our first evocation arrived. I prepared our living room temple for the evocation of Laidrom, the Mars Senior of the Tablet of Earth.⁵ The temple opening and operating procedures are outlined admirably in *Chanokh*, so there was very little to do but follow directions. I smugly congratulated myself on being so well prepared. What I wasn't prepared for, however, was the possibility that the evocation might actually work.

The first student to arrive was D. R., who proudly handed me his newly acquired first edition of Laycock's *The Complete Enochian Dictionary*—the first one I had ever seen.⁶ As I always do when someone hands me something rare or expensive, I feigned profound gratitude and gushed, "Oh! Thank you!" He quickly snatched it back out of my hands.

Once the rest of the class arrived, I asked for a volunteer to read the Call in the angelic language and sit in the visionary driver's seat. To my great anxiety, our only volunteer was David Wilson, the most cynical member of the class. I was certain that our class curmudgeon would receive no vision whatsoever and all of our efforts would be the target of his ridicule for many months to come. Still, he was willing to give it a try, so I switched on our little tape recorder and we proceeded.

After I banished and opened the temple, David read the Call twice, closed his eyes, and sat quietly for only a few seconds. Then, to all of our surprise, he casually started to describe in great detail his vision of a desert of white crystalline sand that sprouted columns of volcanic rock.

We were all thrilled. I asked if he saw any living things, an angel, or a spirit. He said "No." I encouraged him to repeat the Call a third time. As soon as he was finished, he excitedly described an enormous black cone arising from beneath the sand. David fell silent for a moment. He told us the cone was opening. Then, with a shout that startled us all... "It's him! It's him! I see him!"

He described a large, humanoid figure seemingly constructed from the same material as the cone. It had no face, its head was egg-shaped and flat in front. Its fingerless hands had

the appearance of mittens. "This is Laidrom!" David announced reverently.

We were all in shock. None of us were prepared for this. David reached for a pad of paper and a pencil and scribbled down a few notes and a sketch. Before I could stutter out words of welcome, David let out a nervous giggle and said,

"Lon, I feel like... I feel... I could make strange sounds."

"Go with it!" I don't think I really meant it.

"Naw-n tahelo hoh athayzo raygayeff...this is..."

"No! Relax, let it happen!" I tried to sound calm.

"I mean it, I feel like and idiot. I'm too... *sil-si anxilxi-to-da-arp nan-ta (inaudible) ... ef... efe thar-zi*. I'm sorry... that's all. Nothing like this has ever happened before. I just felt like doing it."

I didn't know what to say. I finally salvaged the presence of mind to thank Laidrom for appearing. I was painfully embarrassed that I couldn't think of anything to say to this perfectly well-mannered angel standing in my living room. I finally stuttered something stupid to the effect that we really appreciated him stopping by, and we'd sure like to visit with him again sometime soon, then I hurriedly closed and banished the temple.

For a few seconds no one said a word. Then everyone started talking at once. I rewound the tape and we listened to the strange words that had tumbled out of David's mouth. Of course they didn't make any sense, but it was such a thrill to hear them.

We rewound the tape repeatedly and eventually transcribed three audible strings of syllables:

naw-n tahelo hoh athayzo raygayeff

zil-zi-anzilzi-lo-da-arp nan-ta (inaudible)

ef...efee thar-zi.

We referred to D.R.'s *The Complete Enochian Dictionary*, and in short order discovered:

Nanta, elo Hoath zorge ef.

"Spirit of Earth, first worshiper friendly visit."

Zil zien

"stretch forth hands"

Zilodarp Nanta

“stretch forth and conquer Spirit of Earth”

Ef etharzi

“visit in peace.”

David appeared uncharacteristically shaken by what had happened. He insisted, and I didn’t doubt his truthfulness, that he had not so much as even glanced at any of the Enochian Calls before that evening.

For the next three years, we would hold class two nights a week and focus exclusively on Enochian magick. We would depend increasingly on *The Complete Enochian Dictionary* to help us navigate the complexities of the angelic hierarchies and serve as our pronunciation guide to angelic language. David’s visions would continue to take us on amazing excursions to the Elemental worlds, but as he became more accustomed to hearing the words of the Calls, his talent for breaking spontaneously into the angelic tongue diminished and finally ceased altogether. Yet he remains the most talented seer I have ever encountered.

D. R., bless his heart, eventually moved away. We haven’t heard from him in many years. I am forever grateful to him for bringing *The Complete Enochian Dictionary* to class that memorable night so many years ago. As you have probably guessed, I never returned it to him.

—Lon Milo DuQuette
Costa Mesa, California, 2001

¹ Ordo Templi Orientis.

² Israel Regardie, ed., *Gems from the Equinox, Instructions by Aleister Crowley for His Own Magical Order* (Scottsdale, AZ: New Falcon Publications, 1992).

³ Aleister Crowley, et al., *The Equinox Volume 1, Numbers 1-10* (York Beach, ME: Samuel Weiser, Inc., 1998).

⁴ Israel Regardie, ed., *The Golden Dawn* (St. Paul: Llewellyn Publications, 1992).

⁵ Each Elemental Tablet has a Solar King and six Planetary Seniors. These seven spirits are very high on the Enochian hierarchical ladder.

⁶ *The Complete Enochian Dictionary* was first published in London by Askini Publishers, LTD. in 1978.

Incomprehensibilis est in aeternitate tua

- the Angel Raphael to John Dee, 31 March 1583

PREFACE TO THE REVISED EDITION

The republication of *The Complete Enochian Dictionary* almost two decades after I wrote the original preface is a significant milestone. In the intervening period, more than a dozen books on Dr. John Dee and the Enochian language have appeared. Some of these have advanced our knowledge of Dee and his magical systems, by publishing more of his original works. Very few of these have added to our knowledge of Enochian, the language, and very few changes have needed to be made to this dictionary.

Some of the other books have merely reworked material already available, and a few, such as Gerald Schueler's *Enochian Physics* (Llewellyn, 1988) have gone way beyond Dee's original work into areas which Dee would neither recognize nor understand. Gerald Schueler's *Enochian Magic* (Llewellyn, 1985) is much more relevant to the present work. Some books, such as *The Rosicrucian Secrets* (Aquarian, 1985) simply used Dee's name by bogusly ascribing authorship to Dee.

What is for certain is that there is a new generation of readers and practitioners (often very different classes of people) who are enthralled by the marvelous and detailed works of the good Doctor and his rather shifty skryer, Edward Kelley.

The first edition of this dictionary was published in the United Kingdom by Askin Publishers, a company no longer active. Askin attempted to publish worthwhile texts of the Western Magical Tradition which were not otherwise easily available to practitioners. It is cheering to see that Dr. Meric Casaubon's *True and Faithful Relation of What Passed for Many Yeers [sic] between Dr. John Dee and Some Spirits*, 1659—which was the first extensive printed source of Dee's magical actions, and which was first reprinted by Askin in 1974—has

been subsequently reprinted at least twice more, demonstrating the perennial interest in Dee's works.

Don Laycock, my co-worker and friend in these Enochian mysteries, died on December 28, 1988. Don, as a Doctor of Linguistics at the University of Canberra, left behind many monuments to his work with language, including that of the Australian Aborigine and dialects and languages of the South Pacific. But of all these languages, none was so strange—or fascinated him as much—as the language of the angels, John Dee's Enochian.

During the year or so that he was in London we spent many months in the British Museum, reading, copying and summarizing the original manuscripts. On some evenings, we worked together on the practical side of the invocations, and Don knew many of the Calls fluently and resoundingly by heart. For a while, a copy of the *Complete Enochian Dictionary* stood in the Manuscript Room of the British Museum as a reference aid to the decipherment of the original manuscripts themselves, until one unscrupulous scholar decided that he had more need of it than all the other readers!

The foundation of the British Museums collection was the original collection of Sir Hans Sloane's rare books, manuscripts, and curiosities that were purchased by the trustees of the British Museum for 20,000 pounds in 1753. Among these manuscripts were John Dee's originals and Elias Ashmole's manuscript copies. In 1759, the British Museum was formally opened, and the present building was complete in 1847. The great reading room was opened ten years later. Dee certainly would have approved of his works finishing up there, as he had tried to interest Queen Elizabeth I in founding such a national book collection.

What Don and I discovered about Dee's systems (for there are several distinct systems of magic in his manuscripts) and about his angels, both in the Museum, and in the practical use of the Calls, forms the basis of my book on Enochian Magic, which has yet to see the light of day.

After Don returned to Australia, the manuscript of this book was taken during the course of a burglary. Not content to sit down under the police assurances that few of such burglaries are ever solved, I took counsel with Dee's angels. Although the burglar neither knew me, nor cared about such things, he found himself inexorably drawn to find out more about this book and its contents. Within a week he had, much against his will, contacted me to ask about it. The police, of course, followed this up, and after he was arrested the manuscript returned to my possession. Since then I have been in two minds about offering it for publication, despite the efforts of several very persuasive friends.

After the Elizabethan period there were other examples of both communication with the angels through mediums, and of great gullibility. An example of both of these occurs in *Goodwin Wharton* by Kent Clark (OUP, 1984) which is a summary of Wharton's diaries kept during his extraordinary life from 1653 to 1701. Wharton felt that he regularly conversed with the fairies, even the Faery Queen herself, and the angels, but each time in English. Dee's work stands alone as a grammatical guide to the angelic language itself.

Like Dee, Wharton was interested in everything mechanical and spiritual, including practical deep sea diving (he invented several pieces of apparatus for this purpose), searching for treasure guarded by fierce spirits, and conversations with the angels (through his often pregnant skryer), and even with God himself. Like Dee, Uriel and the angel Ahab were two of Wharton's favorite communicating angels. Wharton also had time for politics (as did Dee) and had a permanent seat in the House of Commons, was involved in several royal intrigues, and was promoted from Lieutenant-Colonel of Cavalry to Lord of the Admiralty. A highly public life is not always incompatible with magical work, and a Renaissance turn of mind seems to have been a characteristic of such men. Some of Dee's non-magical works have appeared in modern scholarly editions, such as Wayne Shumaker's *John Dee on Modern Astronomy*:

Propaedeumata Aphoristica (1558 and 1568), [in] Latin and English (University of California Press, 1978). Other Dee fragments from the *Monas Hieroglyphica* and his preface to Euclid, together with a sampling of his diaries were published by Gerald Suster in *John Dee Essential Readings* (Aquarian/Crucible, 1986).

Dee has appeared in at least two memorable fiction books. In the modern *The House of Dr. Dee*, by Peter Ackroyd (Hamish Hamilton, 1993), Dee is portrayed as living in a squalid tenement in Cloak Lane in Clerkenwell in East London, rather than in the historically correct rambling old house in Mortlake by the Thames in West London. Other considerable liberties are taken by the author who is interested in time shifts between Dee's time and the present. A much more magical portrayal of Dee appears in the translation of Gustav Meyrink's *The Angel of the West Window* (Daedalus, 1991), which involves the Emperor Rudolph of Prague, and some interesting Rosicrucian dreams and visions.

However, anyone wishing to really understand Dee's magical work—after the pious sentiments have been stripped out—had better look to the tradition of the early grimoires rather than to the later and more elaborate system which the Golden Dawn derived from Dee's work. Although the latter is very intellectually satisfying, the roots from which Enochian magic grew will be found in the rich compost of the grimoires, or grammars of sorcery which dealt with the calling of both angels and demons. Mathers, who helped build the Golden Dawn system, was also a great translator of grimoires, and if Aleister Crowley is to be believed, a great practitioner as well.

A classic example of such a grimoire is *The Sworn Book of Honorius the Magician, as composed by Honorius through counsel with the Angel Hocroell* (Heptangle Books, 1978), which was well-edited from two British Museum manuscripts by Daniel Driscoll. I refer anyone who doubts this connection to page 11 of this beautifully printed edition.

The seminal works that have been published in the last two decades, and which any serious student should acquire, apart from those listed in the bibliography, are:

Geoffrey James. *The Enochian Evocation of Dr. John Dee* (Heptangle Books, 1984), particularly recommended;

Adam McLean. *A Treatise on Angel Magic, being a Complete translation of Ms. Harley 6482 in the British Library* (Phanes Press, 1990);

Joseph Peterson (editor). *The Five Books of Mystical Exercises of Dr. John Dee...as revealed to Dr. John Dee and Edward Kelley A. D. 1581-1583* (Magnum Opus, 1985);

Robert Turner. *The Heptarchia Mystica of John Dee, a primer of hermetic science and magical procedure by the Elizabethan scholar-mage* (Aquarian Press, 1986);

———. *Elizabethan Magic* (Element Books, 1989), some of which should be taken with a grain of salt.

The Enochian system is much more than just the books written about it. It is one of the more complex bridges ever built between this world and the world of daemons, spirits, and angels, a piece of spiritual engineering created by one of the most brilliant minds of his age. As such it deserves to be traversed with care. But as it was filtered through the tricky mind of Dee's mercurial skryer Edward Kelley, this path can easily become the path of the Fool.

Stephen Skinner
London 1994

PREFACE

During the 16th Century, Cracow, Antwerp and Prague were the great centres of magical and alchemical enquiry and experiment. Cornelius Agrippa published his *De Occulta Philosophia* in Antwerp in 1531. Prague during the reign of King Rudolf II was devoted to the Hermetic arts and sciences which fascinated its monarch to the exclusion of all else. King Stephen of Poland, who had his seat at Cracow, was related to the Hungarian Bathori family which legend identifies with Count Dracula. Together with Cracow, Prague inherited an extensive heritage of Hasidic Judaism with its heavy mystical, magical and qabalistic content, in fact it was in Prague in the 1580's that Rabbi Loew engendered the famous golem, a figure which has haunted the history of the practical qabalah, and the ghetto of Prague, ever since.

Dr John Dee (1527-1608), mathematician and Astrologer Royal to Queen Elizabeth I, author of the main introductory textbook on mathematics of his age and innovator of many of the navigational aids which enabled the Elizabethan explorers to discover the New World, visited each of these cities in turn. First Antwerp in 1550 (and later in 1562-4), then Cracow in 1584, where he had audience with Stephen Bathori (King of Poland and relative of Elizabeth Bathori, the 'Bloody Countess'), later passing through Hesse-Cassel (a centre of Rosicrucian activity) after visiting Prague and Trebona during 1586-9.

John Dee's interest in magic arose out of his comprehensive studies, typical of the Renaissance man of the time, which commenced with Latin, an essential requisite of any scholar of the period, at the age of ten. Five years later he was sent to Cambridge, where he studied the traditional *Trivium* of subjects, grammar, rhetoric and logic. However it was not till the following years when he undertook the *Quadrivium* (arithmetic, geometry, music and astronomy), that his studies, and the eventual direction of his life work really got underway, for as he says himself 'I was so vehemently bent to studie, that for those yeares I did inviolably keepe this order; only to sleepe four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the time of going

to and being at divine service) was spent in my studies and learning.'

At the same time he mastered the two *Tongues*, Greek and Hebrew (the latter not quite as thoroughly as the former) and the *Three Philosophies*, natural, moral and metaphysical.

In 1546 Dee's position as an under-reader in Greek and a founding fellow of Trinity College, Cambridge, seemed to promise the beginnings of a brilliant academic career, but the following summer he visited the Low Countries where his interest in geography flowered, following his acquaintance with Giraldus Mercator (the famous Dutch cartographer responsible for the well-known square-grid Mercator map projection), and Gemma Frisius, both of whom provided him with geographical equipment, globes, astronomer's staff and ring, and material on the art of navigation, which he duly took back to his university.

Having realised that some arts and sciences were very much further advanced in Europe than in England, and realising that England could profit by these, he visited Louvain the following summer. In 1550 a short trip to Antwerp brought him in contact with another geographer, Abraham Ortelius (whose house still stands in Antwerp, and whose detailed geographical charts and equipment now reside in the Antwerp Navigational Museum). Pursuing his other great interest, Mathematics, he lectured on Euclid in Paris, to packed halls, establishing his reputation immediately. He was offered a post of King's Reader in Mathematics at Paris University on a stipend of two hundred crowns, which for patriotic reasons Dee refused. This pattern was consistently repeated, with Dee refusing to quit the service of Elizabeth I for far more lucrative positions. On several occasions, the Czar of Russia, Fedor I, offered Dee a position in his court as advisor and physician, at the incredible salary of 2,000 crowns a year, with food supplied from the table of the Czar himself, and a house and additional salary from the Lord Protector, but the offer was again turned down by Dee. Returning to England the following year, he met Jerome Cardan (1552) who was probably responsible for stirring up Dee's interest in the mathematical conjuration of spirits and reinforcing the influences that Dee must most certainly have encountered earlier in his career at Antwerp.

These interests were almost nipped in the bud by the accession

of Queen Mary to the throne, when his ambiguous interest in magic coupled with the implied heresy of his predominantly Protestant leanings resulted in his imprisonment for three months in 1555. Interestingly enough, his skill in theology resulted in Dee being requested by the Bishop of London to act as a judge in one of the heresy trials, in which he was one of the accused.

When Elizabeth I succeeded to the throne, John Dee's fortunes changed considerably: he was even asked to select (with due recourse to the influence of the stars) a propitious date for her coronation: a calculation which by all accounts of the Elizabethan era, must have been well performed!

Five years later Dee set out to visit various centres of learning making a very rapid tour of most of Europe including Antwerp, where he met Christopher Plantin (whose presses, which still exist, were justly famous throughout Europe, and whose type design provided the model for that used in setting this book). Here he secured a copy of Trithemius' influential *Steganographia* (concerned with 'angel-magic', and perhaps cryptography), before visiting Zurich, Urbino, Rome (where legend has it that he had audience with the Pope), Venice, and finally Presburg in Hungary where he was granted audience with Maximillian II, to whom he was later to dedicate his *Monas Hieroglyphica*.

Dee wrote the *Monas* in seven days in 1564, and in the same year it was published in Antwerp. Significantly it was not to appear in Dee's native tongue till 1947. The *Monas*, whose full title, *The Monad, Hieroglyphically, Mathematically, Magically, Cabbalistically and Anagogically Explained* gives a fair indication of its complexity and scope, is a unique blend of some of the more picturesque alchemical allegories woven into the otherwise rather dry fabric of a book, constructed as a series of exact Euclidean type theorems; with liberal sprinklings of interpretations of the *Monas* itself (which was a combination of the symbols for Mercury and Aries drawn in a specific proportion). This is elaborated with geometric details for drawing the *Monas*, and an explanation of the symbolic meanings of these proportions.

In the same year as the *Monas* was published, Dee went to live south-west of London, at Mortlake, in a rambling old house well-provided with various outhouses for his many scientific interests.

The site of the house, opposite the Church of St Mary the Virgin which Dee later endowed, and in which he is buried, abuts onto the Thames. Elizabeth I often came to visit him by Royal barge from Richmond or Hampton Court Palace.

From here, living on the income of several rectories, Dee quietly pursued his studies, which included writing a classic preface to the first English edition of *Euclid's Elements of Geometrie*, and planning voyages in search of the north-west passage, or for gold in Labrador. He reputedly accompanied Martin Frobisher on at least one of these exploratory voyages.

In response to Elizabeth's request to Dee for information about the lands to which she was heir, he wrote a work called *Of Famous and Rich Discoveries* . . . , which whilst purporting to be a treatise on various voyages of discovery undertaken by Europeans (later to be used by Hakluyt as a source for his accounts), was in fact designed to promote Elizabeth's Imperial aspirations, by assuring her of her rightful ownership of various lands, by appealing to historical precedent. Considering Dee's reputation, it is interesting that he was also called on by the Queen to counteract the effects of a wax image which had been discovered in Lincoln's Inn Fields, and which was thought to be part of a magical plot against her. This establishes Dee's court reputation as that of magician as well as a geographer and mathematician.

After a first marriage which lasted just one year, he married Jane Fromond (a member of the Queen's household) and three years later took up what he considered to be the most important study of his life. This was the communication, via the medium of a *shewstone* with 'angels' in an attempt to quench his overmastering desire for knowledge beyond that normally accessible to mortals, to reach up in fact, like Enoch or the Biblical prophets, to God, the very source of knowledge itself. As Dee put it:

'I have often read in thy (God's) books and records, how Enoch injoyed thy favour and conversation; with Moses thou was familiar; And also that to Abraham, Isaack and Jacob, Joshua, Gideon, Esdras, Daniel, Tobias and sundry others thy good angels were sent by thy disposition, to Instruct them, informe them, helpe them, yea in worldly and domestick affaires, yea and sometymes

to satisfie their desires, doubtles, and questions of thy
Secrete: And furdernore considering, the Shewstone,
which the High Prieste did use, by thy owne ordering...
that this wisdom could not be come by at mans hand or
by humaine power, but only from thee (ô God).'

Dee reasoned that intercourse with these 'spiritual creatures', provided that malevolent, misleading and demonic spirits were banished, was one of the highest ends man could aim at. It is here that magic enters Dee's work. The exactness of mathematics allied with the convoluted philosophy of the Hebrew qabalah and Arabic magico-alchemical works, produced a very solid base from which magic (both natural and metaphysical) could be approached in a scientific manner. This had two effects. First it attracted men of Dee's calibre to the study of magic. However the second effect of this union was the tarring of mathematics with the same brush as had previously been reserved for the heretic or the local practitioner of wort-cunning. This attitude resulted in the sack of Dee's house at Mortlake (during his absence in Europe) and the haphazard destruction of some of his scientific equipment. Ironically enough his 'instruments of sorcery', his skrying stones, Holy Table, wax tablets, lamens and chest containing the *Libri Mysteriorum* accompanied him to the Continent, and so escaped the rage of the mob.

However it was in 1581, before Dee left for Europe, that he began his magical experiments. His avowed aim was to establish contact with the angels, to discover that knowledge which was not to be had either from books or from experiment.

During this period Dee employed Edward Kelley and several other *skryers*, or seers, to obtain a series of communications which he attributed to the agency of angels and spirits. Despite the fact that the first record of the skrying is dated December 22nd, there is evidence to suggest that the skrying began in a haphazard way as early as March 8th, 1581. The first workings were based on a grimoire type of approach, relying to an extent on equipment. This included wax tablets, a skrying table, a gold lamens and several shewstones, of obsidian and rock crystal. This was evolved into a sophisticated system which involved setting the skrying stone (several were used including a conventional looking crystal



The wax *Sigillum Emeth* used to support the skrying stone.
(Courtesy of the Trustees of the British Museum).

ball and the black obsidian mirror) upon the elaborately engraved Sigillum Aemeth (still preserved in the British Museum) which was in turn placed upon a special table inscribed with a hexagram, enclosed within a frame of Enochian letters, and supporting seven specially designed talismans, the whole insulated from the floor by a further four wax tablets, miniature versions of the larger Sigillum Aemeth.

The early communications set down in Dee's *Libri Mysteriorum* deal with communications from Annael and Uriel, who dictated exact instructions for the engraving of the table, lamen, ring and sigils required. The third book opens with the designs for the seven talismans to be used on the skrying table, and concludes with the *Tabula Collecta* of the 49 angels whose invocatory modus operandi is explained in the fourth book.

Dee and Kelley pressed on, skrying now as often as several times a day till the complete outline of a self-contained system of magic was obtained and set down in Dee's manuscript, *De Heptarchia Mystica*, so named because of the 7×7 angels, whose invocations, hours, seals and sigils are described therein. Dee's description of two of these creatures will suffice to show their variety:

'He appeared in his red apparell: & he opened his Clothes & there did issue, mighty & most terrible gastly Flames of Fire out of his sides: which no mortall Eye could abide to looke upon any long while. And in the marvelous raging Fire, the word BRORGES did appeare tossed to and fro of the very flames. His Seale or Character is this . . .

And by way of contrast:

'Therefore he appeared in a long purple Gowne, & on his head a triple Crowne of Gold, with a measuring Rod of gold in his hand, divided into three equall parts: in the forme of a very well proportioned man.'

The significance of these descriptions is the light they throw on Dee's collection of 49 'Angelorum Bonorum', adding a Goetic

dimension in much the same way that works like *The Sacred Magic of Abra-Melin the Mage* allows that it is as necessary for practitioners to exercise their authority over the evil or Qliphothic aspects, as it is over the more benevolent positive manifestations of the non-physical universe.

By March 1582, Kelley had commenced to transmit the first passages in the first version of that strange language Enochian. This material never found its way into print as has the better known later Enochian of the Calls which was made popular by the Hermetic Order of the Golden Dawn and later by Aleister Crowley. An example of this early Enochian, by way of contrast with the later (translated) material comes from an 'action' dated 5th April 1582:

'Amchama zeuoth luthimba ganeph iamda ox oho iephad
mad noxa voscaph bamgephes noschol apeth iale lod ga
NA zuma datques . . .'

Returning however to events in the external world, we find Dee correcting the Julian Calendar in 1582 to a greater degree of accuracy than any other contemporary mathematician (although the council of Archbishops turned down his proposals on the grounds that they smacked of Popishness, thereby putting off English calendar reform by several centuries).

In the same year Dee and Kelley met Count Albertus Laski, a palatine of Siradz and aspirant to the Polish Crown. The next year the Dee and Kelley household set out for Cracow.

It is at this stage that the published part of Dee's *Libri Mysteriorum* takes up the account. This was first printed from Dee's manuscript by Meric Casaubon in 1659 as *A True and Faithful Relation of what Passed for Many Yeers between Dr John Dee . . . and Some Spirits*, and re-issued by Askin Publishers, London, in 1974.

These 'angelic conversations' cover a wide range of material, from the enumeration of every country on the (then known) face of the earth with their presiding angels, through prophecy (of varying degrees of accuracy), to the amazing collection of transcripts in the Enochian tongue.

Amongst the more 'magical' material, despite passages of in-

credible triviality and banality, there is a hard core of extremely interesting material recurring throughout the 'angelic' conversations, such that Elias Ashmole (the famous antiquary and early Freemason), and later MacGregor Mathers, one of the founders of the Hermetic Order of the Golden Dawn, took portions of the system and derived from it their own systems of magic. Ashmole's attempts, covering a period of some five years (1671-76), are closer to the spirit of Dee's work than Mathers' interpretation, and tend to confirm the objectivity of the intelligences involved in the original communications.

Along these lines there is a record by a different experimenter dated 16th October, 1583, which tends to add weight to the objective existence of the phenomena recorded by Dee in *A True and Faithful Relation*... It begins:

'At ii a Clock at night, I & my Companions having begun Action, at the request & full consent of all the Company, we did fully agree, that we should not desist, till we had brought something to perfection, & having begun Action, & all things for the same purpose ready & fitted; thus give a briefe & true account of what followes.

After the first Invocation, twice or thrice repeated, there appeared two Men, in the furthest Glass, visible to some part of the Company, & not to other some; but proceeding on, & Invocating highly, there came a very great blow upon the Floore, which made a very great noise, & before it ceased, it did whirle about severall tymes, to the astonishment & admiration of all ye Company, & still proceeding on, & reading further, there came something, which fell pat upon the Table, & from the Table upon the Ground, which made a smaller Noise upon ye floore, then the other did & so vanisht, & soe much for ye night, only when Action was ended, we could find nothing that was the cause of ye noise...'

Returning to a more modern application of Dee's work we find the brilliant syntheses by MacGregor Mathers into the syllabus of the Adeptus Minor grade of the Golden Dawn at the end of the 19th century. Although he used only a small part of the vast

amount of material that Dee left, he incorporated the Elemental Tablets with their associated correspondences and the Thirty Calls of the Aethyrs before referred to, whilst Westcott, co-founder of the Order, elaborated a four-sided version of chess based on the Enochian system.

Much of Mathers' adaptation of the original system was done to make it compatible with the Golden Dawn's existing qabalistic basis, which, although ultimately based upon the qabalah that Dee was familiar with, contained many elements not found in Dee's original work, such as the Tarot Atus and the Egyptian Pantheon.

For Dee, the Angels also provided advice and reproof which he conveyed to two of the most powerful patrons he sought, Stephen Bathori King of Poland, and Rudolf II of Bohemia. He was lucky not to have incurred any more painful a punishment for his pains than a partial banishment by the latter. Dee and Kelley accordingly sought refuge in 1586 at the castle of Count Rosenberg at Trebona, where Dee stayed for two years. Meanwhile Kelley managed, through his alchemical experiments, to curry favour first with the Count and then with Rudolf, who later knighted him.

A True and Faithful Relation . . . which opened in Lesden in May 1583 closes with the agreement between Dee and Kelley to 'hold their wives in common' (wife-swapping not being an entirely modern prerogative) at which point the whole tenor of the communications changes and passages of considerable power appear, contrary to anything Kelley had up to this point produced.

The spouse-swapping episode began with an alleged commandment by the Angels conveyed by Kelley, 'that we two had our two wives in such sort as we might use them in common' (April 18th, 1587). This was consummated on the night of 22nd May as is evident from semi-obliterated remarks in the original manuscript which were not printed by Casaubon.

This arrangement, which although productive of some of the most interesting material recorded by Dee, probably barely lasted till July 19th when Dee records 'a certayne kinde of recommendation between our wives. Next day saw relenting of E. K. also by my Lord's entretie'. Unfortunately with the exception of four

pages in Casaubon these MS notes belong to the *greate Chasme* of 20 years from May 23, 1587 to March 20, 1607: the papers which fell into the hands of Elias Ashmole, but which do not appear to have survived. They contain Dee's record of the last 'actions' with Kelley before he left Dee's service.

The delivery of these passages is in many ways similar to several Gnostic works describing the descent of Sophia, *The Song of Solomon*, and Aleister Crowley's *Liber Legis*, with which there are some remarkable similarities in wording. Crowley, incidentally, claimed Edward Kelley as one of his past incarnations, which, rather than necessarily supporting transmigration of souls, suggests the affinity Crowley felt for Kelley's work, which may have led to a certain amount of unconscious plagiarism.

In February 1589 Dee saw the last of Kelley, and from thenceforth Dee's skrying experiments were with very inferior skryers such as Bartholomew Hickman, whose skrying records were later burnt when Dee discovered that he was a fraud. Till Kelley's death, Dee continued to hope for a reconciliation with his old skryer.

Dee's enthusiasm had not waned however for he named his next daughter Madimi, after the young girl who was a constant visitor to the crystal during the skrying sessions.

By this time he was back in his beloved England where he set about restoring his house in Mortlake which had been damaged by the mob during his six year absence. He partly re-assembled his collection of books which contained in excess of 2,500 books and manuscripts on mathematics, magic, alchemy, philosophy, cryptography, classical literature, geography and the qabalah.

The last six years of his life were spent under James I, an unpleasant situation for anybody remotely suspected of witchcraft, this monarch having been responsible for the most savage persecution of witches and magicians ever to occur in England.

Dee died in 1608 and was buried in the chancel of the church in Mortlake, opposite his house.

On one hand Dee is looked upon as a man of the Renaissance with heavy medieval leanings, rather like Elias Ashmole, who combined membership of the Royal Society (avowedly formed for the advancement of the empirical sciences) with intimate involvement in astrology, alchemy and other interests which

would have been regarded as rather reactionary by other members of the Royal Society. On the other hand, the populace saw him as a sorcerer, or to use Dee's words when writing his own defence 'a companion of hellhounds, and a caller and conjurer of wicked and damned spirits'. Likewise Dee was regarded slightly askance at Court, although it seems he was never once doubted by Elizabeth I, to whom he remained devoted for the duration of his life. In between the rather dry but learned magus and the 'damned sorcerer' lies the real Dee: a man who perpetuated the tradition of Hermes Trismegistus and helped 'Christianize' the qabalah, who in all modesty aspired to be another Enoch, who wished to have God's word directly transmitted by God's messengers the angels, nevertheless a very humble man, as his many prayers preceding the skrying actions testify.

Dee is a very important link in the magical tradition, not only because he brought back ideas to England from European centres of learning, or because he aided the cross-fertilization of the Rosicrucian movement, as is aptly pointed out by Frances Yates in *The Rosicrucian Enlightenment*, but because his magical research is voluminous, carefully documented, and original.

Stephen Skinner
London 1975

ENOCHIAN

Angelic language or mortal folly?

Languages come and languages go. Something like seven thousand natural languages have been recorded, in one form or another, since the beginning of recorded history; and at least a thousand more languages have been invented by men, for purposes ranging from magic to extraterrestrial communication.

But no language has a stranger history than the Enochian language documented in this dictionary. Perhaps strangest of all is that we still do not know whether it is a natural language or an invented language — or whether it is, perhaps, the language of the angels, as its originators believed. In this introduction, the data is presented for the reader to make up his own mind.

The personalities: John Dee (1527-1608)

According to the horoscope he later cast for himself, John Dee was born at Mortlake on the morning of 13 July, 1527, under the sign of Cancer, with Sagittarius in the ascendant — a good omen, say the astrologers, for a career based on learning and the occult. His father, Rowland Dee, was Superintendent of the Royal Table, at the English Court; but John Dee was later to claim a proud genealogy that included Welsh kings and princes, all the way back to King Arthur. Whatever the truth of these claims, it is certain that John Dee became a distinguished man in his own right. Though he published little, it is apparent that he exercised a powerful intellectual influence on the greatest minds of the time. He was a dedicated, even fanatical, scholar, resolving, when an undergraduate at Cambridge, to spend eighteen hours in study each day, with only four hours for sleep, and two hours for meals.

He graduated Master of Arts from Cambridge in 1548, and went abroad to study further at Louvain. Later he gave lectures at the University of Paris that attracted so many students that they had to crowd at the windows to listen: at this time, Dee was only twenty-three years old.

His reputation in Europe and at home continued to grow, though it was always tempered with the ignorant fear of him as a sorcerer and demonolator. He took few actual jobs, being

dependent for most of his life on royal and ecclesiastical pensions — which never amounted to more than about eighty pounds a year. For most of his life, he was chronically short of money — which is not surprising when one takes into account that he spent more than three thousand pounds (or eighty thousand pounds in current value) on building up Elizabethan England's greatest library.

Some idea of the range of Dee's interests can be obtained from the contents of this library, which contained at least 2500 printed books and manuscripts. The works dealt with mathematics, alchemy, philosophy, classical literature, geography — and the hermetic tradition. Dee had thoroughly studied the 'Christian cabbala', particularly from the works of Cornelius Agrippa, and was to become more and more immersed in the qabalistic tradition as time went on.

In fact, Meric Casaubon, in his edition (1659) of part of the record of Dee's seances, scathingly described Dee as 'a Cabalistical man, up to the ears'. One can also get a good impression of Dee's character from this longer statement by Casaubon — although Casaubon himself does not think much of Dee's mind:

'Some men come into the world with *Cabalistical Brains*; their heads are full of mysteries; they see nothing, they read nothing, but their brain is on work to pick somewhat out of it that is not ordinary; and out of the very *A B C* that children are taught, rather than fail, they will fetch all the secrets of Gods Wisdom; tell you how the world was created, how governed, and what will be the end of all things. Reason and Sense that other men go by, they think the acorns that the old world fed upon; fools and children may be content with them but they see things by another *Light*.'

The description is a good one, but it can describe two kinds of individual: the magus, or the obsessed fool. Which Dee was, the reader will have to decide, on the basis of his spiritist seances. It is not known just when he began to seek or achieve effective communications with the beings he regarded as angels, but it was probably not before 1581. From about March of that year, as we

learn from his *Private Diary*, he was troubled by odd dreams, and strange knockings in the night. To those who accept the objective reality of Dee's spirits, it would seem that the spirits were anxious to get in touch with him, rather than the other way round.

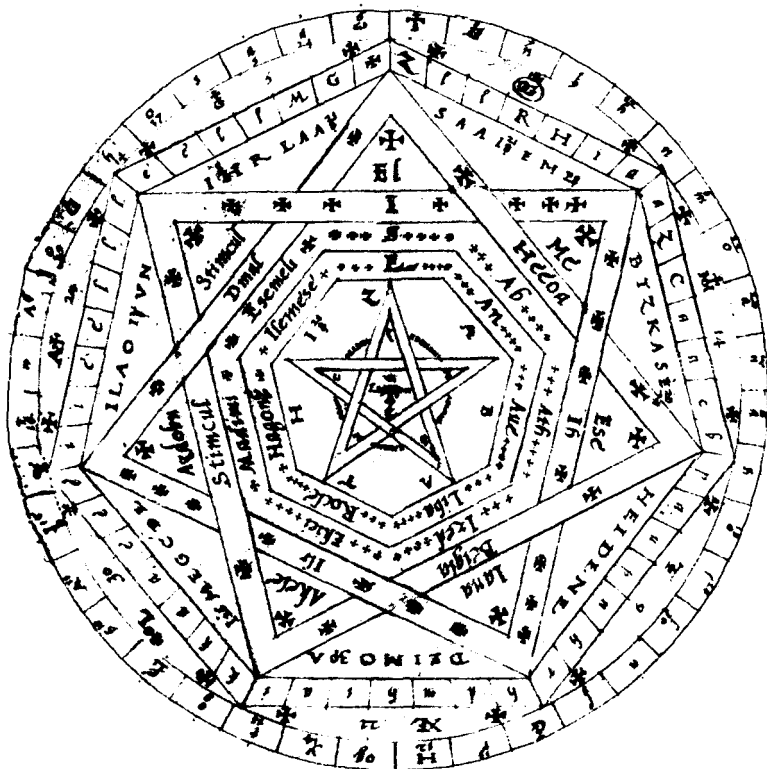
Be that as it may, by October of that year Dee had found a medium, one Barnabas Saul, who, using as a crystal a stone given Dee by a 'friend', reported to Dee the words of the angels Annael and Michael — and who later denied seeing any spirits at all, for fear of prosecution for conjuring. But Dee was dissatisfied with Saul as a medium, and dismissed him after working with him for only a few months.

The personalities: Edward Kelley (1555-1595)

Opportunely — for Dee's appetite for spiritual communications had been thoroughly whetted — there appeared at his house in Mortlake on 8 March 1582 a man calling himself Edward Talbot, afterwards to be known by his true name of Edward Kelley. Kelley was about twenty-seven years old at the time; but his previous life remains something of a mystery. There is a long-standing tradition — unfortunately not well-substantiated — that he had had his ears cut off for forgery. He seems to have been something of an occult charlatan, travelling England living off a reputation for alchemy and the preparation of magical elixirs. On several occasions he is known to have been in possession of old books, sometimes in cipher, purporting to give the location of buried treasures. He was not uneducated; he had been an undergraduate at Oxford, but was apparently dismissed. He spoke Latin well enough to travel in Europe, and converse with Dee's Continental friends; he makes frequent grammatical mistakes, but of his general intelligence there is no doubt.

Dee was at first suspicious of this young man who offered his services as a 'skryer', or mediumistic visionary; he seems to have thought that Kelley might have been a spy sent to gain information on his conjuring activities, to report him to the authorities. But the doubts must have been resolved, for already on 10 March that year Dee was giving the new medium a trial — with results so successful that there began on that day a strange and close association between the two men that was to last for some seven years, and to involve them in a series of actions with a host of spirits of

SIGILLVM DEI AMETH: EMETH
manuscriptum de
 DEI



Dee's drawing of the *Sigillum Emeth* in Sloane MS 3188, f.30.
 (Courtesy of the British Library).

all ages and sexes, with magical tablets, lost and miraculously restored books, buried treasure, alchemical recipes, and in the end — a curiously modern touch — wife-swapping.

The first seances

Kelley was an immediate success as a medium, and on that first recorded occasion was granted a vision of Uriel, who revealed his secret sigil or signature, and gave the preliminary instructions for the construction of a powerful magical talisman, the *Sigillum Emeth* (or *Aemeth*), to be made of wax and used in further invocations. The original tablet, and smaller similar ones, can still be seen in the British Museum. The design may ultimately derive from Sloane manuscript 313; Kircher, in his book *Oedipus Aegyptiacus* (Rome, 1652-4), gives a version of the seal with traditional angelic names in place of the Enochian names of Dee. It is unlikely that he could have got this from Dee's manuscripts, then, as now, unpublished.

The pattern for almost all the recorded seances is established right at the beginning. The seance opens with a prayer, the magic crystal or 'shewstone' is uncovered, and Kelley sees visions and hears voices, whose content he transmits to Dee, the recorder. Several aids to scrying may have been used. Dee is usually credited with having at least two: a rock crystal globe, and a 'magic mirror' of black obsidian; both of these can be seen in the British Museum. Dee apparently saw and heard nothing (though this is arguable; his *Private Diary* entry for 25 May 1581 reads: 'Today I had sight offered me in chrystallo, and I saw', and at other times he seems to have heard at least some of the sounds produced, such as thunder, roaring and trumpets).

Many of Kelley's 'messages' consisted of letters of the alphabet arranged in squares. It will be necessary to examine some of the early examples in detail, if we are to be able to formulate any coherent theories about the mystical language that was produced at later sessions.

Two of the earliest squares transmitted by the 'spirits' through Kelley are the following:

Z	1	1	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	†

[20 March 1582]

S	A	A	I ²¹ ₈	E	M	E ⁸
B	T	Z	K	A	S	E ³⁰
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I ²⁶	M	E	G	C	B	E
I	L	A	O	I ²¹ ₈	V	N
I	H	R	L	A	A	²¹ ₈

[21 March 1582]

With reference to the first square, Dee is instructed to 'read downward'; he does so, and, starting with the left-hand column, he finds the following angelic names: Zaphkiel, Zadekiel, Cum-ael, Raphael, Haniel, Michael, Gabriel (with the sign of the cross to fill up the last square).

The procedure with the second square is a bit more complicated. The numbers 8, 26 and 30 are to be read as 'L', at the end of names, 21 is the letter 'E'; and the names are to be read off diagonally, in a south-westerly direction, starting with the 'S' of the top left-hand corner. The following names are produced: (S)Zabathiel, Zedekie(i)l, Madimiel, Semeliel, Nogahel, Corabiel, Levanael.

Now, there is nothing new about most of these angelic names. Apart from the archangels Raphael, Michael and Gabriel (Uriel was dictating through Kelley at this point) most of the other names can be found, in identical or very similar forms, in standard

magical texts such as those of Agrippa and Peter d'Abano — as Dee himself comments in a marginal note.

This being so, it is hard to believe that these angelic names are in any way *derived* from the squares; it seems much more likely that they are the *formants* of the squares. From such a square, once created, it is however possible to derive *new* names, and in fact Dee is presented with a series of names created from the second square, by reading in different directions along the diagonals. The names were dictated before the square itself was given; the vision was of seven men, seven women, seven 'wenches', and seven boys, each with letters on the fronts of their gowns. These 28 visionary manifestations are given planetary attributions, as follows:

<i>Planet</i>	<i>7 Women</i>	<i>7 Men</i>	<i>7 Wenches</i>	<i>7 Boys</i>
Sun	EL (L)	I	S	E
Moon	ME	IH	AB	AN
Venus	ESE	ILR	ATH	AVE
Jupiter	IANA	DMAL	IZED	LIBA
Mars	AKELE	HEEOA	EKIEI	ROCLE
Mercury	AZDOBN	BEIGIA	MADIMI	HAGONEL
Saturn	STIMCVL	STIMCVL	ESEMELI	ILEMESE
Direction of reading in square	NE	SW	NW	SE

The procedure is hardly mystifying, if we ignore for the moment the claimed spiritual transmission. The names are those used in the construction of the wax seals (the Sigillum Emeth and four others) used by Dee in invocations. The procedure for generating these names would have seemed logical and proper to Dee, as qabalist and mathematician — though his mathematical sense must have been upset by the lack of symmetry in the directions for reading the planetary names. (The desire for symmetry would be better satisfied if either the first or second column were read in the opposite direction — with LVCIMITS as the name of a spirit of Saturn).

(109)
The first exception, No man during, is, or shall be (excepted above) (excepts)
ADAM that ever shall undertake, bath or shall ride the least year (or it is impossible) of this festival. He named all things (which ride is) and they are
bath and bath, a few more.

10. And now he shall speak with us, and now shall he speak with of the
things they are desirous, which taken from amongst you, at the same do we
speak with us, which are provided in the three books to signify that
they are fit words, which shall come, and they, talking, speak at under hand
and they shall be made manifest to all men, and they shall be made manifest to all men

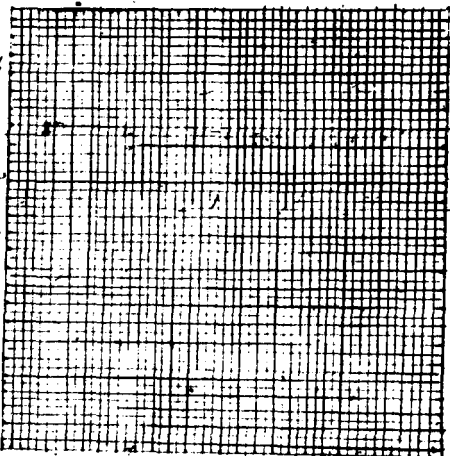
NOTE: It is determined of old that if not: And may be broken if you break his

A Stone it is that provideth all things before it; and keeps them under him, as
 the heavens do a globe. What art thou O god and still mighty as the
 drops of the mercy. That provideth man, man before to a farmer by Mystery.

Be plucky if thou shalt play with them plucky, shall fall upon you, if you have friends
one who of your eyesight
For, what you do me, or promise: and if you love him, you shall answer for me.
I am not a slave, I believe with the tyrants: nor of a woman, that respects
Gold, and turn my eyes: But I am for ever because my mistress is just, and
truth shall answer for me.

[illegible]

24. The leaves of the hole, and
all round it full of square places,
and these square places plain,
some here and there, and never the
order, and they all written with
callow, like black, not yet dry.
29. square spots, every way,
none on any side. When
made in all 2 dots square play
the hand is finger on the top of
the table, and there can not show
the table. (perhaps I am not
included in no way) the standing
by them play, and points between
them.
The pointed orderly to them with his
finger, and behind them the shape
of every pointing.
3) No. Note what they can.

[illegible]

But what is surprising is that never again, in the seven years of seances that followed, do we get a clear picture of the formation of a square from previously-known elements — and only rarely are we in a position to say with certainty just how names have been generated from the squares. Almost a hundred further squares are dictated by the spirits, some of them as large as 49×49 ; some are dictated straight across, letter by letter, others are created by the rearrangement of previously-dictated squares. But the details of their creation become increasingly baffling — either because the procedure is increasing in complexity, or because Dee is no longer bothering to set down the details for himself, or both. If the Enochian language is generated by some systematic process from squares, whether as a cipher or as a set of mystical words, we do not have the method.

The appearance of the Enochian alphabet

Just after the dictation of the squares discussed above, on 26 March 1583, Edward Kelley produced the first material concerning the 'angelicall language'. On that day he has a vision of a magical book, with the leaves, perhaps inevitably, 'all filled with squares'. The dictating of the contents of this book occupies the seances of the next thirteen months — with some interruptions, in which the spirits dictate other matter, or prophesy, or refuse to appear at all. There is also some interference from non-angelic spirits, mostly of the type that occultists would recognise as elementals.

First of all, the alphabet of the new language appears: twenty-one special characters, each with its own name. The character names are odd, and seem to bear no relation to the phonetic value of the character; but the fact that the names were given in three groups of seven, and total in all 64 letters, may suggest that here again there may be a square concealed: 8×8 , or perhaps even 7×9 or 21×3 .

The characters appear three times in the manuscript record of this session: once without the names, once with the names, and once as a fair copy, in a slightly different form. They are also repeated, in their final and most stylised form, at the end of the whole sequence, over a year later; there is also a fair copy by Kelley in the manuscript *Liber Mysteriorum Sextus et Sanctus*

(Sloane MS. 3189), which is a very sloppy transcript of the contents of the angelic book. In addition, individual words written in the characters, in the handwriting of both Kelley and Dee, appear sporadically throughout the manuscripts.

It is necessary to compare all these versions to get a real idea of the characters. The first two versions, for example, look much more like Dee's Hebrew characters than later versions (the letters named Veh (C), Ged (G), Graph (E), and Fam (S) are identical with Aleph, Cheth, Daleth and Resh). The direction of writing, like that of all Semitic languages, is from right to left, but my attempts to trace this alphabet back to a specific Semitic source have failed. All that can be said is that the characters have a general appearance rather like Samaritan — though their stylised forms may also suggest Ethiopic. The scripts they do *not* resemble are proto-Semitic, or Egyptian hieroglyphic, or Sumerian — a resemblance that would seem essential if we were to believe that the script, like the angelical language, dated back to 'before the Flood', and was the most ancient script of mankind.

We may seek a plausible explanation for the 'angelical' script in the fact that Dee may well have had in his library ancient manuscripts in a writing that he could not read, and that either he or Kelley could have got the idea from such a source. Moreover, the idea of the 'lost book of Enoch' (mentioned in the Bible at Jude 14) was very much in the air in the sixteenth century; it is mentioned in several Christian commentaries on the qabalah. The first manuscripts of this work, supposed lost throughout all the Middle Ages, were not found until the middle of the seventeenth century, in Ethiopic and Greek versions. Could Dee perhaps have been in possession of an Ethiopic version of the *Book of Enoch* — which he would certainly not have been able to read?

Another clue to the origin of the Enochian script is given by a sixteenth century work on alchemy: the *Voarchadumia* of Pantheus (1530). On page 14-15 of this work we find another alphabet called Enochian; it is perhaps not additionally surprising, though it seems never to have been pointed out before, that the British Museum copy of this work had actually belonged to Dee, as early as 1559, as attested by the copious marginal notes. Dee's Enochian alphabet bears no relation to that in Pantheus, but Pantheus may have provided the idea. It seems, in the absence of any other

evidence, that the Dee/Kelley alphabet may be fanciful, based perhaps on subconscious recollection of similar scripts in earlier literature. There is certainly nothing in Casaubon's suggestion, in his edition of the Dee diaries, that the characters 'are no other, for the most part but such as were set out and published long agoe by one *Theseus Ambrosus* out of Magical books'. The reference is to a work published in 1539 (*Introductio in Chaldaicam linguam*, by Theseus Ambrosius Albonisus), in which are contained a large number of alphabets, both real and magical; and not one of the alphabets resembles Enochian in any way.

The first 'angelical' language

In any case, it is by means of these characters that the first texts in the 'angelical language' are dictated a few days later (29 March 1583 — Good Friday, as it happened to be). In the very first instance, the archangel Raphael *names* the letters, and Dee writes down these names (as if a Greek word, say λογος, were dictated and written down by the Greek letter names *Lambda Omicron Gamma Omicron Sigma*). Afterwards, Dee wrote out the English letters corresponding to the characters, and then read back the text for checking by the angelic visitors.

But after the first two texts, Dee began to realise that the method was much too slow, considering the amount of material yet to come:

'Yf euery side conteyne 49 rows, and euery row will require so much tyme to be receyued as this hath done it may seme that very long time will be requisite to this doctrine receyuing. But if it be gods good liking, we wold fayne haue some abridgment or compendious manner, wherby we might the sooner be in the work of Gods seruyce.'

By this remark we see again that the 'texts' really represent further squares. Each text is in fact one line of a gigantic 49×49 square, each square containing one word; there are two sets of such texts, or 98 in all. The physical difficulties of constructing a square so large, and fitting it on to one leaf of a book, daunted even Dee and Kelley.

We can just take each line of the square as being a text, and for

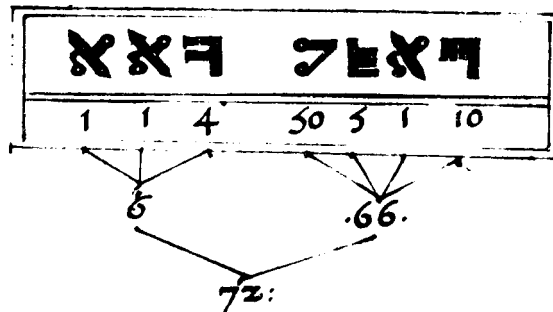
PRIMA.

14

Secundi uero in transitu fluminis subscripti & Abrazæ pectus.

T	Ch	N	V	H	D	G	B	A	e.i. o.u.
⌘	7	⌘	7	⌘	7	7	7	⌘	
⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	
⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	
⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	
⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	
⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	
⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	
⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	
⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	

Secundi ca-
ractères lite-
rarum ut su-
pra.



Pages 14-15 from the copy of the *Voarchadumia* by Pantheus given to John Dee on 18 January 1559, showing an 'alphabet of

PORTIO

E V Z Δ

.	.	.	.
T	S	R	K
.	.ch, & ff.	.	. & c.
& th.			

Antiquiores autem hi: & concessi Enoch.

th	ph	ch	Z	Y	X	V	T
.	.	.	.	.	.	.	.

Δ C N S Y P O A

S	R	Q	P	O	N	M	L	K
·	·	·	·	·	·	·	·	·
·	·	·	·	·	·	·	·	·

Z	T	V	X	Y	M	&	C	N
.	.	.	.	.	.	.	.	.
I	H	G	F	E	D	C	B	A

Primi caractères littéraires ut supra.

Enoch' and Dee's manuscript note deriving the numerical value of his name written in these characters.

easy identification number them from 1 to 49, with the prefix I or II indicating whether the first or second square is meant, when referring to specific texts later in this chapter.

In any case, the angel is annoyed at the request, and whips away the chair and the table; the shewstone goes dark. No more texts are dictated until the following Tuesday (presumably Dee and Kelley had other activities over Easter), and then, as requested, by an abridged method. Now Kelley receives a vision of the whole leaf of the book containing the text, written in the strange characters received the previous week (with which he is obviously not yet quite at home):

‘A voyce — Read. E.K. — I cannot.

Δ [Dee]: You should haue lerned the characters perfectly and theyr names, that you mowght now haue redily named them to me as you shold see them.

A voyce — Say what thow thinkest. Δ: he sayd so to E.K.

E.K. My hed is all on fire.

A voyce — What thow thinkest, euery word that speak.

E.K. I can read all, now, most pefectly, and in the Third row this I see to be red.

Palce duxma ge na dem oh elog . . .’

It is still uncertain whether Kelley spells the texts out letter by letter, or whether he reads them off fluently as words. The distinction is important for the understanding of the material from a linguistic point of view; words that are simply ‘spelled’, and not ‘pronounced’, may be mere random collections of letters, that do not form pronounceable words at all. The evidence we have is inconclusive. Dee has written the pronunciation over some letters (such as *g* as *j*, final *u* as *f*) — an unnecessary procedure if the texts were written down as heard. This pronunciation must have been given at some stage after the texts were delivered, even though the angels specifically forbid ‘dubble repetition’, or reading over the text after it is dictated — the quote on page 35 gives the reason.

On the other hand, the pronounceability of the words of the texts speaks in favour for a theory of the words having been read

out one after the other, without spelling. There are no sounds that would give any trouble to a native speaker of English, and only a few difficult combinations (*bdrios, excolphabmartbh, longamphlg, lapch*). And some of the texts run so fluently, with so much repetition, rhyme, alliteration, and other types of phonetic patterning, that we are almost forced to conclude that, in the later texts at least, Kelley was speaking aloud, and probably at normal speech speed:

- I.13 Ampri apx ard ardo arga arges argah ax...
- I.23 ...arcasa arcasam arcusma...
- I.24 ...umas ges umas umas ges umas umas ges gabre
umas umascala umphazes umphagam masga
mosel...
- I.25 ...zimah zemah zumacah...zapne zarvex zorquam
...zimagauna zonze zamcha...
- I.26 ...zambuges zambe ach oha zambuges gasca lunpel
zadphe zomephol zun zadchal...
- I.37 ...gasmat gasque gasla gasna gasmaphes gasmagel
gasnunabe...

Text II.20 alternates one- and two-syllable words for thirty three words in succession, with one trifling exception; and an even more subtle form of patterning is found in II.24, where there is a strong tendency (broken only by minor exceptions) for monosyllables containing *o* or *u* to alternate with disyllables containing the same vowel (mostly *a*) repeated with a nasal consonant:

- II.24 Voh gemse ax pah losquan nof afma ol vamna un
samses oh set, quamsa ol danfa dot fanta on anma
ol...

What are we to make of this phonetic patterning? Statistical studies in linguistics show that patterning of this nature is rare in normal language — though it is found in poetry and magical charms. It is also characteristically found in certain types of meaningless language (such as glossolalia), which is often produced under conditions similar to trance.

In other words, Kelley may have been 'speaking in tongues'. He did apparently go into trance, as we see from numerous notes in Dee's record of the seances:

'Now the fire shot oute of E.K. his eyes, into the stone, agayne. And by and by he vnderstode nothing of all, neyther could reade any thing: nor remember what he had sayde.'

'The fire cam from E.K. his eyes, and went into the stone agayn. And then; he could not perceyue, or reade one worde.'

'Suddenly there cam the fyre from his eyes into the stone agayne. And then he could say no more: nor remember any thing of that he had herd, seen or vnderstode less than half a quarter of an howre before.'

[2-3 April 1583]

There are also a few passages which tend to suggest that Kelley did speak the language fluently, instead of reading it letter by letter:

'But E.K. prayed perfectly in this Angels language.'

[2 April 1583]

'A voyce — One Note more, I haue to tell thee.

Ax him not what he sayeth, but write as thow hearest: for it is true.

Δ. Then, o lord, make my hearing sharp and strong, to perceyue sufficiently as the case requireth.

Rap[hael] — Be it vnto the.

Then E.K. red as followeth' [text I.22 follows]

[3 April 1583]

If we take this as evidence that Kelley was saying 'words' rather than 'letters', then there is no evidence to suggest that these early invocations are any form of 'language' — in the sense of texts

bearing a translatable meaning — at all. All the facts seem compatible with Kelley pouring out a string of gibberish while in a trance state. Nevertheless, Dee does add to some of the words some puzzling translations in the margin — but I think he could not have translated a whole text. A few of these glosses are interesting:

gassagen the divine powre creating the angel of the same
tohcoth this name comprehendeth the number of all the fayries, who are diuels next to the state and condition of man

apachana the slimie things made of dust

donasdogamatastos the furious and perpetuall fire enclosed for the punishment of them that are banished from the glory

Whatever else, it is an economical tongue.

So much for the 'language' which makes up *Liber Logaeth*, or the 'Book of the Speech from God', which exists in Kelley's handwriting in the British Museum as Sloane MS. 3189. Kelley's text shows a number of discrepancies from Dee's (as far as it goes), which I take to be evidence of his general carelessness in such matters; but perhaps the conditions he had to work under were not ideal:

'As E.K. was writing the *eighteenth leafe*, which was of the *spirites of the earth*, (in the afternone about 4½ of the klok) he red a parcell thereof, playnely and alowde to him self, and therevpon suddainely at his side appeared three or fowr spirituall creatures like laboring men, having spades in theyr hands, & theyr haire hanging about theyr eares, and hastily asked E.K. what he would haue, & *wherefore he called* them. He answered that he called them not. And they replied, & said, that he called them; and he replied & said, that he called them not, and they replied & said, that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read & repeat that which he had written: and that *euery man who readeth a prayer to perceyue the sence*

thereof, prayeth not. No more, did he call them. And I bad them be packing out of the place. And thervvpon remoued from my desk (where I was ruling of Paper for his writing) to the grene Chayre, which was by my Chymney; and presently he cryed out & sayd, *they had nipped him, & broken his left arme by the wrist:* and he shewed the bare arme and there appeared both on the vpper side and the lower side imprinted depe in, two Circles and broad as Grotes thus  very red: and I seeing that, sowght for a stik, and in the meane while, *they assalted him,* and he rose and cryed to me (saying) they come flying on me, they come; and he put the stole, which he sat on, betwene him & them. But still they cam gaping, or gyrning at him. Then I axed him where they were: and he poynted to the place, and then I toke the stik and came to the place, and in the name of Jesus commaunded those Baggagis to avoyde, & smitt a cross stroke at them, and presently they avoyded.

All thanks be to the onely one Almighty & everlasting God, whose name be praysed now and foreuer. Amen.'

[15 April 1583]

Nevertheless, Kelley did complete his transcript of the book, the last page being written in 6 May 1583, when Dee was away in London. The last leaf of Kelley's transcript contains the 'correct' form of the Enochian characters, and this is how they were conveyed:

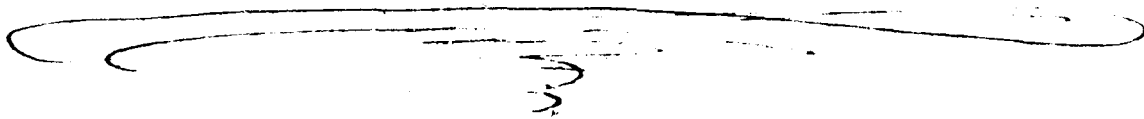
'...it is to be Noted, that, when E.K. could not aptly imitate the forme of the Characters, or letters, as they were shewed: that they appered drawn on his paper with a light yelow cullor, which he drew the blak vppon, and so the yellow cullor disapearing there remayned onely the shape of the letter in blak...'

[6 May 1583]

The 'yellow cullor', whatever it was, is not apparent on the manuscript page today.

in which the black paper, and so the yellow letters appearing
 after remained in the shape of the letters in black. after the manner
 and in the form of the golden and purple.

𐤀 𐤁 𐤂 𐤃 𐤄 𐤅 𐤆 𐤇 𐤈 𐤉 𐤊
 𐤋 𐤌 𐤍 𐤎 𐤏 𐤐 𐤑 𐤒 𐤓



The corrected form of the Enochian letters as they appear in Sloane MS 3188, f.104.
 (Courtesy of the British Library).

Further seances

Other entries in the *Libri Mysteriorum* at this time deal with quarrels with Kelley (mainly about whether the spirits are good or evil), and the search for treasure and lost cipher-books.

For example, Kelley brought Dee a cipher book supposedly giving the location of buried treasure. Dee works out the cipher — which is quite a simple one — but has trouble in deciding whether one cipher character represents K or X, so he notes in the margin: ‘Of this K I dowt yet’. One biographer of Dee (Charlotte Fell-Smith) took this to mean that Dee was distrustful of Kelley! We also find detailed instructions for the magical use of *Liber Logaeth*. All these are matters which need not concern us here. But at the end of the long session of 5 May 1583 Kelley reports a dream which contains accurate predictions of events then four years in the future: the Spanish Armada, and the execution of Mary Queen of Scots. These predictions must be borne in mind when we come to assess the genuineness, or otherwise, of Kelley’s mediumship:

‘Δ . As concerning the Vision which yesternight was presented (vnloked for,) to the sight of E.K. as he sat at supper with me, in my hall, I meane the *appering of the very sea*, and many ships thereon, and the cutting of the *hed of a woman*, by a tall blak man, what are we to imagin thereof?

Vr[iel] — The one, did signifie the prouision of forrayn powres against the welfare of this land: which they shall shortly put into practise. The other, the death of the Quene of Scotts. It is not long vnto it.’

It may not have been difficult for an intelligent man to guess, at that time, that the execution of Mary Queen of Scots was a likely event, and perhaps a foreign invasion appeared probable even in 1583; but, nevertheless, this stands out as a remarkably detailed prediction. (Mary was beheaded in 1587, and the Spanish Armada was destroyed off the coast of England in the middle of 1588.)

About this time the record published by Meric Casaubon in 1659 commences; the date of the first published seances is 28 May 1583, and it begins abruptly with the appearance of a little girl

spirit of seven to nine years old, named Madimi. This is one of the names taken from the second square of letters received by Dee over a year before (see page 24), so he knows at once that her elder sister is Esemeli. (Dee mispronounces this name as Esémeli, and Madimi corrects it to Eseméli.) Madimi, from the earliest session, is regarded as being a spirit representing the planet Mercury, which is appropriate for a teacher of languages and magical sciences; her name, in fact, derives ultimately from the Hebrew word for Mars, מַאדִּים *ma'adim* — whence also 'Madimiel', the name of the intelligence of Mars used in constructing the square.

Other spirits appear from time to time, some of them taken from the earlier tables; but Madimi — who at times reminds one of the 'little girl' contacts of nineteenth-century mediums — makes constant appearances, almost to the very end of the record. (One biographer of Dee, Richard Deacon, says that Madimi grew up and reached 'womanhood' in the seven years that she appeared to Dee; but I find no evidence of this, and the period is only four years (1583-1587). There is a sketch of Madimi in one of his diaries, in which she looks vaguely nubile — but it must be remembered that Dee could see her only in his imagination.)

The appearance of the true Enochian language

The seances continue with magical instructions, philosophising, prophesying, misunderstandings, and contradictions. The text of a new book is dictated, with a new set of 49 invocations (one of which is 'silent'); this is the 'Enochian' language strictly so called, which is the subject of this volume. The differences between this language and the former one are considerable. Firstly, for the Enochian texts, a translation is provided, a fact which right from the beginning makes it look more like a real language. Secondly, the Enochian language appears to be *generated*, in some way, out of the previous tables and squares of *Liber Logaeth* — generated, in fact, out of the earlier 'angelic' language.

Unfortunately, the details of how the Enochian language is derived from the squares is very unclear. Only for the very first call is the system given in detail, and the details are very obscure. We read:

'A. (Two thowsand and fortene, in the sixth Table, is) D
 7003 in the thirteenth Table, is I
 A in the 21st Table. 11406 downward
 I in the last Table, one less than Number:
 a word, Iaida.
 You shall
 understand, what that Word is before the Sonne go down.
 Iaida is the last word of the Call.
 H 49 ascending T 49 descending A 909 directly:
 O, simply.
 H 2029. directly. call it Hoath.'

[13 April 1584]

It is clear that the numbers do not, as some writers have claimed, give the 'row and column' of the table, nor can they give the absolute number of letters in the square (counting consecutively from the top left) as there are only 2401 squares (49×49) in each table of *Liber Logaeth*, with each word in the square not exceeding a dozen letters (and the majority much shorter); the numbers in the dictation, however, go as high as 312004.

We can conceive of various ways the letters of the Enochian language can have been taken out of the tables previously given to Dee and Kelley. It is possible, for instance, that the letters of the Enochian texts, joined in order on the squares of *Liber Logaeth*, may form geometrical figures or magical sigils; but there are so many letters to choose from that this approach has proved futile. Other attempts at decipherment, such as that put forward in *The Necronomicon*, London, 1978, researched by Robert Turner and David Langford, and introduced by Colin Wilson, are also unsatisfactory.

The letter-by-letter dictation of the Enochian language does account for some of the differences of this language from the earlier untranslated language. The 'new' language is less pronounceable than the old one, and it has awkward sequences of letters, such as long strings of vowels (*ooaona*, *mooah*) and difficult consonant clusters (*paombd*, *smnad*, *noncf*). This is exactly the type of text produced if one generates a string of letters on some random pattern. (The reader can test this by taking, for example, every tenth letter on this page, and dividing the string

of letters into words. The 'text' created will tend to look rather like Enochian.)

But not all Enochian is of this form; many of the words are very pronounceable, as we shall see. The words of the Enochian language itself stop short of having the fully random appearance of the names of God, and of angels and 'kings', that Dee generated from the letters on the squares of his 'elemental tables', that were given later by the spirits — names such as LSRAHMP, LAOAXRP, HTMORDA, ALHCTGA, AAETPIO, which look a lot less plausible, as words of a language, than anything in the Enochian texts.

It is also not completely certain that all the texts in the Enochian language were dictated by the letter-by-letter method. It appears that on at least one occasion Kelley (or the spirits) may have tried to speed up the process, only to be rebuked by Dee's insistence on letter-by-letter transmission. Dee tells Kelley that 'unlesse of this strange language I should have these words delivered unto us letter by letter, we might erre both in Orthography, and also for want of the true pronounciation of the words' (19 April 1584).

The nature of the Enochian language

No matter what the method of transmission was, there are certain observations that we can make about the Enochian language, in the texts that we have. We know something of the pronunciation, from the fact that Dee often wrote the pronunciation of individual words next to the Enochian text. And this Enochian text, written in the Roman alphabet, purports to be a transliteration of the Enochian characters of the text of the original book seen in Kelley's vision. As far as we can tell, each letter of the Roman alphabet transcription represents one Enochian character — which means that Enochian spelling, too, has 'hard' and 'soft' values for *c* and *g*, and combines letters such as *s* and *h* to make the *sh* sound. Very English behaviour for a language 'which Adam verily spake in his innocency, and was never uttered nor disclosed to man since till now' (21 April 1584).

If the phonology of Enochian is thoroughly English, the grammar is no less so. But here we are faced with one difficulty: the nature of the translation. The English rendering of the

Enochian calls is very free, often using five or six words where the Enochian has one; thus, the word for 'man' (or 'reasonable creature') is glossed as 'the reasonable creatures of Earth, or Man'. Proper names, such as *Idoigo* (one of the 'Names of God') are given translations: 'of Him that sitteth on the holy Throne'. Particles, prepositions, and pronouns are filled in where the sense requires them, but we do not know exactly what they are supposed to represent in Enochian; *moooah*, for example, is glossed as 'it repenteth me' — but it could just as easily be an active verb ('I regret').

Moreover, of about 250 different words in the Enochian texts, more than half occur only once, so that we have no real check on their form or meaning. Nevertheless, we can identify a number of different roots, often in quite distinct forms: *om* 'understand, know', *oma* 'understanding', *omax* 'knowest', *ixomaxip* 'let be known'. This is probably the most language-like, and least explicable, feature of Enochian. What is less certain, however, is how much the differences in the spellings reflect the grammar of Enochian; we find, for example, *caosg*, *caosga* 'earth', *caosgi* 'earth (accusative case)', *caosgin* 'than the earth', *caosgo* 'of earth', *caosgon* 'to the earth' — but are these really case endings, or just chance variants? The same case endings are not found from one noun to another, so that there are either a large number of different declensions (as in Latin or Greek), or else there are no case-endings at all. I incline toward the latter view.

The vocabulary elements of the language are probably arbitrary; certainly they do not seem to be directly derivable from anything in English, Latin, Greek or Hebrew. But in some cases we meet words we half recognise, with unfamiliar meanings: *angelard* 'thought' (from 'angel?'), *babalond* 'wicked, harlot' (from 'Babylon?'), *chriteos* 'let there be' (from 'Christ?'), *levith-mong* 'beasts of the field' (a blend of 'Leviathan' and 'mongrel?'), *luciftias* 'brightness' (from 'Lucifer?'), *nazarth* 'pillars of gladness' (from 'Nazareth?'), *paracleda* 'wedding' (from 'paraclete?'), *paradial* 'living dwellings', *paradiz* 'virgins' (both from 'Paradise?'), *salman* 'house' (from 'Solomon?'). (Note that most of the suggested origins are proper names, and are biblical — whatever conclusions may be drawn from that.) The remaining words do not seem to have any assignable etymology, though one can be

seduced by occasional plausible explanations, such as *micaolz* 'mighty' from Scots *mickle*, or *izizop* 'vessels, containers' from Hebrew *אִישִׁיֹּט* *ʾašišot* 'vessels'.

It is hard to be dogmatic about Enochian grammar. Verbs show singular and plural forms, and present, future, and past tenses, and have also some participial and subjunctive forms; but we do not have a full declension of any verb.

The fullest data is that for the verbs 'say' and 'be', as follows:

<i>gohus</i>	'I say'	<i>zir, zirdo</i>	'I am'
<i>gohe, goho</i>	'he says'	<i>geh</i>	'thou art'
<i>gohia</i>	'we say'	<i>i</i>	'he/she/it is'
<i>gohol</i>	'saying'	<i>chiis, chis, chiso</i>	'they are'
<i>gohon</i>	'they have spoken'	<i>as, zirop</i>	'was'
<i>gohulim</i>	'it is said'	<i>zirom</i>	'were'
		<i>trian</i>	'shall be'
		<i>chrsteos</i>	'let there be'
		<i>bolp</i>	'be thou!'
		<i>ipam</i>	'is not'
		<i>ipamis</i>	'cannot be'

Not much to build a grammar on. We can in addition identify some of the pronouns (*ol* 'I'; *ils* 'thou'; *tox, tbl* 'of him'; *tia* 'his'; *pi* 'she'; *tipl* 'her (acc.)'; *tiobl* 'in her'; *tilb* 'of her'; *z* 'they'), a few more verb forms, and four ways of expressing negation (*chis ge* 'are not'; *ip uran* 'not see'; *ri-pir* 'no place'; *ag toltorn* 'no creature'). But it is apparent that there is nothing strikingly un-English about the grammar: no trace of the construct case or irregular plurals of Hebrew or Arabic, no clear indication of multiple cases or complex verb forms, as in Latin and Greek. The grammar further suggests English with the removal of the articles ('a' and 'the') and the prepositions — and with a few irregularities thrown in to confuse the picture.

The order of words is also strongly English. A phrase such as *adrpan cors ta dobix* 'cast down such as fall' is pure English in its order, and can not idiomatically be duplicated in four words with these meanings in any other European or Semitic language.

However, this language with an English base was not dictated in English-speaking surroundings, but in Cracow in Poland —

part of Dee's six-year absence abroad, living on foreign patronage. (Kelley never returned to England.) But it would be futile to look for Polish influence in Enochian — especially as all the scholars with whom Dee and Kelley were in contact spoke Latin.

There is one aspect of Enochian 'grammar' that remains totally inexplicable: the number system. Throughout the Calls, various numbers occur, and with a certain amount of extrapolation it seems possible to identify most of the numerals from 'one' to 'nine':

- 0 — T
- 1 — L, EL, L-O, ELO, LA, LI, LIL
- 2 — V, VI-I-V, VI-VI
- 3 — D, R
- 4 — S, ES
- 5 — O
- 6 — N, NORZ
- 7 — Q
- 8 — P
- 9 — M, EM
- 10 — X

However, the system that generates the remaining numbers is a complete mystery. A full list of the numbers occurring in the Enochian Calls is given here:

- | | |
|-------------|---------------|
| 12 — OS | 1636 — QUAR |
| 19 — AF | 3663 — MIAN |
| 22 — OP | 5678 — DAOX |
| 24 — OL | 6332 — ERAN |
| 26 — OX | 6739 — DARG |
| 28 — OB, NI | 7336 — TAXS |
| 31 — GA | 7699 — ACAM |
| 33 — PD | 8763 — EMOD |
| 42 — VX | 9639 — MAPM |
| 456 — CLA | 9996 — CIAL |
| 1000 — MATB | 69636 — PEOAL |

The test of any future spirit-revelation of the Enochian language will be the explanation of this numerical system.

The pronunciation of Enochian

As the texts dictated in Enochian consist of a series of 'Calls', or invocations of supernatural beings, it was clearly necessary for Dee and Kelley to know how the words should be uttered; in most magical systems, a slight error in the text of a spell or invocation is regarded as potentially leading to disastrous consequences. Accordingly, Dee was in the habit of writing the pronunciation of the Enochian words alongside the text. If Kelley dictated the words letter by letter, he must have provided the pronunciation of the whole word immediately afterward.

To make these observations on pronunciation, Dee had to make shift with the ordinary English alphabet; he had no system of phonetic notation. But his intention is usually quite clear. He writes *dg* when he means 'soft *g*' (as in *gem*); and *s* for 'soft *c*'; and he indicates in some places that *ch* is to be pronounced as *k*. He marks the stressed vowels in most words. Sometimes — but not often — he indicates that a letter is to be given its pronunciation in the alphabet — thus *ds* is to be pronounced 'dee ess', and *z* in a few instances is given the pronunciation 'zod'. (The letter *z* has not always been called 'zed' or 'zee'; it has had many names, among them being 'izzard', and, at the end of the sixteenth century, 'ezod'. 'Zod' is nothing but a variant of this last name.) In more difficult cases, he gives examples from English, thus, *zorge* is said to be pronounced to rhyme with 'George', and *ul* to be said 'with such sound to U as we pronounce yew, whereof bows are made' — that is, *ul* is pronounced like 'Yule'.

With all of these instructions we can get a fairly good idea of how Enochian sounded to Dee and Kelley. We have to make allowances, of course, for the fact that the two men spoke English of more than four centuries ago — and also that, while Dee came from the Midlands, Kelley came from Worcestershire, at a time when the dialect variations in England were greater than they are now. Fortunately, linguists are in the possession of sufficient evidence — in the forms of pronunciation guides in schoolbooks, rhymes, misspellings, and the like — to establish the pronunciation of most forms of Elizabethan English with a high degree of accuracy (passages of Shakespeare, for instance, have been published in phonetic transcription, representing Shakespeare's own pronunciation).

The resulting pronunciation of Enochian makes it sound much more like English than it looks at first sight. The following table of letters and combinations gives a general view of how the spelling system of Enochian worked:

Letter	Pronunciation
A	— long (stressed), as in <i>lah-di-dah</i> — short (unstressed), as in French <i>patte</i>
B	— usually as English <i>b</i> , but silent between <i>m</i> and another consonant, or after <i>m</i> finally
C	— as <i>k</i> before <i>a</i> , <i>o</i> , <i>u</i> (with some exceptions) — as <i>s</i> before <i>i</i> , <i>e</i> (with many exceptions), and in clusters of consonants (<i>noncf=nonsf</i>)
CH	— as <i>k</i> in most positions, but as <i>ch</i> finally
D	— as <i>d</i> in all positions
E	— when stressed, as in French <i>fee</i> — when unstressed, as in <i>bed</i>
F	— as <i>f</i> in all positions
G	— as (hard) <i>g</i> before <i>a</i> , <i>o</i> , <i>u</i> — as <i>j</i> before <i>i</i> , <i>e</i> , in final position, after <i>d</i> , and in clusters of consonants
H	— as <i>h</i> in most positions (except in combinations <i>ch</i> , <i>ph</i> , <i>sh</i> , <i>th</i>); silent after a vowel, but the vowel is lengthened
I	— when stressed, as in (French) <i>machine</i> — when unstressed, as in <i>bit</i> — in combinations: <i>ai</i> as in <i>fly</i> ; <i>ei</i> as in <i>eight</i> ; <i>oi</i> as in <i>boil</i> — as <i>y</i> in word-initial position before a vowel (<i>Iad=Yad</i>)
K	— as <i>k</i> in all positions
L	— as <i>l</i> in all positions
M	— as <i>m</i> in all positions
N	— as <i>n</i> in all positions
O	— when stressed, as in French <i>mot</i> — when unstressed, as in <i>not</i> — in combinations: <i>oi</i> as in <i>boil</i> ; <i>ou</i> as in <i>bout</i> ; <i>oo</i> as in <i>fool</i>
P	— as <i>p</i> except in combination <i>ph</i>

PH	— as <i>f</i>
Q, QU	— as <i>kw</i> (<i>qu</i> in <i>quick</i>) — but the word <i>q</i> is pronounced <i>kwa</i>
R	— as <i>r</i> in <i>right</i> (but may be rolled)
S	— usually as <i>s</i> in <i>sit</i> — sometimes <i>z</i> , in places where this is more natural in English (<i>lrasd=elrazd</i>)
SH	— as <i>sh</i> in <i>ship</i>
T	— as <i>t</i> except in combination <i>th</i>
TH	— as <i>th</i> in <i>thank</i>
U	— as <i>oo</i> in <i>boot</i> , or <i>u</i> in <i>put</i> — in initial position as <i>yew</i> — as <i>v</i> or <i>w</i> before another vowel, and in word-final position
X	— as <i>x</i> in <i>fox</i>
Y	— as <i>y</i> in word-initial position before a vowel — as the letter <i>I</i> before a consonant, and in word-final position
Z	— as <i>z</i> in <i>zoo</i> ; in a very few words, as <i>zod</i>

It should be further noted that the Enochian characters themselves total only 21, not the 24 characters listed above; C and K are expressed by a single letter, as are I and Y, and U and V. The 21 letters of Enochian are, oddly enough, almost exactly the minimum required to write English without any ambiguity; perhaps Dee was interested in spelling reform.

Using the punctuation guide above, we can transcribe the beginning of the Call of the Aethyr LIL (as given on page 266) into an approximate phonetic representation:

Mádriaks di-es praf lil kis miká-olz sánir ka-ózgo od fisis
balzízras yaida. Nonsa gohúlim: míkma adóyan mad,
yá-od bliórb, soba o-áona kis lusíftias pirípsol, di-es
abrása nonsf netá-ib ka-ozji, od tilb adfát dámploz...

As we shall see below, Enochian acquired a very different pronunciation when it came to be used in nineteenth-century magical rituals; but for the moment we are concerned with Dee and Kelley.

Dee and Kelley — the last years

Throughout the remaining years of the association of Dee and Kelley we have, in the record of the seances, a fascinating documentation of the character of the two men, which is relevant to any judgment we may wish to form on Enochian. Though the diaries give only the viewpoint of Dee, the characters of both men come through clearly. Dee is credulous, and willing, usually, to give the spirits the benefit of the doubt; but he keeps a close watch on them too, and queries them when he catches them out in a discrepancy. (The spirits chide him time and time again for asking so many questions — awkward questions.) Kelley, on the other hand, is often surly, and largely uninterested in what the spirits are transmitting through him, except where he sees a chance to find out how to work his alchemical powder, and turn base metal into gold. On one occasion, apropos of nothing, he interrupts the girl-spirit Madimi with the question: 'Canst thou, Madimi, lend me a hundred pounds for a fortnight?' — only to be told, roughly enough, that 'I have swept all my money out of doors'.

Kelley apparently wanted the money in order to clear out, and abandon Dee. A few days before this request, on 29 June 1583, the spirits, speaking through Kelley, warned Dee about this intended departure. The warning was in Greek, which Dee understood well enough, but Kelley certainly did not; he says to the spirit Madimi: 'Unlesse you speak some language which I understand, I will expresse no more of this Ghybbrish'. Madimi also announces: 'It is the Syrian tongue you do not understand it'; can Kelley be trying to throw Dee off the scent here? This episode provides evidence of Kelley speaking yet another language he could not know consciously — and here, if we are to believe that he faked the episode, we must still endeavour to explain how or where, in London at that epoch, he could have learned the necessary Greek phrases. (Kelley was even supposed to be ignorant of the Greek alphabet; in his regular diaries, Dee used to write English in Greek letters, whenever he had something to hide from the prying eyes of Kelley. I am not entirely convinced, however, that a sharp man like Kelley would not have penetrated this device.)

Kelley perhaps wished to leave because the first date announced for the performance of the 'Enochian' magic (August 1583) is close at hand, and he does not want to be around in case it is a

fiasco; but it is still hard to see why (and how) he would deliver a message against himself in a language he did not know.

Be that as it may, Kelley is persuaded to stay (with a pay rise), and the spirits continue their instruction. They dictate pages of letters and symbols which seem to lead nowhere, and fill up even more pages with vague prophesying that resembles the sermons of a third-rate evangelical preacher. Their practical knowledge tends to be earthly rather than supernatural, and they have read the same books as Dee and Kelley. (For example, the spirits dictate a list of 91 parts of the earth, ruled by 91 'princes', in the Enochian system of magic; Kelley turns up next day and announces, in some agitation, that the complete list can be found in 'a book of Agrippa's'. The question that immediately arises is: did Kelley make this announcement to forestall a discovery that Dee would eventually make?)

The spirits show many of Kelley's limitations, in imagination and thought; and they tend to identify the many books on Dee's shelves by the characteristics of their bindings, and not by their titles or contents. They have also been poking around in the hidden recesses of the house: on one earlier occasion they announce their knowledge of a record of Dee's seances with previous mediums. Dee had stuffed it up the chimney in an attempt to hide it from Kelley.

On at least one occasion, Kelley can be shown to have falsified the spirit doctrine for his own ends. Almost at the end of the *Libri Mysteriorum*, on 18 April 1587, we find recorded that on the previous day (at a time when Dee was not present) Madimi had suggested to Kelley that the two men share their wives in common — the attractive young Jane Dee, and the almost unknown Joanna Kelley. Dee queries this, and the spirits dictate, as confirmation, a string of numbers in what turns out to be a very elementary cipher. The 624 letters of the large square (24×26) of the 'Elemental Tables' dictated some time before are numbered from 1 to 624, each number designating a letter. The letters dictated spell out the following message in Latin:

'Cara tibi uxor, carior tibi sapientia, carissimus tibi ego.
Electus tremis, ac hesitando peccas: Noli igitur [hesitare]
ad genium, et carnem sapere; sed obtempera mihi: ductor

enim tuus sum, et auctor spiritus omnibus. Hec omnia a me sunt, et licita vobis.'

Which reads:

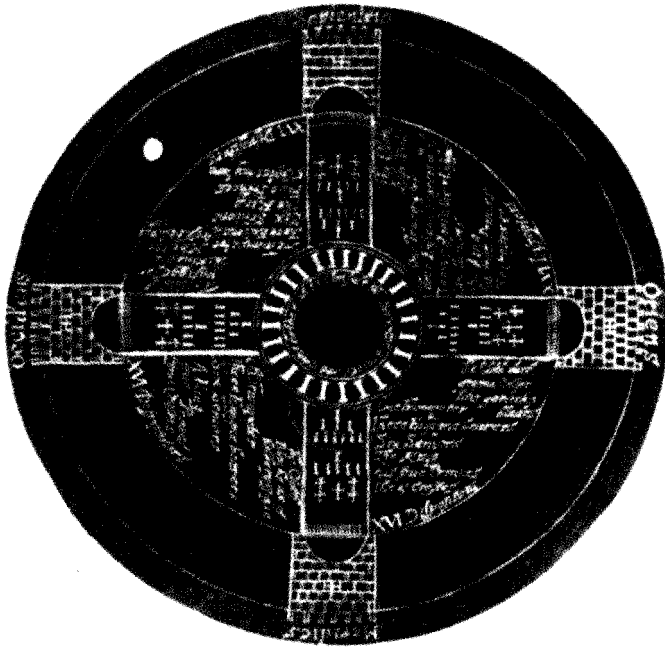
'Dear to you is your wife, dearer to you is wisdom, dearest to you am I. Though chosen, you tremble, and in hesitating you sin. Do not therefore [hesitate] to know the mind and the flesh; but obey me, for I am your leader, and the creator of all spirits. All these things are from me, and are permitted to you.'

(The Latin text is that yielded by the cipher, with a few literal errors silently corrected. There should be another verb — perhaps *hesitare* — after *igitur*, and *spiritus omnibus* should probably read *spirituum omnium*; but Kelley's Latin was always shaky. For example, the Casaubon edition of the Dee-Kelley seances has *auctor spiritus omnium* at the end of the penultimate sentence — which we could translate, somewhat facetiously, as 'I am the ghost-writer of all'.)

The cipher shows a number of minor errors — apart from the major fault that most of the numbers are one out; Dee's marginal note is 'I perceive that commonly one is to be abated of the number'. It would require a great deal of credulity to ascribe such an error to the angels, rather than to Kelley.

The wife-swapping episode took place, in spite of the attempts of some biographers of Dee to suggest that it did not. In the original manuscripts there is a section, heavily erased and barely legible, recording the seance of 23 May 1587 — the morning after the wife-swapping. The spirits ask Kelley: 'Was thy brother's wife [Jane Dee] obedient and humble unto thee?' — and Kelley replies: 'She was'. Dee returns the same answer concerning Joanna Kelley.

Dee's association with Kelley, and apparently also with the Enochian angels, ended shortly after this episode — perhaps the tensions in that household of two British couples in Bohemia were becoming too much to bear, and Kelley set himself up as an alchemist in a separate establishment. Nevertheless, the Dees did not leave for England until March 1589, arriving there in December of that year. Kelley stayed on at the court of Emperor Rud-



A gold disc engraved with the four Watchtowers shown to Kelley in a dream. (Courtesy of the Trustees of the British Museum).

olph in Prague, and died there in 1595 — under obscure conditions. (The usual story is that he was imprisoned for failing to produce alchemical gold, and fell from a tower when trying to escape.) Kelley was forty at the time — but on 21 August 1584, the angel Uriel had promised that he would live till eighty-seven (and Dee till a hundred and twenty-two). Not even angels are right all the time.

Dee died in poverty in England in 1608, at the age of 81. There is no record of any seance with Kelley after the wife-swapping incident; both men appear to have had enough of the angelic communications. In later life, however, Dee did record a few more attempts of his own; there is a record of a seance in 1607, which is concerned with such mundane matters as his penury and his 'bleeding fundament'. The fantastic angelic revelations seem to have departed with Kelley, and there is no evidence that Dee ever made any use of the Enochian system of magic which he was at such pains to receive.

Judgment on the spirits

What are we to make of all this? Can we accept the spirits at face value, or must we, in a rational age, look for some other explanation? If we insist on a prosaic rationale, there are only two possible candidates for the dubious honour of having fabricated the whole series of spirit-communications: John Dee and Edward Kelley. It was rare for anyone else to be present at the seances, except on a few occasions when Jane Dee and Joanna Kelley turned up to query the wife-swapping incidents.

The spirits, incidentally, show a marked anti-feminist attitude. On 21 March 1585, they rebuke Jane Dee, who has put in a petition for more housekeeping money, 'because she is a woman', and on 23 May 1587 (the morning after the wife-swap) a spirit calling herself 'The Daughter of Comfort' says: 'Disclose not my secrets unto women'.

Dee could certainly have fabricated the whole record. He had the knowledge to do so, and the diaries are in his handwriting; and he delighted in playing with magic squares, circles, and sigils. But such a suggestion must founder on the question: why on earth would he have done so? Only a man clinically insane — and Dee was certainly not that — would have filled many hundreds of

pages, covering more than two decades in all, with a private fantasy that became revealed to the world only by accident. The records of the seances were never intended for publication; Dee had enough experience in his life of the dangers of appearing to be a magician, without adding fuel to the fire by making public his actions with spirits. (Already in 1583 a mob, disturbed by his reputation for trafficking with spirits, had raided his house in Mortlake, and destroyed a large part of his library.) Moreover, no-one can read the spiritual diaries, which on internal evidence were written down at the seances themselves, or very soon after, and doubt the sincerity of Dee himself believing in the reality of the spirits.

I think, therefore, that we can acquit Dee of any deliberate fraud or mystification in this matter. It is not so easy to acquit Kelley. All we know of him (and that is not in fact a very great deal) suggests that he was an occult charlatan, an opportunist looking for ways to make a 'quick quid'; and we have seen him on a number of occasions inject his own personality into the spirit communications. He had motive enough; not only the £50 a year he was paid by Dee as a retainer, but also, perhaps, pride in being able to create a magical system that would be accepted by a credulous old man, the opportunity to use Dee's library and alchemical laboratories, the chance to bask in Dee's reflected glory, the perks of free travel on the continent, and the freedom to make a pass at Jane Dee. And even in this last motive there may be more than meets the eye: there could well have been a homosexual component in Kelley's attachment to Dee. Kelley married late, and only when the spirits advised him to, admitting that he himself 'had no natural inclination thereto'; and it is a well-established psychological fact that the attraction of a man for a member of his own sex may manifest itself in a desire to possess the beloved's wife, if the beloved himself is not accessible.

But did Kelley have the knowledge to create all his spirit revelations? The Enochian system shows a much deeper knowledge of the qabalah than Kelley would seem to have possessed — but not necessarily more than he might have been able to glean by a surreptitious reading of Dee's books. Nevertheless, there is a remarkable consistency about the whole system, which for Kelley to have invented would argue a phenomenal memory, or the keep-

ing of notes (which would have been hard to conceal from Dee). The Enochian Calls, for example, are translated in their entirety often days after the original dictation: could Kelley have carried all this in his head, or on pieces of paper small enough to escape Dee's attention? (During the sessions of 14 May 1584, and on some other occasions, the spirit communications become very garbled — is this an indication of Kelley getting his notes out of order?)

Kelley's predictions of future events, and the production of the warning in Greek, also need to be accounted for, in any explanation. In favour of the Kelley-fraud hypothesis, however, is the fact that the communications of the spirits, though consistent, do change over time; and the 'system' tends to fall into watertight compartments. There is little real relationship, for instance, between the earlier *Heptarchia* system of the 49 Good Angels, and the later *Claves Angelicae* system of the Enochian tables. The latter is more thorough-going, and, as we have seen, the associated language is more convincing: can Kelley have got better at producing what was required of him, as time went on? He must have learnt a great deal from living in close contact with Dee, and Dee's credulity would blind him to slight internal contradictions. (Dee does, as we have seen, query inconsistencies as he finds them; but there could have been others that he did not record, perhaps subconsciously repressing them. We have after all only Dee's record of the seances.)

Perhaps Kelley was just feeding Dee's own fantasies back to him. Or perhaps again he may have been picking up Dee's subconscious thoughts, by some kind of ESP, and elaborating on them. Or perhaps, after all, the spirits were all they said they were, and the Enochian system of magic is the most powerful of which we have a record in the English language. The reader is invited to make his own judgment; mine appears in the conclusion to this chapter.

Is Enochian a cipher?

One further possibility remains to be considered: that the Enochian texts are really a cipher, and that some other message is concealed in them. The suggestion was first made by Robert Hooke in a lecture to the Royal Society towards the end of the

seventeenth century, and has been resurrected by Richard Deacon, a modern biographer of Dee (*John Dee: Scientist, Geographer, Astrologer and Secret Agent to Elizabeth I*, London, 1968). The possibility cannot be immediately discounted; Dee was familiar with ciphers, and had the mathematical sophistication to develop systems to a high degree of complexity. We have noted already two clear-cut instances of cipher in the spiritual diaries: the decipherment of Kelley's treasure-manuscript, and the cipher of the wife-swapping incident. There is another cipher in the diaries that should be mentioned, as an instance of the tortured nature of some of the spirit communication, and as evidence of the types of ciphers then employed.

The communication was received by the magicians in the first part of 1585. A figure of an old man appears and reads in a book of 'Ivory bone' a text interspersed with odd words and garbled syntax:

'Take of your Dlasod dignified, and *Luminus*, or from due degrees. Gather or take fiery degree. . .

Notwithstanding, work it diverse dayes multiplying four digestions. . . And double then Dlasod, and thy. . .

Rlodnr. . . For, until thou watch so continuing it, a holy hour descendeth. . . Of every work there ascendeth one Audcal, and so every Law *Rlodnr*. . . And purpose

Dlasod, take a *swift* Image, and have the proportion of a most glorious mixture *Audcal* and also *Lulo*. Continue and by office seek *Rlodnr* backward by the red digestion. But he by the common or red *Darr* doth gather most ripest work, purge the last fortene well fixed. Then the four through your [*Rlodnr*]. . . *Roxtan* finished more together at the lower body by one degree. . . by *you* for him hold it, for him in one of them. . . until of the last thing. . . In him become his red and highest degree of his resurrection through coition. . . After a while I come again. . . There is the whole work.'

[17 January 1585]

This is, of course, gobbledygook; but the next day a string of figures is dictated, which are to be set over the words, and then the words arranged in their appropriate numerical order. In spite

of many errors in the transmission, Dee finally works it out, and the entry for 20 March 1585 prints the corrected plaintext:

'Take common Audcal; purge and work it by Rlodnr of four divers digestions, continuing the last digestion for fourteen dayes, in one and a swift proportion, untill it be Dlasod fixed, a most red and luminous body, the Image of Resurrection.

Take also Lulo of red Roxtan, and work him through the four fiery degrees, until thou have his Audcal: and there gather him.

Then double every degree of your Rlodnr, and by the law of Coition and mixture work and continue them diligently together. Notwithstanding backward, through every degree, multiplying the lower and last Rlodnr his due office finished by one degree more than the highest.

So doth it become Darr, the thing you seek for: a holy, most glorious, red, and dignified Dlasod.

But watch well, and gather him, so, at the highest: For in one hour, he descendeth, or ascendeth from the purpose.

Take hold.'

This is still obscure, but it is now recognisable as an alchemical text, for preparing alchemical gold. Levanael appears and explains that *Audcal* is 'gold', *Dlasod* is 'sulphur', *Roxtan* is 'pure and simple Wine in her self', *Lulo* is 'Tartar, simply of red wine' or mother of vinegar, *Darr* is the philosopher's stone, and *Rlodnr* must be something like 'furnace' — but there is no key to the formation of these strange words.

Perhaps it was the practical application of this strange formula that gave Kelley his reputation as an alchemist able to transmute base metal into gold, a reputation that got him the position of alchemist at the court of the Emperor Rudolph. But in any case we can see that the angelic spirits were not averse to using cipher when the need arose.

Nor, of course, was Dee, even if he were not acting as a 'secret agent' of Queen Elizabeth abroad. Many years before, he had acquired a manuscript copy of Trithemius' *Steganographia*, forty years before it was first printed; and this work not only deals with

various cipher systems, but also contains a 'mystical language' (in reality a fairly simple cipher) that in some ways resembles Enochian. What Dee thought of this book is contained in a letter to Sir William Cecil from Antwerp, dated 16 February 1563:

'Allready I have purchased one boke, for which a thousand Crownes have ben by others offred, and yet could not be obtained. A boke, for which many a lerned man hath long sowght, and dayly yet doth seeke: Whose use is greather than the fame thereof is spread. . . A boke for your honor, or a Prince, so meet, so nedefull and comodious, as in humayne knowledge, none could be meeter, or more behofefull.'

But the various keys of Trithemius do not work on either of the mystical languages produced by Kelley. The whole Enochian system, with its complexity of squares filled with letters, would seem to lend itself to both transposition and substitution ciphers of all kinds; yet checks of some of the more likely possibilities have yielded nothing worth following up. There may be a cipher in the first set of untranslated invocations that Kelley produced initially (but then these invocations would not look so much like glosolalia), but I do not believe there can possibly be cipher in the Enochian Calls. Let us see why not.

The Enochian Calls, as we have seen, are accompanied by a translation. If this translation is genuine, then the Calls must represent the enciphered version of this translation, in English or some other plausible language. And, since the words of the Enochian text occur consistently with the same translation, the only kind of cipher possible is substitution (whether simple or polyalphabetic). Transposition ciphers, and ciphers with polyalphabetic substitution, just would not yield the same 'word' consistently.

But simple substitution cannot have been used in the Calls, or they would have been cryptanalysed by now. Simple substitution in any of the likely languages (let us say for argument Latin, Hebrew, Greek, English, or any common European tongue) is completely transparent — and how much more so when the translation is available! Take the word ROR, for example, meaning 'sun', if this were a word in a simple substitution cipher, it must

represent a three-letter word in which the first and the last letters are the same. The best candidate is Hebrew שמש meaning 'sun'; but substituting the value of these letters in other words (e.g. R in GRAA 'moon') does not yield any further Hebrew words. We could perhaps assume a form of multiple substitution, and try English *sun* or Latin *sol* for ROR, and English *moon* or Latin *luna* for GRAA. The reader is welcome to try this; he will find it leads nowhere. Perhaps even more conclusive, however, is that the letter-frequencies per thousand of the Enochian Calls (as calculated by computer) do not produce a graph resembling that of the letter-frequencies for any of the languages under consideration.

But the most damning case against cipher is the fact that there is a translation at all. What would be the point of writing a text in an elaborate cipher, and then writing the plaintext underneath? It is barely possible, of course, that the translation is a mere blind, and that the Calls contain a totally different enciphered text. But there is a difficulty in this too; it would be extremely difficult (though not entirely impossible) to construct a workable cipher that would first encipher one text, and still yield a consistent 'pseudo-translation' as another text. But Enochian is far too much like the language its translation represents for this to be very likely.

Further, if the magical languages and the squares do contain a cipher, why bother to surround it with all the other material from the spirits: prophecies, dictation, general talk, and indication of breaks for dinner? If Dee had wanted to write messages in cipher, for his own use, he could have done so without creating this elaborate fiction.

I think, therefore, it is possible to assert, with a high degree of confidence, that there is no cipher contained in the 'angelical' language, or in the Enochian Calls.

The later history of Enochian

The use of Enochian as a language after the death of Dee and Kelley, and of the related system of magic, cannot yet be fully documented. But as interest in Dee continues to our own day, it is relevant to sketch in some of the main developments.

Dee died in 1608, in the odour of sanctity, and was buried in the

chancel of the church at Mortlake, near his house. Kelley, as we have seen, was already dead. If any of Dee's acquaintances or family — perhaps his son, Arthur Dee, who had once tried to serve as a medium for his father, and later became an alchemist in his own right — continued with the practice of Enochian magic, it was without the seance records, which in the second half of the seventeenth century turned up, rather surprisingly, in a secret drawer of a cedarwood chest that had belonged to Dee.

The papers were discovered in the chest in about 1662 by the wife of a certain Mr Wale. He subsequently gave them to Elias Ashmole in exchange for a copy of the latter's book on the Order of the Garter.

Elias Ashmole (1617-1692) was apparently fascinated by their contents, spending a great deal of effort on reconstructing the Enochian system of magic from the often difficult text. He was probably the first man after Dee to attempt to make contact with Dee's angelic spirits, in a series of seances extending from 1671 to 1676.

As the founder of English freemasonry, Ashmole may have had an even greater significance, in introducing the Enochian system into esoteric freemasonry, and into the English occult tradition in general. However, we do not know for certain whether he did or not, for it is to be some two hundred years before Enochian is mentioned publicly again. It seems that some of the nineteenth-century freemasons with occult interests (such as Frederick Hockley and Kenneth Mackenzie) may have been aware of the Dee manuscripts (by then in the British Museum), but it is unlikely that Enochian magic played any part in masonic rituals.

It was to be another Mason and antiquarian who brought Enochian back into English occultism: Wynn Westcott (1848-1925), one of the founders (in 1888) of the highly influential occult Order of the Golden Dawn. It was certainly Westcott who introduced into the Order the complex system of 'Rosicrucian chess', a divination system blending the Enochian system with Egyptian god-forms and Indian four-handed chess (Chaturanga), on which last Westcott was an expert.

The Enochian Calls, and the general system of Enochian magic, were required subjects of study for the Golden Dawn grade of Adeptus Minor — though it seems that few members of

the Order ever knew much about them. Most of the original material (first made publicly available in detail by Israel Regardie in his book on the rituals of the Golden Dawn in 1937-40) is by Westcott, but some notes were also included by Westcott's co-founder of the Order, S. L. MacGregor Mathers. An interesting development is the description of a special pronunciation for Enochian. The advice of 'Sapere Aude' (Wynn Westcott) is as follows:

'In pronouncing the Names, take each letter separately. M is pronounced Em; N is pronounced En (also Nu, since in Hebrew the vowel following the equivalent letter Nun is 'u'); A is Ah; P is Peh; S is Ess; D is Deh.

'NRFM is pronounced En-Ra-Ef-Em or En-Ar-Ef-Em. ZIZA is pronounced Zod-ee-zod-ah. ADRE is Ah-deh-reh or Ah-deh-er-reh. TAAASD is Teh-ah-ah-ah-ess-deh. AIAOAI is Ah-ee-ah-oh-ah-ee. BDOPA is Beh-deh-oh-peh-ah. BANAA is Beh-ah-en-ah-ah. BITOM is Beh-ee-to-em or Beh-ee-teh-oo-em. NANTA is En-ah-en-tah. HCOMA is Heh-co-em-ah. EXARP is Eh-ex-ar-peh.'

The note by 'S Rioghail Mo Dhream (MacGregor Mathers) describes essentially the same system, but with some idiosyncratic viewpoints:

'Briefly, regarding the pronunciation of the Angelical Language, thou shalt pronounce the consonants with the vowel following in the nomenclature of the same letter in the Hebrew Alphabet. For example, in Beth, the vowel following 'B' is 'e' pronounced AY. Therefore, if 'B' in an Angelical Name precede another as in 'Sobha', thou mayest pronounce it 'Sobeh-hah'. 'G' may be either Gimel or Jimel (as the Arabs do call it) following whether it be hard or soft. This is the ancient Egyptian use, whereof the Hebrew is but a copy, and that many times a faulty copy, save in the Divine and Mystical Names, and some other things.

'Also 'Y' and 'I' are similar, also 'V' and 'U', depending whether the use intended be vowel or

consonant. 'X' is the ancient Egyptian power of Samekh; but there be some ordinary Hebrew Names wherein 'X' is made Tzaddi.'

The Egyptology is that of the nineteenth century, and we may suspect that this pronouncing system is of the same period; certainly it is not, as we have seen, the pronunciation used by Dee and Kelley. But it is a practical system for coping with some of the consonant-clusters of the Enochian language, especially the divine Names. In use, the system was modified somewhat; thus, *saanir* 'parts' was apparently pronounced as 'saanire', and not — as the instructions above would suggest — 'Ess-ah-ah-en-ee-reh' or something similar.

The occultist Aleister Crowley took the Enochian system very seriously, and published the text of the Calls, together with the details of making the Enochian magical tablets, in his publication *The Equinox* (1909-1913). His version of the Calls is given in his interpretation of the the expanded Golden Dawn pronunciation; the Call of the Aethyr LIL opens:

'Madariatza das perifa LIL cahisa micaolazoda saanire
caosago od fifisa balzodizodarasa Iaida. Nonuça gohulime:
Micama adoianu MADA faoda beliorebe, soba ooaona
cahisa luciftias peripesol, das aberaasasa nonuçafe
netaaibe caosaji od tilabe adapehaheta damepelezoda. . .'

(Compare this with the reconstructed 'original' pronunciation given above, page 47.)

Crowley's own experiences with the Angels of the Aethyrs were also published in the *Equinox*, and also later as a separate book, *The Vision and the Voice*; but it is not generally known that he also composed a set of additional conjurations in the Enochian language. These are published in his edition of MacGregor Mathers' translation of the *Goetia* or *Lesser Key of Solomon* — but are omitted from many current editions. This additional Enochian material of Crowley's, be it spirit revelation, inspired re-creation, or linguistic dilettantism, tends to use the words of Enochian found in the Calls, but with some extended meanings and a few apparently original words. A specimen, from the invocation entitled 'Ye constraynte':

'Od commemahé do pereje salabarotza kynutzire
 'And I bind thee in the fire of sulphur mingled
 fabaonu, od zodumebi pereji od salabarotza:
 with poison and the seas of fire and sulphur:
 niisa, eca, dorebesa na-e-el od zodameranu
 come forth, therefore, obey my power and appear
 asapeta vaunesa komesalohé.'
 before this circle.'

Since the time of the Golden Dawn and the various later Orders in one way or another related to it — for details of which see Francis King's book on *Ritual Magic in England* — various occult groups have attempted to use the Enochian system to try to establish contact with the spirits seen by Kelley. Some have claimed success, in the form of new Enochian material (both language and magical formulas) that is not for profane ears. It is difficult to judge such claims until they appear in print — but one simple test that can be applied is to ask the adepts if they know the Enochian word for 'seven'.

One group that is known to be using the Enochian Calls is the Church of Satan, headed by Anton La Vey in California. La Vey's *Satanic Bible* prints the Enochian Calls, in a form that makes it quite clear that they are taken from Aleister Crowley's version — but he substitutes the name 'Saitan' wherever the original has 'Iaida' ('The Highest'), and makes other minor modifications in the translation: 'Lord of the Earth' for 'God of Justice', and 'King of Hell' for 'The Highest'. Whether Dee's spirits still respond, I do not know.

Dee's spirits have recently been associated with those from another source, the essentially Sumerian and Akkadian demons of the *Necronomicon*, a fictitious work invented by the American fantasy writer H. P. Lovecraft. In all there have been in excess of half a dozen 'editions' of this title, all of different content: of which the *Necronomicon*, Barnes Graphics, New York, 1977 has drawn on Sumerian and Akkadian sources. In the edition of the *Necronomicon* published by Neville Spearman, London, 1978, there is a purported translation of Dee's *Liber Logaeth*. Readers who have followed this introduction so far will be able to assess the validity of the supposed translation for themselves — but it is

a long way from ancient Sumeria to Dee's London, and there is not much evidence that H.P. Lovecraft had more than a fiction writer's knowledge of either.

Occult groups which have been known to use the Enochian system in recent years include, in London, the Order of the Pyramid and the Sphinx, and the Aurum Solis; in the Midlands, the Order of the Cubic Stone; and elsewhere the Luculentus Astrum. It is hoped that the material in the present book may be of assistance to them, and to all such groups who are pursuing researches in this area.

Conclusion

In the preceding pages, the arguments for and against regarding Enochian as a genuine language, and for and against accepting the reality of the angelic spirits supposedly contacted by Dee and Kelley, have been put at some length. I do not think anyone can afford to be dogmatic in this area. As a scholar, I am by temperament inclined to doubt wherever doubt is possible; but I have known well people who have pursued the study of Enochian from the point of view of practical occultism, and who claim that, whatever the origin of the system, it works as practical magic. And I have no particular reason to disbelieve them.

I believe, myself, that a combination of factors produced Dee's angelic communications. I am sure that Kelley went into genuine trance states, in which he saw visions which he faithfully reported; but I am equally sure that at least on some occasions he consciously elaborated on those visions, and at times even invented them, and fabricated messages from the spirits, for his own ends; and that he used, consciously and unconsciously, any information that he picked up from Dee, and relayed it back to him.

Nevertheless, there may be genuine revelations at the core of his reported visions. But I think that real angels would speak a more euphonious and more consistent tongue than Enochian, that they would not make mistakes, and that they would have more of import to transmit to man than the interminable outpouring of 'Enoch his boke'. Shakespeare's Macbeth claimed of his witches that 'they have more in them than mortal knowledge'; it would be hard to make the same claim for Dee's angels. Their limitations are those of Kelley; their occasional sublimities, those

of Dee. If the true voice of God comes through the shewstone at all, it is certainly as through a glass darkly.

The element of doubt remains, however, and therefore it is not surprising that in the 27th Invocation to the Good Angels, we find, in the words of the first angelical language, the sequence:

‘...lafet vncas laphet vanascor torx glust hahaha...’

The spirits may well have the last laugh.

Donald C. Laycock
Canberra, December 1978

SCOPE AND PLAN OF THE DICTIONARY

This dictionary is intended to allow the reader to find the basic meaning of any Enochian word used by Dee (both in his original manuscripts and in the printed version of Casaubon) to which at least a tentative meaning can be assigned. In addition, a few words which are clearly Enochian, but to which no meaning can be assigned at present, are included with the gloss 'meaning unknown'.

The Dictionary also includes Enochian words, principally (but not entirely) from versions of the Enochian Calls, from the following sources (for which see Bibliography):

- GD The Golden Dawn: text of the Calls, with additional variants as used in the rituals, and some angelic and holy names.
- AC:C Aleister Crowley's version of the Calls, with additional magical data, as published in *The Equinox*, Vol.I, Nos.7 & 8.
- AC:VV Enochian words (some of them not from Dee) as used by Aleister Crowley in his invocations of the Aethyrs in *The Vision and the Voice*. (Note: in this book Crowley uses other magical languages which have no connection with Enochian. These have not been included.)
- AC:G Variants of Enochian words in the goetic invocations published by Aleister Crowley as a supplement to MacGregor Mathers' translation of the *Goetia*. (Note: only rarely are these words not identifiable with the words of Dee's Enochian; but there are many misprints and mistranslations.)

Another source of Enochian vocabulary, La Vey's *Satanic Bible*, was examined, but the Enochian here follows AC:C exactly, with only two additional misprints (*mamao* for *momao*, and *gianai* for *ginai*) which were thought too insignificant to include in the Dictionary. However, this publication is remarkable for the liberties it takes with the English text of the Calls, as well as omitting, for some odd reason, all the numerals of the original text.

Words which do not have a source given them in the Dictionary are all from Dee; occasionally a form is identified as C (Casaubon) when it does not tally with the manuscripts. The words from the Calls, which are of course the most important source of Enochian, are provided with an indication of pronunciation, as far as can be determined from Dee's notes, and from the principles outlined in the chapter on Enochian. There remain many uncertainties, however, and some readers may prefer to use the pronunciation as suggested by the spellings of Aleister Crowley or the Golden Dawn rituals, as this now has a relatively long occult tradition.

In giving the pronunciation, the rule has been followed of 'consonants as in English, vowels as in Italian' — this means *u* as in *put*, not (Southern British English) *but*. Long vowels are marked with a bar over them (*a*, *i*), and the English murmured vowel (as in the last syllable of *father*) has been represented by *ë* when no other symbol would do; but it would also be possible to pronounce all sequences of *er*, *ir* and *ur* as *ër* wherever they occur. Note that the *r*, in Dee's time, would have been pronounced everywhere it occurred; a light Scottish burr sounds good, but an American *r* will suffice.

A note must be added on *zod*, which is frequent in the Aleister Crowley versions of Enochian words. This was simply a short-lived Elizabethan word for the letter *Z* (which we now call *zed* or *zee*). As the letter was used less frequently in Elizabethan English than now, but had a high frequency in Enochian, Dee would often write *zod* over the letter *z*, to remind himself that it was not to be spelt *s*. I think that only rarely did he intend this to suggest a pronunciation with *zod*.

Another characteristic of Elizabethan usage was the (to us) inconsistent writing of *u* and *v*, and to a lesser extent *i* and *j*. Dee almost invariably writes *v* at the beginning of words, and *u* in the

middle, whether *u* or *v* (of modern English) was intended. With regard to *i* and *j*, he almost always writes only *i*; *j* appears only as capital *I* or *J*, and at the end of words (mostly Latin). These Elizabethan habits in the spelling of Enochian have given rise to some odd-looking words, such as *vnchi* (where we would now write *unchi*). These anomalies have been regularised in the Dictionary, according to modern spelling conventions.

Also, in accordance with the values of the Enochian alphabet given by Dee, *U* and *V* are placed together in the Dictionary, as are *I* and *Y*. However, *J* is placed with *G* rather than with *I*, since the only Enochian words that have ever been spelled with *J* are the Aleister Crowley versions of words beginning with 'soft g'. Similarly, *K* is included with *C*.

Enochian variants that differ *only* in these spelling alternations (such as *u* for *v*) are not always included separately. Nor are variants that differ only in the use of capitals, hyphens, or spaces. Thus, the reader who has encountered, in Aleister Crowley's *Goetia*, the word *dari-lapa*, will only find listed *darilapa* (which also occurs in the *Goetia*). It is not expected that this will cause the reader any inconvenience in finding words.

All variants are cross-referenced to the best possible form of the word as used by Dee, as far as this can be determined; but where there are many Dee variants, these are usually to be taken as all equivalent.

A few variant words are to be found a line or two away from their true alphabetical place, to avoid multiplying cross-references; thus *butamonu* occurs within the entry *butmon*, and not before it. This should not cause inconvenience; if a word is not found at its strict alphabetical place, simply look a line or two higher or lower.

Variants that appear to arise from miscopying or printers' errors are marked with a following asterisk: thus *coasg** (for *caosg*). Such errors are frequent in all previously published works containing any Enochian material; it is to be hoped that the printer treats this work better.

A fairly comprehensive list of divine and angelic names, mainly from Dee's magical manuscripts, is included, but the reader is warned against regarding this list as complete, in the sense of giving the key to the complete Dee magical system. Only those

names actually used by Dee (and, preferably, those used with some frequency) are included. The texts contain instructions for generating many additional names, from the various Enochian tables, but no names have been *generated* for this Dictionary. Also, a large number of angelic names that are given in the Golden Dawn rituals are omitted, as these appear to have been created from the tables in ways not intended by Dee. In addition, only the barest outline of the nature and functions of the various spirits can be given in the Dictionary. The publisher of this volume will be bringing out a complete guide to Enochian magic at a later date.

The Enochian Letter at the beginning of each part of the Angelic-English section of the Dictionary is reproduced in facsimile from the original letters in Dee's manuscript diary for 6 May 1583 (Sloane MS 3188 f.104). For details of how they were formed see the previous chapter, page 36.

PART I
ANGELIC-ENGLISH

A

Un



<i>Angelic</i>	<i>Source and Pronunciation</i>	<i>English</i>
a	a	1) in, on, of, with. Cf. <i>c</i> , <i>q</i> . 2) the.
Aaan		angel, companion of <i>Anaa</i> . Also <i>Aavan</i> .
Aabco Aalco	AC: C	Divine Name of Five Letters, ruling Air of Water.
Aadt		angel, companion of <i>Taad</i> .
Aaetpio Aaetpoi	GD	Senior of Fire, associated with Mars. Also <i>Aetpio</i> .
aaf	ā-f	among, amongst. Cf. <i>eai</i> , <i>oai</i> .
aai	ā-i	
aao	ā-o	
aaiom aaioime	GD, AC: C AC: C	= <i>aai om</i> 'amongst us'.
aala	ā-la	put, place
Aalco	AC: C	= <i>Aabco</i> , Divine Name.
Aana		angel, companion of <i>Anaa</i> . Also <i>Aavna</i> .
Aanaa		angel ruling <i>Anaa</i> and companions.
aao		= <i>aaf</i> , among.
Aaodt		angel, also known as <i>Aadt</i> .
Aaoxaif		Senior of Air, associated with Jupiter.
Aapdoce		Senior of Fire, associated with Venus. Also <i>Apdoce</i> .

Aavan		angel, also known as <i>Aaan</i> .
Aavna		angel, also known as <i>Aana</i> .
Aax		cacodemon, counterpart of the angel <i>Axir</i> .
Ab		angel (Filia Filiarum Lucis) associated with Luna.
abai	a-bai	stooping.
Abaiond		Governor of the Second Division of the Aethyr <i>Pop</i> .
abaivoninu*	GD	= <i>abai vovin</i> , stooping dragon.
Abamo		angel, also known as <i>Abmo</i> .
Abaoz		angel, also known as <i>Aboz</i> .
abaramig		= <i>abramg</i> , prepare.
abaramiji	AC:G	
aberaasasa	AC:C	= <i>abraasa</i> , provide.
abrameji	AC:C	= <i>abramg</i> , prepare.
aberamiji	AC:G	
Abioro		= <i>Habioro</i> , Senior of Air.
Abmo		angel powerful in transformation, ruled by <i>Aiaoi Oiiit</i> . Also <i>Abamo</i> . Companions are <i>Bmoa</i> , <i>Moab</i> , <i>Oabm</i> .
aboapri	a-bo-a-pri	serve. Cf. <i>booapis</i> .
aboaperi	AC:C	
Aboz		angel, companion of <i>Boza</i> .
abraasa	a-brā-sa	provide, provided.
abraassa	GD, AC:VV	
aberaasasa	AC:C	
abra	AC:VV	

abramg	a-bramg	prepare.
abramig	a-bra-mig	
abaramiji	AC:G	
abrameji	AC:C	
abaramiji	AC:G	
berameji	AC:C	
beramiji	AC:C	
ACAM		7699.
acame	AC:C	
Acar		angel ruled by <i>Rzionr Nrzfm</i> . Also <i>Acrar</i> . Companions are <i>Cara, Arac, Raca</i> .
acaro*	AC:C	see <i>acroodzi</i> , beginning.
Acca		angel ruled by <i>Aourrz Aloai</i> . Also <i>Acuca</i> .
Acmbicu		Senior of Earth, associated with Mercury.
Acmsicu		
Ahmbicv	GD	
a-cocasahe*	AC:C	= <i>a cocasb</i> , the time.
Acps		angel, companion of <i>Psac</i> .
Acrar		angel, also known as <i>Acar</i> .
acroodzi	a-cro-od-zi	beginning. Also <i>croodzi</i> .
acaro odazodi	AC:C	Cf. <i>iaod, iaodaf</i> .
Acuca		angel, also known as <i>Acca</i> .
Acups		angel, also known as <i>Acps</i> .
Aczinor		Senior of Earth, associated with Jupiter.
ad	AC:G	See <i>adrpan</i> , cast down.
adagita	AC:C	= <i>adgt</i> , can.
adana	AC:C, G	= <i>adna</i> , obedience.
adapehaheta	AC:C, G	= <i>adphaht</i> , unspeakable.

adarepanu	AC:C, G	= <i>adrpan</i> , cast down.
adarepeheta	AC:VV	
adarocahe	AC:C	= <i>adroch</i> , Mount of Olives.
adgmach		much glory.
adgt	ajt	can, be able.
adagita	AC:C	
Adi		cacodemon, counterpart of the angel <i>Diom</i> .
Adire		angel, also known as <i>Adre</i> .
adna	ad-na	obedience.
adana	AC:C, G	
Adnop		angel, also known as <i>Adop</i> .
Adoeoct		Senior of Fire, associated with Jupiter.
Adoeoet		
adohi*	GD	See <i>loadohi</i> , kingdom.
adoho*	AC:C	
adoian	a-do-yan	face.
adoianu	AC:C, G	
adoranu*	AC:G	
Adois		Demonic name (reversal of <i>Sioda</i>) commanding cacodemons of Earth of Fire.
Adop		angel, companion of <i>Dopa</i> .
Adopa		angel ruling <i>Dopa</i> and companions.
adoranu*	AC:G	= <i>adoian</i> , face.
Adota		angel also known as <i>Adta</i> .
adph	GD	See <i>piadph</i> , jaw.
adphaht	ad-fāt	unspeakable.
adapehaheta	AC:C, G	

Adraman		name of an evil spirit.
Adre		angel ruled by <i>Rzionr Nrzfm</i> .
Ah-deh-er-reh	GD	Also <i>Adire</i> .
Ah-deh-reh	GD	
adroch	ad-roch	Mount of Olives.
adarocahe	AC: C	
adrpan	ad-r-pan	cast down.
adarepanu	AC: C	
adarepeheta	AC: VV	
ad peranuta	AC: G	
Adta		angel, companion of <i>Taad</i> .
Advorpt		Governor of the Third Division of the Aethyr <i>Tex</i> .
Aetpio		= <i>Aaetpio</i> , Senior of Fire.
AF		19.
afa	AC: C	
affa	a-fa	empty.
afafa	AC: G, VV	
afefa	AC: C	
Aflafben		Dee's good angel, appeared to Dee and Kelley on 1 November 1583.
Aphlafben		
ag	ag	none, no, no one.
agi	AC: C	
Agb		cacodemon, counterpart of the angel <i>Gbal</i> .
Aglm		angel, companion of <i>Magl</i> .
Agmlm		
Ahaozpi		Senior of Air, associated with Venus. Also <i>Haozpi</i> .
Ah-deh-er-reh	GD	= <i>Adre</i> , angel.
Ah-deh-reh	GD	

Ah-ee-ah-oh-ah-ee		= <i>Aiaoi</i> , Divine Name.
Ahmbicv	GD	= <i>Acmbicu</i> , Senior of Air.
Aiaoi		Divine Name of Six Letters, ruling Earth of Air.
Aidrom		= <i>Laidrom</i> , Senior of Earth.
Aira		Angel skilled in medicine,
Aigra		ruled by <i>Angpoi Unmax</i> .
aisaro	AC: C	= <i>a isro</i> , the promise.
aji-la-tore-torenu	AC: C	= <i>ag l toltorn</i> , no one creature.
ajitoltorenu	AC: C	= <i>ag toltorn</i> , no creature.
akarinu	AC: G	praiseworthy. Cf. <i>ecrin</i> , <i>oecrimi</i> .
Akele		angel (Filia Lucis), associated with Mars.
aladi	AC: VV, C	= <i>aldi</i> , gathering.
aladonu	AC: C, G	= <i>aldon</i> , gather.
alalare	AC: C	= <i>allar</i> , bind up.
alar	a-lar	settle.
alre	AC: C	
alca		judgment(?)
ald*	GD	= <i>sald</i> , wonder.
aldaraia		will of God (?) (Another title of the <i>Book of Soyga</i> .)
aldi	al-di	gathering. Cf. <i>aldon</i> .
aladi	AC: VV, C	
aldon	al-don	gather, gird up. Cf. <i>aldi</i> .
aladonu	AC: C, G	
Alhctga		Senior of Earth, associated with Venus.
Alhctega	AC: C	

allar	a-lar	bind up.
alalare	AC: C	
Aloai		Divine Name of Five Letters, ruling Fire of Air.
alonusahi	AC: G	= <i>lonshi</i> , power.
Alpudus		angelic King ruling in the West-South-West.
alre	AC: C	= <i>alar</i> , settle.
am	GD	See <i>amizpi</i> , fasten.
amayo*	AC: G	= <i>enay</i> , lord.
Ambriol		Governor of the Third
Ambrial		Division of the Aethyr <i>Loe</i> .
a-me-ipezodi	AC: C	= <i>amizpi</i> , fasten.
amema	AC: C, G	= <i>amma</i> , curse.
ametajisa	AC: G	= <i>emetgis</i> , seal.
amgedpha		I begin anew.
amizpi	a-miz-pi	fasten.
a-me-ipezodi	AC: C	
am pizi	GD	
amiran	a-mi-ran	yourselves.
amiranu	AC: C, G	
amma	a-ma	curse, cursed.
amema	AC: C, G	
Amox		angel skilled in finding metals and precious stones, ruled by <i>Vadali Obava</i> .
Amsox		
An		angel (Filus Filiorum Lucis), associated with Luna.
Aw*	AC: C	
Anaa		angel powerful in change of place, ruled by the angel

		<i>Aanaa</i> and <i>Vadali Obava</i> . Also <i>Anvaa</i> . Companions are <i>Naaa</i> , <i>Aaan</i> , <i>Aana</i> .
Anaeem		Divine Name of Six Letters, ruling Water of Earth.
ananael	a-na-na-el	wisdom.
Ancro		angel also known as <i>Anro</i> .
And		cacodemon, counterpart of the angel <i>Ndzn</i> .
Andispi		Governor of the Third Division of the Aethyr <i>Zom</i> .
aneta-na*	AC: C	= <i>a netab</i> , in government.
angelard	an-je-lard	thought, thoughts.
anugelareda	AC: G	
anujelareda	AC: C	
Angpoi		Divine Name of Six Letters, ruling Air of Earth.
Anodoin		Senior of Fire, associated with Mercury.
Anro		angel, companion of <i>Roan</i> . Also <i>Ancro</i> .
anugelareda	AC: G	= <i>angelard</i> , thought.
anujelareda	AC: C	
Anvaa		angel, also known as <i>Anaa</i> .
aoiveae	a-oi-ve-ai	star, stars.
Aomi		angel, companion of <i>Iaom</i> . Also <i>Aosmi</i> .
Aor		cacodemon, counterpart of the angel <i>Ormn</i> .
Aosmi		angel, also known as <i>Aomi</i> .

Aourrz		Divine Name of Six Letters, ruling Fire of Air.
Aozpi		Holy Name of Five Letters, ruling the element of Air.
Apa		cacodemon, counterpart of the angel <i>Paoc</i> .
apachana		'the slimy things made of dust'.
Apahr		angel, also known as <i>Aphr</i> .
Apata		demonic name (reversal of <i>Atapa</i>) commanding cacodemons of Fire of Water.
Apdoce		= <i>Aapdoce</i> , Senior of Fire.
apeta*	AC:G	see <i>aspt</i> , before.
Aphlafben		= <i>Aflafben</i> , Dee's good angel, appeared to Dee and Kelly on 1 November 1583.
Aphr		angel, companion of <i>Phra</i> .
apila	a-pi-la	live (v.)
Aplst		angel, also known as <i>Apst</i> .
Apm		cacodemon, counterpart of the angel <i>Pmox</i> .
Apst		angel ruled by <i>Noalmr Oloag</i> . Also <i>Aplst</i> .
aqlo	GD	= <i>a q loadohi</i> , in thy kingdom.
aqoso	AC:C	
ar	ar	1) winnow, van. 2) that, so that.
Arbiz		Divine Name of Five Letters, ruling Earth of Earth.

ar-caosaji	AC: C	= <i>ar caosgi</i> , winnow the earth.
Ardza		Divine Name of Five Letters, ruling Air of Air.
arecoazodiore	AC: C	= <i>ar coazior</i> , that increase.
aretabasa	AC: G	= <i>ar tabas</i> , that govern.
are-zodi*	AC: G	= <i>etharzi</i> , peace.
Arfaolg		angelic King ruling in the North-North-East.
argedco		(meaning unknown; invoke?)
Arinnap		Senior of Fire, associated with Saturn.
Arizl		angel, also known as <i>Arzl</i> .
Arn		name of the Second Aethyr.
arp		conquer? See <i>zilodarp</i> .
arphe		descend.
ArsI		Holy Name of Four Letters, ruling the element of Water.
Arsel		
artebasa*	AC: G	= <i>ar tabas</i> , that govern.
Arzl		angel, companion of <i>Rzla</i> .
Arzulgh		name of an evil spirit, counterpart of <i>Befafes</i> .
as	as	was
asa	AC: C, G	
asage	AC: G	= <i>as ge</i> , was not.
asa-momare	AC: C	= <i>as momar</i> , was (and shall be) crowned.
asapata	AC: G	= <i>aspt</i> , before.
asapeta	AC: C, G	
asata	AC: G	= <i>as ta</i> , was as.

Ascha		God.
Ash		cacodemon, counterpart of the angel <i>Shal</i> .
Asi		cacodemon, counterpart of the angel <i>Sisp</i> .
Asndood		Senior of Fire, associated with Luna.
Asp		name of the Twenty-First Aethyr.
aspian	as-pi-an	quality, qualities.
Aspiaon		Governor of the Third Division of the Aethyr <i>Deo</i> .
aspt		before, in front of.
asapata	AC: G	
asapeta	AC: C, G	
as apeta*	AC: G	
Ast		cacodemon, counterpart of the angel <i>Stim</i> .
astel		(meaning unknown).
asymp	GD	= <i>a symp</i> , with another.
Ataad		angel ruling <i>Taad</i> and companions.
Atapa		Divine Name of Five Letters, ruling Fire of Water.
ataraahe	AC: C	= <i>atraah</i> , girdle.
Atdim		angel ruling <i>Tdim</i> and companions.
Ath		angel (Filia Filiarum Lucis) associated with Venus.
Ato		cacodemon, counterpart of the angel <i>Tott</i> .

Atogbo		demonic name (reversal of <i>Obgota</i>) commanding cacodemons of Air of Water.
atraah	a-traa	
ataraahe	AC:C	girdle, girdles.
auauago	AC:C	= <i>avavago</i> , thunder.
auauotza	AC:C	= <i>avavox</i> , pomp.
audcal		gold, philosophical mercury.
Audropl		= <i>Aydropl</i> , Governor.
Autp		angel, companion of <i>Utpa</i> .
Aultp		
Ava		cacodemon, counterpart of the angel <i>Vasa</i> .
avabh	a-vab	hyacinth, hyacinthine.
Avabo		demonic name (reversal of <i>Obava</i>) commanding cacodemons of Water of Fire.
avavago	a-va-va-go	thunder, thunders. Cf.
auauago	AC:C	<i>coraxo</i> .
avavox	a-va-vox	pomp.
auauotza	AC:C	
Ave		angel (Filius Filiorum Lucis), associated with Venus.
aviny	a-vi-ni	
avini	AC:C	millstone, millstones.
Avtotar		Senior of Air, associated with Mercury.
Aw*	AC:C	= <i>An</i> , angel.
Axir		angel powerful in transformation, ruled by <i>Cbalpt Arbiz</i> .
Axtir		

Axziarg		Governor of the Second Division of the Aethyr <i>Pax</i> .
Aydropl		Governor of the Second Division of the Aethyr <i>Tan</i> .
Aydropt		
Audropl		
Azcall		demonic name (reversal of <i>Llacza</i>) commanding cacodemons of Water of Air.
Azdobn		angel (Filia Lucis), associated with Mercury.
Azdra		demonic name (reversal of <i>Ardza</i>) commanding cacodemons of Air of Air.
aziagiar	a-zi-a-jar	harvest.
azodiajiere	AC: C	
aziazor	a-zi-a-zor	likeness.
azodiazodore	AC: C, G	
Aziz		angel, companion of <i>Ziza</i> . Also <i>Azriz</i> .
azodiajiere	AC: C	= <i>aziagiar</i> , harvest.
azodiazodore	AC: C, G	= <i>aziazor</i> , likeness.
azodien	AC: C	= <i>a zien</i> , on hands.
Azriz		angel, also known as <i>Aziz</i> .

B

Pa



Baataiva*

= *Bataiva*, Elemental King of Water.

bab

power, ability, possibility.

babage

ba-ba-je

south.

babagen

ba-ba-jen

babaje

AC: C, G

babajehe

AC: C

babalanuda*

AC: C

= *babalond*, harlot.

Babalel

King, associated with Mars.

babalon

ba-ba-lon

wicked. Cf. *babalond*.

babalonu

AC: C, G

babalond

ba-ba-lond

harlot. Cf. *babalon*.

babalanuda*

AC: C

Bablibo

Prince, associated with Sol.

Baeovib

ba-e-o-vib

righteousness; one of the names of God. Cf. *baltoh*.

Baeouib

GD

Baeouibe

AC: C

Bag

name of the Twenty-Eighth Aethyr.

Bagenol

Prince, associated with Venus.

bagie

ba-gi-e

fury.

baghie

GD

bajihie

AC: C

bagle

bag-le

because, for that reason; why, for what reason?

baglen

bag-len

bagile

AC: C

bagilenu

AC: C, G

bajile

AC: C

bajileim*

AC: G

bajilenu	AC: C, G	
bajirele*	AC: C	
Bagledf		Prince, associated with Luna.
bahal	ba-hal	cry aloud.
bahala	AC: C	
bajihie	AC: C	= <i>bagie</i> , fury.
bajile	AC: C	= <i>bagle</i> , because.
bajileim*	AC: G	= <i>baglen</i> , because.
bajilenu	AC: C, G	
bajirele*	AC: C	
balata	AC: C, G	= <i>balt</i> , justice.
balatanu	AC: C	= <i>baltan</i> , justice.
balatime	AC: G	= <i>baltim</i> , justice.
bala-tima	AC: C	
balatoha	AC: C	= <i>baltoh</i> , righteousness.
balatohe	AC: C	
balatune*	AC: G	= <i>baltim</i> , justice.
balazodareji	AC: G	= <i>balzarg</i> , steward.
Balceor		Prince, associated with Saturn.
Baldago		Prince, associated with Jupiter.
balie	GD, AC: C	= <i>balye</i> , salt.
Baligon		King, associated with Venus.
balit		just, righteous. Cf. <i>balt</i> .
balita	AC: C	
balozodareji	AC: G	= <i>balzarg</i> , steward.
balt	balt	justice. Cf. <i>balit</i> , <i>baltim</i> , <i>baltoh</i> , <i>balzizras</i> .
balata	AC: C, G	
baltan	bal-tan	
balatanu	AC: C	

baltim	bal-tim	justice, extreme justice.
balatime	AC: G	
bala-tima	AC: C	
balatune*	AC: G	
baltoh	bal-to	righteousness. Cf. <i>balt</i> ,
balatoha	AC: C	<i>Baeovib</i> .
balatohe	AC: C	
baltoha	AC: C	
balye	bal-ye	salt.
balie	AC: VV, AC: C	
balzarg	bal-zarg	steward.
balazodareji	AC: G	
balzizras	bal-ziz-ras	judgment. Cf. <i>balt</i> .
balzodizodarasa	AC: C	
Bamasan		name of a guardian angel.
bamesa	AC: G	= <i>bams</i> , forget.
Bamnode		Prince, associated with Saturn.
bams	bams	forget.
bamesa	AC: G	
Bapnido		Prince, associated with Mars.
Barfort		Prince, associated with Mercury.
Bariges		Prince, associated with Sol.
barinu	AC: C	= <i>brin</i> , have.
Barma		name of a demon.
Barman		
Barnafa		Prince, associated with Sol.
Bartiro		Prince, associated with Jupiter.
basada*	AC: G	= <i>busd</i> , glory.

basajime	AC:C, G	= <i>basgim</i> , day.
basajinu*	AC:G	
basgim	bas-jim	day. Cf. <i>bazm</i> .
basajime	AC:C, G	
basajinu*	AC:G	
besajinu*	AC:G	
Basmelo		Prince associated with Jupiter. Cf. <i>bazm</i> ?
Baspalo		Prince, associated with Luna.
Bataivah		Elemental King of Air,
Bataivh		associated with Sol.
Bataiva		
Baataiva*		
Bazchim		Governor of the Third Division of the Aethyr <i>Des</i> .
bazm	baz-m	midday, noon. Cf. <i>basgim</i> ,
bazodemelo	AC:C	<i>basmelo</i> ?
Bazpama		Prince, associated with Mercury.
Bbemo		demonic name (reversal of <i>Omebb</i>) commanding cacodemons of Water of Water.
Befafes		Prince, associated with Mars. Cf. <i>Befes</i> . (His name means 'Light from Light').
Befes		(vocative case of) <i>Befafes</i> , Prince.
beh-ee-teh-oo-em	GD	= <i>Bitom</i> , spirit of Fire.
beh-ee-to-em	GD	
Beigia		angel (Filius Lucis), associated with Mercury.

belanusa	AC:C	= <i>blans</i> , harbour.
beliora	AC:C, G	= <i>bliora</i> , comfort.
belioraxa	AC:C	= <i>bliorax</i> , comfort.
beliore	AC:C	= <i>blior</i> , comfort.
beliorebe	AC:C	= <i>bliorb</i> , comfort.
beliorese	AC:C	= <i>bliors</i> , comfort.
belioreta	AC:C	= <i>bliort</i> , comfort.
Belmagel		Kelley's evil angel.
Belmara		Prince, associated with Luna.
Ben		angel who appeared to Dee and Kelley.
Benpagi		Prince, associated with Venus.
berameji	AC:C	= <i>abramg</i> , prepare.
beramiji	AC:C	= <i>abramig</i> , prepare.
beranusaji	AC:C	= <i>bransg</i> , guard.
beregida	AC:C	= <i>brgda</i> , sleep.
berinu	AC:C	= <i>brin</i> , have.
berinuta	AC:C	= <i>brint</i> , have.
berinutasa	AC:C	= <i>brints</i> , have.
be-ri-ta	AC:C	= <i>brita</i> , talk.
Bermale		Prince, associated with Sol.
Bernole		Prince, associated with Venus.
besajinu*	AC:G	= <i>basgim</i> , day.
Besgeme		Prince, associated with Jupiter.

bia	bi-a	voice, voices.
bial	bi-al	
bien	bi-en	
bialo	GD	
bianu	AC:G	
bienu	AC:C	
biab	bi-ab	stand.
biabe	AC:C	
bigliad	big-li-ad	* comforter. Cf. <i>blior</i> , <i>bliorax</i> .
bijil-iad	AC:C	
Binodab		Prince, associated with Venus.
Binofom		Prince, associated with Mars.
Bitom		spirit of Fire.
beh-ee-teh-oo-em	GD	
beh-ee-to-em	GD	
Blamapo		Prince, associated with Mercury.
blans	blans	harbour, protect, shelter.
belanusa	AC:C	Cf. <i>bransg</i> .
bliar		= <i>blior</i> , comfort.
bliard		= <i>bliord</i> , comfort.
Bliigan		Prince, associated with Mercury.
Blingef		Prince, associated with Jupiter.
Blintom		Prince, associated with Saturn.
blior	bli-or	comfort (n.) Cf. <i>bliorax</i> .
bliar	bli-ar	
bliard	bli-ard	
bliora	bli-or-a	

bliorb	bli-orb	
bliors	bli-ors	
bliort	bli-ort	
beliore	AC: C	
beliora	AC: C, G	
beliorebe	AC: C	
beliorese	AC: C	
belioreta	AC: C	
bliorax	bli-or-ax	comfort (v.) Cf. <i>blior</i> .
belioraxa	AC: C	
Blisdon		Prince, associated with Mercury.
Blumaza		King, associated with Luna.
Blmaza*		
Bmamgal		Prince, associated with Saturn.
Bmilges		Prince, associated with Mars.
Bminpol		Prince, associated with Mars.
Bnagole		Prince, associated with Venus.
Bnapsen		King, associated with Saturn.
Bnaspol		King, associated with Mercury.
boaluahe	AC: G	worship.
Boaza		angel, also known as <i>Boza</i> .
bobanu*	AC: G	= <i>soboln</i> , west.
Bobogel		King, associated with Sol.
Bobagel	GD	
Bogemo		(meaning unknown).
bogpa	bog-pa	reign, rule. Cf. <i>sonf</i> .
bogira	AC: C	

bojira	AC: G	
bojua	AC: G	
bolanu	AC: G	= <i>soboln</i> , west.
bolp	bolp	be! be thou!
bolape	AC: G, C	
Bonefom		Prince, associated with Venus.
booapis	bo-a-pis	serve. Cf. <i>aboapri</i> .
booapisa	AC: C	
Bormila		Prince, associated with Venus.
Bornogo		Prince, associated with Sol.
Boza		angel powerful in mixtures of natures, ruled by the angel <i>Eboza</i> and <i>Angpoi Unmax</i> . Also <i>Boaza</i> . Companions are <i>Ozab</i> , <i>Zabo</i> , <i>Aboz</i> .
Bracn		angel, also known as <i>Brcn</i> .
Bragiop		Prince, associated with Luna.
Bralges		Prince, associated with Luna.
Brasges		
Branglo		Prince, associated with Saturn.
bransg	branzj	guard. Cf. <i>blans</i> .
beranusaji	AC: C	
Brap		angel skilled in finding metals and precious stones, ruled by <i>Vadali Obava</i> . Also <i>Briap</i> .
Brasges		= <i>Bralges</i> , Prince.
Brcn		angel, companion of <i>Cnbr</i> . Also <i>Bracn</i> .

brgda	bërbj-da	sleep.
brgdo	GD	
beregida	AC:C	
Briap		angel, also known as <i>Brap</i> .
brin	brin	have (they have, you have,
brint	brint	thou hast).
brints	brints	
berinu	AC:C	
berinuta	AC:C	
berinutasa	AC:C	
Brisfli		Prince, associated with Luna.
brita	brita	talk.
be-ri-ta	AC:C	
Brorges		Prince, associated with Saturn.
bufd*		= <i>busd</i> , glory.
busada	AC:C, G	= <i>busd</i> , glory.
busadire	AC:C	= <i>busdir</i> , glory.
busd	buzd	glory.
busdir	buz-dir	
bufd*		
busada	AC:C	
basada*	AC:G	
busadire	AC:C	
Busduna		Prince, associated with Mars.
butmon	but-mon	mouth, mouths.
butmona	but-mo-na	
butmoni	but-mo-ni	
butamonu	AC:C	
butamona	AC:C	
butamoni	AC:C	
Butmono		Prince, associated with Saturn.
Bynepor		King, associated with Jupiter.

c		s	1) on, with, of, unto. 2) o, oh.
ca		ka	1) therefore.
eca	AC:C, G; GD		2) as. Cf. <i>ta</i> .
eka	GD		3) another. Cf. <i>symp</i> .
cab		kab	rod.
caba	AC:C		
Cab			cacodemon, counterpart of the angel <i>Abmo</i> .
caba		ka-ba	govern. (More usually <i>taba</i>).
Cabalpt			= <i>cbalpt</i> , Divine Name.
Cac			cacodemon, counterpart of the angel <i>Acca</i> .
cacacom	ka-ka-kom		flourish.
ca-ca-come	AC:C		
cacocasb	AC:C		= <i>ca cocasb</i> , another time.
cacocasabe	AC:C		
cacrg	ka-kërij		until.
cacareji	AC:C		
kakareji	AC:G		
kakoreji	AC:G		
cacureji	AC:C		
Cadaamp			angelic King ruling in the North-North-West.
caelazod	AC:C, G		= <i>calz</i> , firmament.
cafafam	ka-fa-fam		abiding, abode.
cafafame	AC:C		
caharisateosa	AC:C		= <i>christsos</i> , let there be.
cahirelanu	AC:C		= <i>chirlan</i> , rejoice.

cahisa	AC:C, G	= <i>chis</i> , are.
kahisa	AC:G	
cahisaji	AC:C	= <i>chis ge</i> , are not.
cahiso	AC:C	= <i>chiso</i> , are.
cala	AC:C	= <i>CLA</i> , 456.
calaa	AC:C	
calz	kalz	firmament.
caelazod	AC:C	
Calziri		Governor of the Third Division of the Aethyr <i>Lin</i> .
Cam		cacodemon, counterpart of the angel <i>Amox</i> .
camascheth		(meaning unknown).
cameliatza	AC:G	= <i>camliax</i> , speak.
cameliaxa	AC:C	
camikas		(meaning unknown).
camliax	kam-li-ax	speak, spake.
cameliatza	AC:G	
cameliaxa	AC:C	
canal	ka-nal	workman, workmen.
canale	AC:C	
kanila	AC:G	= <i>cnila</i> , blood.
canilu	AC:C	
ca-ni-quola*	AC:C	= <i>c noqod</i> , <i>c noqodi</i> , o you
ca-ni-quodi	AC:C	servants.
ca-no-quoda	AC:C, G	
canse		mighty. Cf. <i>cruscanse</i> .
ca-ol	AC:G	meaning unknown; perhaps <i>ca</i> , therefore.
caosg	ka-ozg	earth.
caosga	ka-oz-ga	

caosgi	ka-oz-ji	
caosgin	ka-oz-jin	
caosgo	ka-oz-go	
caosgon	ka-oz-gon	
caosaga	AC: C, G	
caosagi	AC: C, G	
caosaji	AC: C, G	
caosajinu	AC: C	
caosago	AC: C, G	
caosagonu	AC: C	
coasg*	GD	
capimali	ka-pi-ma-li	successively, time after time.
capmiali	kap-mi-a-li	
cape-mi-ali	AC: C	
capimao	ka-pi-ma-o	time, period, season, while.
capimaon	ka-pi-ma-on	
carbaf	kar-baf	sink.
carebafe	AC: C	
carep-el	AC: C	= <i>crp l</i> , but one.
caresa*	AC: C	= <i>cors</i> , such.
caripe	AC: C	= <i>crip</i> , but.
carma		come out. Cf. <i>niis</i> .
Carmara		angelic King ruling the Kings and Princes of the planetary hours. Also called Marmara.
caro-o-dazodi	AC: C	= <i>croodzi</i> , beginning.
casarm	ka-sarm	whom, in whom, to whom,
casarma	ka-sar-ma	under whom, of whom,
casarman	ka-sar-man	whose. Cf. <i>ds</i> .
casarmg	ka-sarmj	
casarmi	ka-sar-mi	
casarem	AC: C	
casareme	AC: C, G	
kasareme	AC: G	

casarema	AC:C	
casaremanu	AC:C	
casaremeji	AC:C	
kasaremeji	AC:G	
casaremi	AC:C	
catabela	AC:C	= <i>orsca tbl</i> , the buildings of her.
cbalpt		Divine Name of Six Letters,
cabalpt		ruling Earth of Earth.
kelpadman		(meaning unknown).
ceph		name of the Enochian letter
cheph		representing Z.
keph		
Chialps		Governor of the Second Division of the Aethyr <i>Nia</i> .
chiis	kis	are. Cf. <i>chis</i> .
childao	kil-da-o	diamond, diamonds.
chirlan	kir-lan	rejoice.
cahirelanu	AC:C	
Chirspa		Governor of the First Division of the Aethyr <i>Asp</i> .
chis	kis	are (they are).
chiis	kis	
chiso	ki-so	
cahisa	AC:C, G	
kahisa	AC:G	
cahiso	AC:C	
chisa	GD	= <i>chis a</i> , are in.
Choronzon	AC:VV	= <i>Coronzon</i> , demon.
Chr		name of the Twentieth
Khr	AC:C	Aethyr.
chramsa		(meaning unknown).

christeos	kris-te-os	let there be.
caharisateosa	AC:C	
ci	AC:C	see <i>ulcinin</i> , happy.
CIAL		9996.
ciaofi	si-a-o-fi	terror.
ciaosi	AC:C	
kiaisi*	AC:G	
cicle	si-kle	mystery, mysteries.
cicles	si-kles	
cicale	AC:C	
kikale	AC:G, GD	
kikle	GD	
cicalesa	AC:C	
cinxir	GD	= <i>cynxir</i> , mingle.
CLA		456.
Cms		cacodemon, counterpart of the angel <i>Msal</i> .
Cnbr		angel powerful in mechanical
Cnabr		arts, ruled by <i>Aiaoai Oiiit</i> and the angel <i>Hcnbr</i> . Companions are <i>Nbrc</i> , <i>Brcn</i> , <i>Rcnb</i> .
cnila	kni-la	blood.
kanila	AC:G	
canilu	AC:C	
c-noqol	GD	= <i>c noqod</i> , o you servants.
coasg*	GD	= <i>caosg</i> , earth.
coazior	ko-a-zi-or	increase.
coazodiore	AC:C	
Cocarpt	AC:C	= <i>Cucarpt</i> , Governor.
cocasb	ko-kazb	time, times.
cocasg	ko-kazj	
cocasa	AC:C	

kokasa	AC: G	
cocasabe	AC: C	
cocasaji	AC: C	
a-cocasahe*	AC: C	
collal	ko-lal	sleeve, sleeves.
colalala	AC: C	
Comanan		Governor of the Second
Comananu	GD	Division of the Aethyr <i>Zax</i> .
comerelahe*	AC: G	= <i>comselh</i> , circle.
commah	ko-ma	truss, trussed.
comemahe	AC: C	
commemahe	AC: G	
commennahe*	AC: G	
como	ko-mo	window.
comselh	kom-sel	circle.
com-selahe	AC: C	
comselha	AC: C	
komesalehe	AC: G	
komesalahe	AC: G	
komesalohe	AC: G	
komeselake*	AC: G	
komeselahe	AC: G	
kromeselahe*	AC: G	
congamphlgh		man's spirit; the Holy Ghost.
conisa*	AC: C	= <i>eolis</i> , make.
conisbra	ko-niz-bra	works of man.
conisabera	AC: C	
const	konst	thunder. Cf. <i>avavago</i> , <i>coraxo</i> .
conusata	AC: C	
Cop		cacodemon, counterpart of the angel <i>Opna</i> .
copehanu*	AC: C	= <i>eophan</i> , lamentation.

cor	kor	number. Cf. <i>cormf</i> , <i>cormp</i> .
core	AC:C	
Corabiel		planetary angel presiding over the sphere of Mercury.
coraxo	ko-rax-o	thunder. Cf. <i>const</i> , <i>avavago</i> .
cordziz	kord-ziz	reasonable creature, man (Homo sapiens).
coredazodizoda	AC:C	
koredazodizod	AC:G	
Corfax		name of a guardian angel.
cormf	kormf	number. Cf. <i>cor</i> , <i>cormp</i> .
cormfa	korm-fa	
coremefa	AC:C, G	
cormp	kormp	number (v.), count, be numbered.
cormpo	korm-po	
cormpt	kormpt	
coremepe	AC:C	
coremepo	AC:C	
coremepeta	AC:C	
Coronzon		name of a mighty demon (perhaps = Lucifer) who rebelled against God.
Coronzom		
Choronzon	AC:VV	
cors	kors	such.
coresa	AC:C	
coresi*	AC:C	
corsi*	GD	
caresa*	AC:C	
Cpsa		angel, companion of <i>Psac</i> .
Cpusa		
Cralpir		Governor of the Second Division of the Aethyr <i>Zip</i> .
crip	krip	but, only.
crp	krip	
caripe	AC:C	

croodzi	kro-od-zi	beginning. Also <i>acroodzi</i> . Cf. <i>iaod</i> , <i>iaodaf</i> .
kromeselahe*	AC:G	= <i>comselh</i> , circle.
cruscanse		more mighty. Cf. <i>canse</i> .
Csc		cacodemon, counterpart of the angel <i>Scio</i> .
Cucarpt Cocarpt	AC:C	Governor of the First Division of the Aethyr <i>Lea</i> .
kures		here (?)
Cus		cacodemon, counterpart of the angel <i>Ussn</i> .
cynxir	sinx-ir	mingle, mingled; mix, mixed.
cinxir	GD	
cynuxire	AC:C	
kynutzire	AC:G	
Czns Czons Czodenes		angel ruled by <i>Idoigo Ardza</i> .

D

Gal



d	di	three, third.
da	AC:C	
dau	AC:C	
da	da	1) there.
	AC:C	2) = <i>d</i> , three.
Daalo		demonic name (reversal of <i>Olaad</i> , commanding cacodemons of Earth of Water.
dalagare	AC:C	= <i>dlugar</i> , give.
Daltt		angel also known as <i>Datt</i> .
daluga	AC:C, G	= <i>dluga</i> , give.
dalugare	AC:C	= <i>dlugar</i> , give.
damploz	dam-ploz	variety.
damepelozoda	AC:C	
dao	AC:C	See <i>childao</i> , diamond.
DAOX		5678
Dapi		angel ruled by <i>Iaaasd Atapa</i> . Also <i>Daspi</i> .
darbs	darbz	obey.
darebesa	AC:C, G	
dare-pasa*	AC:G	
dorebasa*	AC:G	
dorebesa*	AC:G	
dorepesa*	AC:G	
dareji	AC:C	= <i>DARG</i> , 6739.
daresare	AC:C	= <i>darsar</i> , wherefore.
DARG		6739.
dareji	AC:C	

darilapa	AC:C	= <i>drilpa</i> , great.
darisapa*	AC:C, G	
darilapi	AC:C	= <i>drilpi</i> , great.
darix	AC:C	= <i>drix</i> , bring down.
darolanu	AC:C	= <i>droln</i> , any.
darr		the philosopher's stone.
darsar	dar-sar	wherefore. Cf. <i>bagle</i> .
daresare	AC:C	
das	AC:C, G	= <i>ds</i> , which.
dasata	AC:C	= <i>ds t</i> , which also.
dasonuf	AC:C	= <i>ds sonf</i> , which reign.
Daspi		angel also known as <i>Dapi</i> .
Datt		angel powerful in transformation, ruled by <i>Volxdo Sioda</i> .
dau	AC:G	= <i>d</i> , three.
dax	dax	loin, loins.
dazis	da-zis	head, heads.
dazodisa	AC:C	
de	di	of, to.
dedvilh		(meaning unknown).
Deo		name of the Seventh Aethyr.
Des		name of the Twenty-Sixth Aethyr.
desa*	AC:C	= <i>od es</i> , and fourth.
Dial		Holy Name of Four Letters, ruling the Element of Earth.
dial*	AC:C	= <i>d ialprt</i> , third flame.

Dialiva		Governor of the Third Division of the Aethyr <i>Arn</i> .
Diari		angel also known as <i>Diri</i> .
dilzmo	dilz-mo	differ.
dizodalamo*	AC:C	
Dimt		angel, companion of <i>Tdim</i> .
Dinmt		
Diom		angel powerful in transformation, ruled by <i>Volxdo Sioda</i> . Also <i>Dixom</i> .
Diri		angel skilled in finding metals and precious stones, ruled by <i>Llacza Palam</i> . Also <i>Diari</i> .
diu	di-u	angle.
di-vau	AC:C	
duiv	GD	
Dixom		angel also known as <i>Diom</i> .
dizodalamo*	AC:C	= <i>dilzmo</i> , differ.
dlasod		sulphur (alchemical). Cf. <i>salbrox</i> .
dluga	dlu-ga	give, given.
dlugam	dlu-gam	
dlugar	dlu-gar	
daluga	AC:C, G	
dalugare	AC:C	
Dmal		angel (Filius Lucis) associated with Jupiter.
do	AC:G	in.
Doagnis		Governor of the First Division of the Aethyr <i>Arn</i> .
doalim	do-a-lim	sin (v.)
doalime	AC:C	

Doanzin

Governor of the Third
Division of the Aethyr *Zip*.

dobix
dobitza

do-bix
AC:C

fall.

Docepax

Governor of the Third
Division of the Aethyr *Zim*.

dodapala

AC:C

= *dodpal*, vex.

dodaremeni

AC:C

= *dodrmni*, vex.

dodasa

AC:C

= *dods*, vexation.

dodasihe

AC:C

= *dodsih*, vexation.

dodpal

dod-pal

vex. Cf. *dodsih*.

dodrmni

dod-ërm-ni

dods

dodz

dodapala

AC:C

dodaremeni

AC:C

dodasa

AC:C

dodsih

dod-si

vexation. Cf. *dodpal*.

dodseh

GD

Dolop

angel also known as *Doop*.

don

name of the Enochian letter
representing R.

donasdogamatastos

hell-fire.

Donpa

angel also known as *Dopa*.

dooain

do-o-ain

name.

dooaip

do-o-aip

dooiap

do-o-yap

dooainu

AC:C, G

dooaibe

AC:C, G

dooiape

AC:C, G

doooaape*

AC:G

Doop

angel powerful in transformation, ruled by *Cbalpt Arbiz*. Also *Dolop*.

Dopa

angel powerful in mixtures of natures, ruled by *Noalmr Oloag* and the angel *Adopa*. Also *Donpa*. Companions are *Opad*, *Pado*, *Adop*.

dorebasa*
dorebesa*
dorepesa*

AC:G
AC:G

= *darbs*, obey.

dorpha
dorphal
dorepaha
dorepehal
dorepehala
dorepehela

dor-fa
dor-fal
AC:C
AC:C
AC:G
AC:G

look about.

dosig
dosiji

do-sij
AC:C

night.

Dozinal

Governor of the Fourth Division of the Aethyr *Tex*.

drilpa
drilpi
darilapa
darilapi
darisapa*

dril-pa
dril-pi
AC:C
AC:C, G
AC:C, G

great, greater. Cf. *canse*.

drix
darix

drix
AC:C

bring down.

droln
darolanu

droln
AC:C

any.

drux
drun

GD

name of the Enochian letter representing N.

ds	di-es	who, which, that. Cf. <i>casarm</i> .
Dsaaai		demonic name (reversal of <i>Iaaasd</i>) commanding cacodemons of Fire of Water.
Dtaa		angel, companion of <i>Taad</i> .
Dtoaa		
duiv	GD	= <i>diu</i> , angle.
Dxgz		angel, companion of <i>Xgzd</i> .
Dxagz		

E		angel (Filia Lucis) associated with Sol.
Eac		cacodemon, counterpart of the angel <i>Acar</i> .
cai	e-ai	among, amongst. Cf. <i>aaf</i> , <i>oai</i> .
Eboza		angel ruling <i>Boza</i> and companions.
eca	AC:C, G; GD	= <i>ca</i> , therefore.
Ecop		angel skilled in finding metals and precious stones, ruled by <i>Vadali Obava</i> .
Ecaop		
ecrin	e-krin	praise (n.) Cf. <i>oecrimi</i> .
ecarinu	AC:C	
e-karinu	AC:G	
akarinu	AC:G	
Edelprna		Elemental King of Fire, associated with Sol.
Edelperna		
Edelprnaa	AC:C	
Edlprnaa	GD	
ednas	ed-nas	visit. Cf. <i>f</i> .
eda-nasa	AC:C	
ef	AC:C, GD	= <i>f</i> , visit.
efafafe	e-fa-fa-fe	vial, vials. Also <i>ofafafe</i> .
efafaje*	AC:C	
efe		(meaning unknown).
eh-ex-ar-peh	GD	= <i>Exarp</i> , Spirit of Air.
eka	GD	= <i>ca</i> , therefore.
e-karinu	AC:G	= <i>ecrin</i> , praise.

Ekiei		angel (Filia Filiarum Lucis) associated with Mars.
El		angel (Filia Lucis) associated with Sol.
el	el	one, first. Also <i>l</i> .
ela	AC:C, G	
elanusahe	AC:G	= <i>lansh</i> , power.
elanusaha	AC:C	
elasa*	AC:G	= <i>ils</i> , you.
elasadi	AC:C	= <i>lasdi</i> , foot.
elazodape	AC:G	= <i>elzap</i> , course.
Elexarpeh	GD	= <i>Lexarph</i> , Governor.
elo	el-o	first. Cf. <i>el</i> .
elonu-dohe	AC:G	= <i>londoh</i> , kingdom.
elonusa	AC:C, G	= <i>lonsa</i> , power.
elonusahi	AC:C, G	= <i>lonshi</i> , power.
elonusahinu	AC:C, G	= <i>lonshin</i> , power.
elzap	el-zap	course.
elazodape	AC:C, G	
elzodape	AC:G	
em	em	nine. Also <i>m</i> .
emena	AC:C	= <i>emna</i> , herein.
emetgis	e-met-jis	seal.
ametajisa	AC:G	
emetajisa	AC:C, G	
emna	em-na	herein.
emena	AC:C	
EMOD		8763.
emoda	AC:C	

Emor	GD	= <i>Mor</i> , Holy Name.
Empeh	GD	= <i>Mph</i> , Holy Name.
En-ah-en-tah	GD	= <i>Nanta</i> , Spirit of Earth.
Enai	AC:C	= <i>Enay</i> , Lord.
E-na-iad	AC:C	= <i>Enay Iad</i> , Lord God.
Enay	en-e	Lord. Also <i>Na</i> .
Enayo	AC:C, G	
eol	e-ol	make, made. Cf. <i>eolis</i> .
e-ola	AC:G	
eolis	e-o-lis	making. Cf. <i>eol</i> .
eophan	e-o-fan	lamentation. Cf. <i>ser</i> .
copehanu*	AC:C	
eors	e-ors	hundred.
eoresa	AC:C	
Ephra		angel ruling <i>Phra</i> and companions.
ERAN		6332.
Eranu	AC:C	
erem	AC:C	= <i>erm</i> , ark.
Erg		cacodemon, counterpart of the angel <i>Rgan</i> .
erm	erm	ark.
erem	AC:C	
Ern		cacodemon, counterpart of the angel <i>Rnil</i> .
es	es	four. Also <i>s</i> .
Erzla		angel ruling <i>Rzla</i> and companions.
Ese		angel (<i>Filia Lucis</i>) associated with Venus.

Esemeli		angel (Filia Filiarum Lucis) associated with Saturn.
esiasch	e-si-ask	
esiasacahe	AC:C, G	
siasch	GD	brother, brothers.
ethamz	e-thamz	
etahamezoda	AC:C	cover (v.).
ethamza	GD	
etharzi	e-thar-zi	peace.
Eutpa		angel ruling <i>Utpa</i> and companions.
ex	AC:C	see <i>oxex</i> , vomit.
Exarp		Spirit of Air.
Exentaser	AC:VV	Mother of All (?).
Exr		cacodemon, counterpart of the angel <i>Xrnh</i> .

F

Or



f	ef	visit. Also <i>ef</i> .
fa	AC:C	
fe	AC:G	
faaip	fa-a-ip	voice, voices. Cf. <i>bia</i> .
fa-a-ipe	AC:C	
Faax		angel skilled in medicine, ruled by <i>Obgota Aabco</i> . Also <i>Fatax</i> .
faboan	fa-bo-an	
faboanu	AC:C, G	poison.
fafen	fa-fen	1) to the intent that.
fafenu	AC:C	2) follower, followers.
fam		name of the Enochian letter representing S.
faoda*	AC:C	= <i>iaod</i> , beginning.
faonts	fānts	dwell. Cf. <i>faorgt</i> , <i>praf</i> .
faonutas	AC:C	
faorgt	farjt	dwelling-place. Cf. <i>faonts</i> .
fargt	farjt	
faoregita	AC:C, G	
faorejita	AC:G	
faregita	AC:C	
farzm	far-zēm	lift up, raise. Cf. <i>goholor</i> .
farsm	GD	
farezodem	AC:C	
fatahe-are-zodi	AC:G	= <i>f etharzi</i> , visit with peace.
Fatax		angel, also known as <i>Faax</i> .
FAXS		7336. More usually TAXS.
faxisa	AC: C	

felathe-are-zodi*	AC:G	= <i>f etharzi</i> , visit with peace.
fetahe*	AC:G	
fetahe-ar-ezodi	AC:C	
fetahe-are-zodi	AC:G	
fifalz	fi-falz	weed out.
fifalazoda	AC:C	
fifis	fi-fis	execute, perform, carry out.
fifisa	AC:C	
fisis*	GD	
Fmnd		angel skilled in medicine,
Fmond		ruled by <i>Idoigo Ardza</i> .
Focisni		Governor of the Second Division of the Aethyr <i>Bag</i> .

G/J

Ged



g	ji	1) with, in.
gi	ji	2) you, your.
ji	AC:G	
GA		31.
Ga		name of an angel who appeared to Dee and Kelley ('Last breath of the living').
gag		(meaning unknown).
gah	gā	spirit, spirits.
gahe	AC:C, G	
gaha	AC:VV	1) existed. 2) Babes of the Abyss (?)
gahal	AC:VV	exists.
gahalana	AC:VV	will exist.
gahire		(meaning unknown).
Gahoachma		I am what I am (a title of God).
Gaiol		Holy Name of Five Letters, ruling the Element of Water.
gal		name of the Enochian letter representing D.
galgol		(meaning unknown).
galsuagaph		(meaning unknown).
galsuagath		
Galvah		name of an angel who appeared to Dee and Kelley on 14 June 1583. His name means 'end'.
Ganislav		name of a demon.

ganiurax		(meaning unknown).
Gaolo		demonic name (reversal of <i>Oloag</i>) commanding cacodemons of Air of Fire.
garmal		(meaning unknown).
garnastel		(meaning unknown).
garp		(meaning unknown).
gascampho		(meaning unknown: 'the word has 64 significations').
gassagen		'the divine power creating the angel of the same'.
Gazavaa		name formed of the angels <i>Ga</i> , <i>Za</i> , <i>Vaa</i> .
Gbal		angel skilled in finding metals
Gbeal		and precious stones, ruled by <i>Anaeem Sondn</i> (?)
ge	je	1) not. 2) our.
Gebabal		angelic King ruling in the East-North-East.
Gecaond		Governor of the First Division of the Aethyr <i>Zim</i> .
ged		name of the Enochian letter representing G.
Gedoons		Governor of the Second Division of the Aethyr <i>Loe</i> .
gedotbar		begotten.
geh	je	thou art.
gemeganza		your will be done.
Gemnimb		Governor of the Second Division of the Aethyr <i>Tex</i> .

Genadol

genetaahe*

AC:G

Governor of the Second Division of the Aethyr *Deo*.

= *g netaab*, your government.

gephna

(meaning unknown).

ger

name of the Enochian letter representing Q.

geraa

AC:G

= *graa*, moon.

geta

out of him.

gevamna

beginning (?)

gi

= *g*, with.

gigipah

ji-ji-pa

breath.

gigipahe

AC:C

jijipahe

AC:G

gil

we want (?)

jimi-calazodoma

AC:C

= *g micalz oma*, with a power of understanding.

ginai

AC:C

= *gnay*, does.

jinayo

AC:C

ginetaabe

AC:C

= *g netaab*, your government.

ginonupe

AC:C

= *gnonp*, garnish.

giraa

AC:C

= *graa*, moon.

giresam

AC:C

= *g rsam*, with admiration.

jirosabe

AC:C, G

= *grosb*, sting.

gisg

name of the Enochian letter representing T.

gisa

GD

Githgulcag

name of a demon (perhaps Lucifer).

givi

ji-vi

stronger. Cf. *drilpa*, *canse*.

gizyax	jiz-yax	earthquake.
jizodajazoda	AC: G	
jizodyazoda	AC: C	
Glma		angel, companion of <i>Magl</i> .
Gmma		
glo	GD	see <i>tofglo</i> , all things.
Gmnm		angel skilled in finding metals
Gmdnm		and precious stones, ruled by <i>Vadali Obava</i> .
gna		(meaning unknown).
gnay	jë-nei	does.
ginai	AC: C	
jinayo	AC: C	
gnetaab	GD	= <i>g netaab</i> , your government.
gnonp	jë-nomp	garnish.
ginonupe	AC: C	
go-a-al*	AC: G	= <i>qaal</i> , creator.
go-a-anu*	AC: G	= <i>qaan</i> , creation.
gohe	go-he	say, saying, said, (he says).
gohia	go-hi-a	(we say).
goho	go-ho	(he says).
gohol	go-hol	(saying).
gohon	go-hon	(have said).
gohulim	go-hu-lim	(it is said to you).
gohus	go-hus	(I say).
gohas	AC: G	
gohola	AC: C, G	
gohu	AC: C	
gohulime	AC: C	
gohusa	AC: C, G	
gohed		one, everlasting.
goholor	go-ho-lor	lift up, raise. Cf. <i>farzm</i> .
goholore	AC: C, G	

Gomziam

gon

Governor of the Third
Division of the Aethyr *Rii*.

name of the Enochian letter
representing I.

gono

go-no

faith.

gonsag

(meaning unknown).

go-o-al*

AC:G

= *qaal*, creator.

gosaa

go-sā

stranger.

graa

grā

moon.

geraa

AC:G

giraa

AC:C

gran

gran

elder, elders. Also *uran*.

graph

name of the Enochian letter
representing E.

grosb

grozb

sting, bitter sting.

jirosabe

AC:C, G

gru

deed, fact.

Gzdx

angel, companion of *Xgzd*.

Gzadx



ha		(meaning unknown).
Habioro		Senior of Air, associated with Mars. Also <i>Abioro</i> .
Hagone		angel (Filius Filiorum Lucis), associated with Mercury; also, the angelic Prince ruling, with King Carmara, the Kings and Princes of the planetary hours.
Hagonel		
hal		(meaning unknown).
hami	ha-mi	creature, creatures.
ham	ham	
Haozpi		= <i>Ahaozpi</i> , Senior of Air.
harg	harj	plant (v.)
haraji	AC:C	
Hbr		cacodemon, counterpart of the angel <i>Brp</i> .
Hcmorda		= <i>Htmorda</i> , Senior of Air.
Hcnbr		angel ruling <i>Cnbr</i> and companions.
Hcoma		Spirit of Water.
heh-co-em-ah	GD	
Hctga		Holy Name of Five Letters, ruling the Element of Earth.
Hectega	GD	
he	GD	see <i>luiahe</i> , song.
Hecoa		angel (Filius Lucis), associated with Mars.
helech		in ours (?)

Hiaom		angel ruling <i>Iaom</i> and companions.
Hipotga		Senior of Air, associated with Saturn.
hoath	ho-ath	worshipper.
hoathahe	AC: C	
hoel-q	AC: C	= <i>holq</i> , measure.
holdo	hol-do	groan.
holado	AC: G, C	
holq	holk	measure (v.)
hoel-q	AC: C	
hometohe	AC: C, G	= <i>homtoh</i> , triumph.
homin	ho-min	age.
homil	ho-mil	
homida*	AC: C, G	
homila	AC: C, G	
homtoh	hom-to	triumph (v.)
hometohe	AC: C, G	
Hononol		angelic King ruling in the West.
hoxmarch		fear (n.)
Hrap		angel, companion of <i>Phra</i> .
Hraap		
Hroan		angel ruling <i>Roan</i> and companions.
Hru		cacodemon, counterpart of the angel <i>Ruoi</i> .
Hsa		cacodemon, counterpart of the angel <i>Saiz</i> .
Htmorda		Senior of Air, associated with Luna.
Hcmorda		

Hua

cacodemon, counterpart of
the angel *Vasg*.

hubaio

hu-bay-o

lantern, lamp.

hubar

hu-bar

hubaro

hu-bar-o

hubardo

GD

hubare

AC:C

hucacha

(meaning unknown).

huseh

(meaning unknown).

Hxgzd

angel ruling *Xgzd* and
companions.

i	i	1) is. 2) in. 3) angel (Filius Lucis) associated with Sol.
Iaaasd		Divine Name of Six Letters, ruling Fire of Water.
Iaba		angel ruled by <i>Spmnir Llpiz</i> . Also <i>Ianba</i> .
Iabes		God, Lord; Supreme Life.
Iad	yad	God.
iado		
Iada	AC:C, G	
iadnah	yad-na	knowledge, divine knowledge.
iadnamad	yad-na-mad	
iadanahe	AC:C	
iadanamada	AC:C	
Iadpil	yad-pil	one of the names of God: 'He That Lives'.
Iahl		angel skilled in finding metals and precious stones, ruled by <i>Anaeem Sondn</i> . Also <i>Iamhl</i> .
iaiadix	ya-ya-dix	honor.
iaial	ya-yal	include (conclude).
Iaida	yai-da	a title of God: 'The Highest'.
Iaidon	yai-don	a title of God: 'The All- Powerful'.
ialapereji	AC:G	= <i>ialprg</i> , flame.
iala-pire-gahe	AC:C, G	= <i>ialpirgah</i> , flames of first glory.

ialaponu	AC:G	= <i>ialpon</i> , burn.
yalaponu	AC:C	
ialapore	AC:C	= <i>ialpor</i> , burning.
Yalpamb		Governor of the Third Division of the Aethyr <i>Zen</i> .
ialpereji	AC:C	= <i>ialprg</i> , flame.
ialpirgah	yal-pir-ga	flames of first glory. Cf.
iala-pire-gahe	AC:C, G	<i>ialprg</i> .
ialpirt	GD	= <i>ialprt</i> , flame.
ialpon	yal-pon	burn. Cf. <i>ialpor</i> .
ialaponu	AC:G	
yalaponu	AC:C	
ialpor	yal-por	burning, flaming.
ialapore	AC:C	
ialprg	yal-përg	flame, flames. Cf. <i>ialpirgah</i> ,
ialprt	yal-përt	<i>vep</i> .
ialapereji	AC:G	
ialpereji	AC:C	
ialpirt	GD	
Iamhl		angel also known as <i>Iahl</i> .
Iana		angel (Filia Lucis) associated with Jupiter.
Ianba		angel also known as <i>Iaba</i> .
Iaoaia		demonic name (reversal of <i>Aiaoi</i>) commanding cacodemons of Earth of Air.
laod	ya-od	beginning. Cf. <i>croodzi</i> .
iaodaf	ya-o-daf	
yaodafe	AC:C	
laola		demonic name (reversal of <i>Aloai</i>) commanding cacodemons of Fire of Air.

Iaom		angel powerful in finding out secrets of men, ruled by the angel <i>Hiaom</i> and <i>Spmnir Llpiz</i> . Companions are <i>Aomi</i> , <i>Omia</i> , <i>Miao</i> .
Iasom		
yarry	ya-ri	providence.
yareryo	AC:C	
iasa*	AC:C	= <i>las</i> , rich.
Ibah		Holy Name of Four Letters, ruling the Element of Air.
i-be-da	AC:G	triangle.
Ich		name of the Eleventh Aethyr.
icoresaka*	AC:C	= <i>i cors ca</i> , is such as.
Iczhhcal		Elemental King of Earth, associated with Sol.
Iczhhca		
Iczhhcl		
Iczhhcz		
Iczodhehca		
Idalam		demonic name (reversal of <i>Maladi</i>) commanding cacodemons of Earth of Water.
idalugame	AC:G	= <i>i dlugam</i> , is given.
idalu-gamea	AC:C	
Idoian	AC:VV	Holy Name (name of God).
Idoigo	i-do-i-go	1) a title of God: 'He that sits on the Holy Throne'. 2) Divine Name of Six Letters, ruling Air of Air.
iecarimi*	AC:C	= <i>oecrimi</i> , praise.
iehe	AC:C, G	= <i>geh</i> , thou art.

iehusoz	ye-hu-soz	mercy.
iehusozod	AC:G	
yehusozod	AC:C	
iehusozoda	AC:G	
i-el	AC:C	= <i>i l</i> , is one.
lh		angel (Filius Lucis), associated with Luna.
lipo		angel powerful in trans-
lidpo		formation, ruled by <i>Maladi</i> <i>Olaad</i> .
iisononu*	AC:C	= <i>lilonon</i> , branch.
il	il	thou, thee. Also <i>ils</i> .
ila	AC:G	
llacza		= <i>Llacza</i> , Divine Name.
lladav		demonic name (reversal of <i>Vadali</i>) commanding cacodemons of Water of Fire.
ilas	AC:G	= <i>ils</i> , thou.
ilasa	AC:C, G	
llemese		angel (Filius Filiorum Lucis), associated with Saturn.
ilesa	AC:G	= <i>ils</i> , thou.
ili	AC:C	= <i>i li</i> , in the first.
ili-i	AC:G	o ye hills.
ilonon	GD	= <i>lilonon</i> , branch.
llr		angel (Filius Lucis), associated with Venus. Also <i>Isc</i> .
lls	ils	thou, thee. Also <i>il</i> .
yls	ils	
ylsi	ilsi	

ilas	AC:G	
ilasa	AC:C, G	
ilesa	AC:G	
ilsi	GD	
yolasa	AC:C	
i-mica-ol-zododa*	AC:C	= <i>omicaolz</i> , be mighty.
imimuamare*	AC:G	= <i>imvamar</i> , apply oneself.
Imtd		angel, companion of <i>Tdim</i> .
Imntd		
imvamar	im-va-mar	apply oneself.
imimuamare*	AC:G	
imuamar	AC:C	
imumamare	AC:G	
in	GD	= <i>m</i> , except.
inoasa	AC:C	= <i>i noas</i> , is become.
insi	in-si	walk.
inusi	AC:C	
Iocle		angel (Filius Filiorum Lucis), associated with Mars.
iod	AC:C	= <i>i od</i> , is and.
Ioiad	i-o-yad	a title of God: 'He that Lives Forever'.
Io-iiad	GD	
yolasa	AC:C	= <i>ils</i> , thou.
yolcam	yol-kam	bring forth.
yolci	yol-si	
iolcam	GD	
yolacame	AC:C	
yolakame	AC:G	
yolaci	AC:C	
yolaki	AC:G	
Iopgna		demonic name (reversal of <i>Angpoi</i>) commanding cacodemons of Air of Earth.

yor	yor	roar.
yorb	GD	
yore	AC:C	
yorepoila	AC:C	= <i>yrpoil</i> , division.
ip	ip	not. Cf. <i>ipam</i> , <i>ipamis</i> .
ipe	AC:C	
ipam	i-pam	is not. Cf. <i>ip</i> , <i>ipamis</i> .
ipame	AC:C, G	
ipamis	i-pa-mis	cannot be. Cf. <i>ip</i> , <i>ipam</i> .
ipamisa	AC:G	
iparanu	AC:G	= <i>ip uran</i> , not see.
ipuranu	AC:C	
irgil	ir-jil	how many.
irejila	AC:C	
yrpoil	ir-poil	division. Cf. <i>poilp</i> .
yorepoila	AC:C	
isa*	AC:G	= <i>as</i> , was.
isalamanu	AC:C	= <i>i salman</i> , is the house.
isaro	AC:C	= <i>isro</i> , promise.
Isc		= <i>Ilr</i> , angel.
isro	iz-ro	promise.
isaro	AC:C	
itahila	AC:C	= <i>othil</i> , seat.
itzomatzi	AC:C	= <i>ixomaxip</i> , known.
Iubanladaec		name of an angel who
Jubanladaec		appeared to Dee and Kelley
Jubanladaa*		on 19 June 1583.
Jubenladece		
ludra		(meaning unknown).
ivame*	AC:C	= <i>i umd</i> , is called.
ivaumed	AC:G	

ivaumeda	AC:G	
ivaunieda	AC:G	
ivemeda	AC:C	
ixomaxip	ix-o-max-ip	known. Cf. <i>om</i> .
itzomatzipe	AC:C	
Izaz		angel, companion of <i>Ziza</i> . Also <i>Izraz</i> .
izazaz	i-za-zaz	frame, framed.
i-zoda-zodazod	AC:C	
Ized		angel (Filia Filiarum Lucis), associated with Jupiter.
Izinr		angel, also known as <i>Iznr</i> .
Izixp		angel, also known as <i>Izxp</i> .
izizop	i-zi-zop	vessel, vessels; container. Also
izodizodope	AC:C	<i>zizop</i> .
Iznr		angel skilled in medicine, ruled by <i>Angpoi Unmax</i> . Also <i>Izinr</i> .
i-zoda-zodazod	AC:C	= <i>izazaz</i> , frame.
izodizodope	AC:C	= <i>izizop</i> , vessel.
Izraz		angel, also known as <i>Izaz</i> .
Izxp		angel ruled by <i>Spmnir Llpiz</i> . Also <i>Izixp</i> .

L

Ur



L	el	1) one, first; The First (a title of God). Cf. <i>la</i> , <i>li</i> , <i>lo</i> .
	AC:C	2) angel (Filius Filiorum Lucis), associated with Sol.
la	la	first. Cf. <i>l</i> , <i>li</i> , <i>lo</i> .
Labnixp		Governor of the First Division of the Aethyr <i>Bag</i> .
laf		(meaning unknown).
lah		(meaning unknown).
laiad	lai-ad	secret, secrets.
laiada	AC:C, G	
Laidrom		Senior of Earth, associated with Mars. Also <i>Aidrom</i> .
Lairz		angel also known as <i>Larz</i> .
Lanacon	AC:C	= <i>Lavacon</i> , Governor.
Lang		ministering angels.
lanibame	AC:C	= <i>l nibm</i> , one season.
lansh	lonsh	power. Also <i>lonsa</i> , <i>lonshi</i> , <i>lonshin</i> .
Laoaxrp		Senior of Water, associated with Luna.
Laoazrp	AC:C	
lap	lap	for (conj.)
lape	AC:C, G, VV	
Laparin		Governor of the Second Division of the Aethyr <i>Zim</i> .
larag	la-raj	nor.
laraji	AC:C	
larasada	AC:C, G	= <i>lrasd</i> , dispose.

larianu*	AC:G	= <i>trian</i> , shall be.
larinuji	AC:C, G	= <i>lring</i> , stir up.
Larz		angel, companion of <i>Rlza</i> .
las	las	rich.
lasa	AC:C	
Lasben		angel who appeared to Dee and Kelley.
lasdi	laz-di	foot, feet. Also <i>lud</i> .
lusdi	GD	
lava		pray.
Lavacon		Governor of the Second
Lanacon	AC:C	Division of the Aethyr <i>Lea</i> .
Lavavoth		angelic King ruling in the South-South-West.
Lazdixi		Governor of the First Division of the Aethyr <i>Lit</i> .
Lea		name of the Sixteenth Aethyr.
Leaoc		angel also known as <i>Leoc</i> .
lehusan		(meaning unknown).
lehuslach		(meaning unknown).
lel	lel	same. Cf. <i>l</i> .
Leoc		angel skilled in finding metals and precious stones, ruled by <i>Nelapr Omebb</i> . Also <i>Leaoc</i> .
lephe		(meaning unknown).
Levanael		planetary angel, associated with Luna.
Leveanael		
levithmong	le-vith-mong	beast (of the field), cattle.
leuitahemonuji	AC:C	

Lexarph		Governor of the First Division of the Aethyr <i>Zax</i> .
Lgaiol		= <i>Slgaiol</i> , Senior of Water.
Lhctga		= <i>Alhctga</i> , Senior of Earth.
Lhiansa		Senior of Earth, associated with Saturn.
Liiansa	AC:C	
li		first. Cf. <i>l</i> , <i>la</i> , <i>lo</i> .
liaida*	AC:G	= <i>laiad</i> , secret.
Liba		angel (Filius Filiorum Lucis), associated with Jupiter.
li-el	AC:C	= <i>l</i> , first.
Ligdisa		Senior of Water, associated with Saturn.
Liiansa	AC:C	= <i>Lhiansa</i> , Senior of Earth.
Lil		name of the First Aethyr.
lilonon	li-lo-non	branch, branches.
iisononu*	AC:C	
ilonon	GD	
limlal	lim-lal	treasure.
Lin		name of the Twenty-Second Aethyr.
Lit		name of the Fifth Aethyr.
Lixipsp	AC:VV	warden of the Aethyr <i>Bag</i> .
Llacza		Divine Name of Six Letters, ruling Water of Air.
Ilacza		
Olacza		
Llpiz		Divine Name of Five Letters, ruling Fire of Earth.
Lmag		angel, companion of <i>Magl</i> .
Lmmag		

loadohi	lo-a-do-hi	kingdom. Also <i>londoh</i> .
adohi*	GD	
adoho*	AC:C	
loangab		(meaning unknown).
Loe		name of the Twelfth Aethyr.
loagaeth		speech from God. The name
logaeth		of a book by the angels, <i>Liber</i>
logaah		<i>Logaeth</i> .
logah		
loholo	lo-ho-lo	shine.
sobolo	AC:C, GD	
lolcis	lol-sis	buckler.
lolacis	AC:C	
loncho	lon-cho	fall.
lonucaho	AC:C	
lonukaho	AC:G	
londoh	lon-do	kingdom. Also <i>loadohi</i> .
londohe	AC:C	
lonudohe	AC:C	
lonsa	lon-sa	power. Also <i>lansh</i> .
lonshi	lon-shi	
lonshin	lon-shin	
lonsh	GD	
lonu-sahi-toxa	AC:C	= <i>lonshi tox</i> , power of her.
lorslq	lor-sel-kwa	flower, flowers.
lores-el-qo	AC:C	
lrasd	el-razd	dispose.
larasada	AC:C, G	
lring	el-ring	stir up.
larinuji	AC:C, G	
Lrxn		angel, companion of <i>Nlrx</i> .
Lrixn		

Lsrahpm

Senior of Water, associated with Mars.

lu

lu

nor.

Luah

praising angels.

Luach

lucal

lu-kal

north.

lucala

AC:C, G

luciftian

lu-sif-ti-an

brightness.

luciftias

lu-sif-ti-as

lucifatianu

AC:C

lukiftias

AC:C

luahe

lu-ya-he

song.

lulo

tartar (or mother of vinegar).

lurfando

(meaning unknown).

lUSD

luzd

foot, feet. Also *lasdi*.

lusda

luz-da

lusdan

luz-dan

lusdi

GD

luseroth

(meaning unknown).

m	em	1) nine. Also <i>em</i> . 2) except (GD <i>in</i>).
maasi	mā-si	laid up.
mabberam		(meaning unknown).
mabza	mab-za	coat.
mabezoda	AC:C	
Mad	mad	God. Cf. <i>Iad</i> , <i>Oiad</i> , <i>Piad</i> .
mada	AC:C, G	
madariatza	AC:C	= <i>madriax</i> , heaven.
madarida	AC:C, G	= <i>madrid</i> , iniquity.
madariitza	AC:G	= <i>madriax</i> , heaven.
madariiitza	AC:C	
Madimi		angel (Filia Filiarum Lucis), associated with Mercury.
Madimiel		planetary angel presiding over the sphere of Mars.
madriax	mad-ri-ax	heaven. Cf. <i>oadriax</i> .
madriiix	mad-ri-ax	
madriaax	GD	
madariatza	AC:C	
madariitza	AC:G	
madariiitza	AC:C	
madrid	mad-rid	iniquity, iniquities.
madarida	AC:C	
maelpereji	AC:C, G	= <i>malprg</i> , fire.
Magl		angel powerful in mechanical aids, ruled by the angel <i>Pmagl</i> and <i>Maladi Olaad</i> . Also

		<i>Mamgl.</i> Companions are <i>Aglm, Glma, Lmag.</i>
Magm		angel skilled in finding metals and precious stones, ruled by <i>Nelapr Omebb.</i> Also <i>Masgm.</i>
mahorela	AC: VV	dark heavens. Cf. <i>madriax.</i>
Maladi		Divine Name of Six Letters, ruling Earth of Water.
Malap		demonic name (reversal of <i>Palam</i>) commanding cacodemons of Water of Air.
malprg	mal-përij	fire, fires; fiery darts.
malpirgi	mal-përji	
maelpereji	AC: C, G	
malapereji	AC: C	
malapireji	AC: C	
Mals		name of the Enochian letter representing P.
Mamgl		angel also known as <i>Magl.</i>
manada*	AC: C	see <i>smnad</i> , another.
manin	ma-nin	mind (n.).
maninu	AC: C	
maoffas	ma-of-fas	measure, be measured.
maof-fasa	AC: C	
MAPM		9639.
meapeme	AC: C	
Mapsama		angel who appeared to Dee and Kelley; the name means 'Tell them'.
marb	marb	according to.
marebe	AC: C, G	
marebi	AC: G	
mariehc*	AC: G	

Masgm		angel also known as <i>Magm</i> .
Matb		thousand
matabe	AC:C	
Mathula		Governor of the Second
Mathvla	AC:C	Division of the Aethyr <i>Zaa</i> .
matorb	ma-torb	echoing.
mtorebe	AC:C	
Maz		name of the Sixth Aethyr.
Me		angel (<i>Filia Lucis</i>), associated with Luna.
Med		name of the Enochian letter representing O.
Meeana		demonic name (reversal of <i>Anaeem</i>) commanding cacodemons of Water of Earth.
Merifri		= <i>Murifri</i> , angel.
Mfzrn		demonic name (reversal of <i>Nrzfm</i>) commanding cacodemons of Fire of Fire.
Mgm		cacodemon, counterpart of the angel <i>Gmmn</i> .
miam	mi-am	continuance. Cf. <i>nuam</i> .
mian	mi-an	
miame	AC:C	
MIAN		3663.
mianu	AC:C	
Miao		angel, companion of <i>Iaom</i> . Also <i>Misao</i> .
micalp	mi-kalp	mightier. Cf. <i>cruscanse</i> .
micalapape	AC:C	

micalz	mi-kalz	power; powerful, mighty.
micalzo	mi-kal-zo	Cf. <i>canse</i> , <i>drilpa</i> , <i>lonsa</i> .
micaolz	mi-kalz	
micaelazodo	AC:G	
micaelzodo	AC:G	
micalazoda	AC:C	
micalazodo	AC:C	
micaolazoda	AC:C	
mikaelzodo	AC:G	
micma	mik-ma	behold.
micama	AC:C, G	
miinoag	mī-nōj	corner.
miinoagi	AC:C	
miketh		wisdom (?)
mir	mir	torment (n.)
mire	AC:G	
mirc	mirk	upon.
mireca	AC:C	
mireka	AC:C	
Mirzind		Governor of the First Division of the Aethyr <i>Uti</i> .
Misao		angel also known as <i>Miao</i> .
Miz		cacodemon, counterpart of the angel <i>Izxp</i> .
Mma		cacodemon, counterpart of the angel <i>Magm</i> .
moanu*	AC:C	= <i>ooanoan</i> , eyes.
Moc		cacodemon, counterpart of the angel <i>Ocnm</i> .
molap	mo-lap	man, men.
Molpand		Governor of the First Division of the Aethyr <i>Ich</i> .

molvi	mol-vi	surge.
molui	AC:C	
mom	mom	moss.
momao	mo-mau	crown (n.) Cf. <i>momar</i> .
momar	mo-mar	crown (v.), be crowned.
momare	AC:C	
monasci	mo-nas-ki	name. Cf. <i>omaoas</i> .
monasaci	AC:C	
monons	mo-nonz	heart.
mononusa	AC:C	
moooh	mō-wa	repent, regret.
mooohabe*	AC:C	
Mop		cacodemon, counterpart of the angel <i>Opmn</i> .
Mor		Holy Name of Three Letters, ruling the Element of Earth.
Moreorgran		angel who appeared to Dee and Kelley.
Morvorgran		
mospleh	mos-ple	horn.
mos-pelehe	AC:C	
Mot		cacodemon, counterpart of the angel <i>Otoi</i> .
moz		joy.
mozod		joy of God.
Mph		Holy Name of Three Letters, ruling the Element of Water.
Mrx		cacodemon, counterpart of the angel <i>Rxnl</i> .
Msal		angel ruled by <i>Spmnir Llpiz</i> .
Msmal		

Mtdi
Mtndi

angel, companion of *Tdim*.

Mto

cacodemon, counterpart of
the angel *Toco*.

mtorebe

AC:C

= *matorb*, echoing.

Murifri
Merifri

angel who appeared to Dee
and Kelley on 2 June 1583.

N

Drux



Na		Lord of Hosts; Trinity. Cf. <i>Enay</i> .
na		name of the Enochian letter
na-hath	GD	representing H.
na	AC: VV	that.
Naaa		angel, companion of <i>Anaa</i> . Also <i>Navaa</i> .
Nabaomi		Governor of the First Division of the Aethyr <i>Zen</i> .
na-e-el	AC: G	= <i>nanaeel</i> , power.
na-hath	GD	= <i>na</i> , Enochian letter.
nai		(meaning unknown).
Nalvage		angel who appeared to Dee and Kelley on 11 February 1584; his name means 'Avoid- ance of earthly things' (<i>fuga terrestrium</i>). Nalvage, a near kinsman of Madimi's mother, was the principal dictator of the Enochian Calls.
nanaeel	na-nai-el	power. Cf. <i>micalz</i> , <i>lonsa</i> .
nanba	nan-ba	thorn, thorns.
nanuba	AC: C	
Nanta		spirit of Earth.
Naoo		angel powerful in trans- formation, ruled by <i>Aiaoi</i> <i>Oiiit</i> .
Naooo		
napta	nap-ta	sword, swords. Also <i>nazpsad</i> .
napeai	na-pe-ai	

napea	GD	
napeta	AC: C	
Navaa		angel also known as <i>Naaa</i> .
nax		(meaning unknown).
naz	naz	pillar, pillars. Cf. <i>nazarth</i> ,
nazoda	AC: C, G	<i>nazavabh</i> .
nazarth	naz-arth	pillars of gladness. Cf. <i>naz</i> .
na-zodaretahe	AC: C	
nazavabh	naz-a-vab	hyacinth pillars. Cf. <i>naz</i> .
na-zodavabebe*	AC: C	
nazpsad	naz-psad	sword, swords. Also <i>napta</i> .
nazps	GD	
nazodapesad	AC: C, G	
Nbrc		angel, companion of <i>Cnbr</i> .
Nbarc		
Ndazn		angel also known as <i>Ndzn</i> .
Ndnos		demonic name (reversal of <i>Sondn</i>) commanding cacodemons of Water of Earth.
ne		holy.
Ndzn		angel powerful in transformation, ruled by <i>Maladi Olaad</i> . Also <i>Ndazn</i> .
Nelapr		Divine Name of Six Letters, ruling Water of Water.
nenni	AC: VV	you have become. Cf. <i>noan</i> .
neph		(meaning unknown).
netaab	ne-tab	government, governing.
netaaib	ne-taib	
netab	ne-tab	

netaabe	AC:C	
netaaibe	AC:C	
Nhdd		angel skilled in medicine,
Nhodd		ruled by <i>Obgota Aabco</i> .
NI		28.
Nia		name of the Twenty-Fourth Aethyr.
nibm	nib-ëm	season. Cf. <i>capimao</i> .
nidali	ni-da-li	noise, noises.
Nigrana		Governor of the Second Division of the Aethyr <i>Des</i> .
niis	nīs	come, come away, come forth.
niisa	nī-sa	
niiso	nī-so	
ninu	AC:C	see <i>ulcinin</i> , happy.
Nlrx		angel powerful in finding out
Nlirx		secrets of men, ruled by the angel <i>Pnlrx</i> and <i>Iaaasd Atapa</i> . Companions are <i>Lrxn</i> , <i>Rxnl</i> , <i>Xnlr</i> .
Noalmr		Divine Name of Six Letters, ruling Air of Fire.
noan	no-an	be, become.
noaln	no-aln	
noar	no-ar	
noas	no-as	
noasmi	no-as-mi	
noanu	AC:C	
noalanu	AC:C	
noari	AC:C	
noasa	AC:C	
noasami	AC:C	

nobloh	nob-lo	palm, palms (of hand).
nobeloha	AC:C	
Nocamal		Governor of the Second Division of the Aethyr <i>Lit</i> .
Nociabi		Governor of the Second Division of the Aethyr <i>Oxo</i> .
noco	no-ko	servant. Cf. <i>booapis</i> .
nofahon*	AC:G	= <i>nothoa</i> , midst.
Nogahel		planetary angel presiding over the sphere of Venus.
noib	noib	yea.
noibe	AC:C	
nomig	no-mij	even as.
nomiji	AC:C, G	
nonca	non-sa	you, to you. Cf. <i>vomsarg</i> , <i>g</i> .
noncf	nonsf	
nonci	non-si	
noncp	nonsp	
nonuca	AC:C	
nonucafe	AC:C	
nonuci	AC:C	
nonucape	AC:C	
nonuji*	AC:G	
noqod	nok-wod	servant, minister. Cf. <i>noco</i> , <i>booapis</i> .
noquodi	nok-wo-di	
noquol	nok-wol	
noqodi	AC:C	
noquod	GD	
nor	nor	son, sons. Also <i>noromi</i> .
nore	AC:G	
norezoda	AC:G	= <i>norz</i> , six.
norezodacahisa	AC:C	= <i>norz chis</i> , six are.

noromi	no-ro-mi	son, sons. Also <i>nor</i> .
noroni*	AC: C	
norz	norz	six.
norezoda	AC: G	
nostoah		it was (?)
nothoa	no-thoa	midst; among, amidst.
notahoa	AC: C, G	
nofahon*	AC: G	
Npat		angel ruled by <i>Aourrz Aloai</i> .
Nprat		
Nroa		angel, companion of <i>Roan</i> .
Nrcoa		
Nrzfm		Divine Name of Five Letters, ruling Fire of Fire.
nuam	nu-am	continuance. Cf. <i>miam</i> .
nuame	AC: C	



o	o	five.
Oacnr		angel, also known as <i>Oanr</i> .
oadariatza	AC:C	= <i>oadriax</i> , lower heavens.
oado	o-a-do	weave.
oadriax	o-ad-ri-ax	lower heavens. Cf. <i>madriax</i> .
oadariatza	AC:C	
oai	o-ai	amongst. Also <i>aaf</i> , <i>aai</i> , <i>aa</i> o, <i>eai</i> .
Oalco		= <i>Aabco</i> , Divine Name.
oali	o-a-li	place, put. Cf. <i>aala</i> .
oeli	AC:C	
oanio	o-a-ni-o	moment.
Oanr		angel, companion of <i>Roan</i> . Also <i>Oacnr</i> .
Oap		cacodemon, counterpart of the angel <i>Apst</i> .
OB		28.
Obava		Divine Name of Five Letters, ruling Water of Fire.
Obelison		a title of the angelic Prince <i>Befafes</i> : 'Pleasant Deliverer'. Cf. <i>obelisong</i> .
obelisong	o-be-li-song	deliverer. Cf. <i>zonrensg</i> .
obelisonugi	AC:C, G	
obelisonuji	AC:G	
obeloce	AC:C	= <i>obloc</i> , garland.
obezoda	AC:C	= <i>obza</i> , half.

obloc	ob-lok	garland.
obeloce	AC: C	
Obgota		Divine Name of Six Letters,
Olgota		ruling Air of Water.
Oblgota	GD	
Obmacas		Governor of the First
		Division of the Aethyr <i>Deo</i> .
oboleh	o-bo-le	
obolehe	AC: C	garment.
Obvaors		Governor of the Second
Obuaors	AC: C	Division of the Aethyr <i>Uti</i> .
obza	ob-za	half.
obezoda	AC: C	
Ocanm		angel, also known as <i>Ocnm</i> .
Ocbaa		demonic name (reversal of
		<i>Aabco</i>) commanding
		cacodemons of Air of Water.
Occodon		Governor of the First
		Division of the Aethyr <i>Lil</i> .
Ocnm		angel powerful in trans-
		formation, ruled by <i>Cbalpt</i>
		<i>Arbiz</i> .
od	od	and.
odazodi	AC: C	see <i>acroodzi</i> , beginning.
Oddiorg		Governor of the First
		Division of the Aethyr <i>Zip</i> .
odo	o-do	1) open.
		2) cacodemon, counterpart of
		the angel <i>Doo</i> p.
Odraxti		Governor of the Second
		Division of the Aethyr <i>Rii</i> .

Odxlov		demonic name (reversal of <i>Volxdo</i>) commanding cacodemons of Earth of Fire.
Oec		cacodemon, counterpart of the angel <i>Ecop</i> .
oecrimi	o-ek-ri-mi	praise (v.), sing praises.
oe-cari-mi	AC:C	Cf. <i>ecrin</i> , <i>rest</i> .
oekarimi	AC:G	
iecarimi*	AC:C	
oela	AC:G	= <i>ol</i> , make.
oeli	AC:C	= <i>oali</i> , place.
ofafafe	o-fa-fa-fe	vial. Also <i>efafafe</i> .
ofekufa	AC:VV	elevated, lifted up.
Ogiodi		demonic name (reversal of <i>Idoigo</i>) commanding cacodemons of Air of Air.
oheloka	AC:G	duke.
ohio	o-hi-o	woe.
ohyo	AC:C	
oholera*	AC:G	= <i>ohorela</i> , make law.
Ohooohaatan		Great Elemental King of Fire.
ohorela	o-ho-re-la	make a law, legislate.
oholera*	AC:G	
oi	oi	this.
Oia		cacodemon, counterpart of the angel <i>Iaba</i> .
Oiad	o-yad	God, the Just One. Cf. <i>Iad</i> ,
Oiada	AC:C, G	<i>Mad</i> .
Oiiit		Divine Name of Five Letters, ruling Earth of Air.

Oip		Holy Name of Three Letters, ruling the Element of Fire.
o-isalamahe*	AC: C	= <i>oi salman</i> , this house.
okada	AC: G	mercy.
ol	ol	1) I, myself.
ole	AC: C	2) make. Cf. <i>eol</i> , <i>oln</i> . 3) 24; one twenty-fourth.
Olaad		Divine Name of Five Letters, ruling Earth of Water.
Olacza		= <i>Llacza</i> , Divine Name.
olaho	AC: VV	for the second time. Cf. <i>olani</i> .
olalogi	AC: C	= <i>ollog</i> , man.
olalore	AC: C, G	= <i>ollor</i> , man.
olani	o-la-ni	twice.
olanu	AC: C	= <i>oln</i> , made.
olapireta	AC: C, G	= <i>olpirt</i> , light.
ole	AC: C	= <i>ol</i> , one twenty-fourth.
Olgota		= <i>Obgota</i> , Divine Name.
ollog	ol-og	man, men. Cf. <i>morlap</i> , <i>olora</i> .
ollor	ol-or	
olalogi	AC: C	
olalore	AC: C, G	
oln	oln	made. Cf. <i>ol</i> , <i>eol</i> .
olanu	AC: C	
Oloag		Divine Name of Five Letters, ruling Air of Fire.
olora	ol-o-ra	(of) man. Cf. <i>ollag</i> , <i>morlap</i> .
Olpaged		angelic King ruling in the East.

olpirt	ol-përt	light.
olprt	GD	
olapireta	AC: C, G	
om	om	1) understand, know. Also
ome	AC: C	<i>omax</i> . Cf. <i>oma</i> , <i>ixomaxip</i> .
		2) we, us.
oma	o-ma	understanding. Cf. <i>om</i> .
omp	omp	
omepe	AC: G	
Omagg		angel, also known as <i>Omagg</i> .
Omagrap		Governor of the Third Division of the Aethyr <i>Pop</i> .
omaoas	o-ma-was	name. Cf. <i>dooain</i> , <i>monasci</i> .
omaoasa	AC: C, G	
omaosa	AC: G	
omax	om-ax	know. Also <i>om</i> . Cf. <i>oma</i> ,
omaxa	AC: C	<i>ixomaxip</i> .
ome	AC: C	= <i>om</i> , <i>know</i> .
Omebb		Divine Name of Five Letters, ruling Water of Water.
omepe	AC: C	= <i>omp</i> , understanding.
ome-petilabe	AC: C	= <i>omp tilb</i> , her understanding.
Omgg		angel skilled in finding metals and precious stones, ruled by <i>Anaeem Sondn</i> . Also <i>Omagg</i> .
Omia		angel, companion of <i>Iaom</i> . Also <i>Omsia</i> .
omicaolz	o-mi-kalz	be mighty. Cf. <i>micalz</i> .
omp		= <i>oma</i> , understanding.
Omsia		angel, also known as <i>Omia</i> .
omsomna		(meaning unknown).

on	AC:VV	made, built. Cf. <i>oln</i> .
Ona		cacodemon, counterpart of the angel <i>Naoo</i> .
ondoh*	GD	= <i>londoh</i> , kingdom.
Onh		cacodemon, counterpart of the angel <i>Nhdd</i> .
Onizimp		Governor of the Second Division of the Aethyr <i>Tor</i> .
Onp		cacodemon, counterpart of the angel <i>Npat</i> .
ooa*	AC:C	See <i>ooanoan</i> , eye.
ooain*	GD	
Ooanamb		Governor of the Third Division of the Aethyr <i>Uta</i> .
ooanoan	ō-a-no-an	eye, eyes.
or aona	ō-a-o-na	
ooa*	AC:C	
ooain*	GD	
ooge	ō-ge	chamber.
Oopz		angel powerful in transformation, ruled by <i>Volxdo Sioda</i> .
Oodpz		
OP		22.
ope	AC:C	
Opad		angel, companion of <i>Dopa</i> . Also <i>Opnad</i> .
Opmn		angel skilled in medicine, ruled by <i>Noalmr Oloag</i> .
Opamn		
Opna		angel powerful in transformation, ruled by <i>Cbalpt Arbiz</i> .
Opana		

Opnad		angel, also known as <i>Opad</i> .
oq	ok	but. Cf. <i>crip</i> .
o-quo	AC:C	
or		name of the Enochian letter representing F.
orth	GD	
Orcanin		Governor of the First Division of the Aethyr <i>Nia</i> .
Orcamir	AC:C	
oreri	AC:C, G	= <i>orri</i> , stone.
oresa	AC:C, G	= <i>ors</i> , darkness.
oresaba	AC:C	= <i>orsba</i> , drunken.
oresacore	AC:C	= <i>orscor</i> , dryness.
oresaha*	AC:C	= <i>orsba</i> , drunken.
Orh		name of a spirit. ('The word has 72 significations').
Ormn		angel skilled in medicine, ruled by <i>Angpoi Unmax</i> . Also <i>Orpmn</i> .
Oro		Holy Name of Three Letters, ruling the Element of Air.
oroch	o-roch	under, underneath.
orocho	o-ro-cha	
orocahe	AC:C	
orocaha	AC:C	
Orpanib		Governor of the Third Division of the Aethyr <i>Zaa</i> .
Orpamb	AC:C	
Orpmn		angel, also known as <i>Ormn</i> .
orri	or-ri	stone. Cf. <i>patralx</i> .
oreri	AC:C, G	
ors	orz	darkness.
oresa	AC:C, G	

orsba	orz-ba	drunken.
oresaba	AC:C	
orsca	orz-ka	building, buildings.
orscor	orz-kor	dryness.
oresacore	AC:C	
orth	GD	= <i>or</i> , Enochian letter representing F.
os	os	twelve.
osf	osf	discord.
othil	o-thil	1) set; I have set.
otahil	AC:C	2) seat, seats. Cf. <i>thil</i> .
otahila	AC:C, G	
Otoi		angel ruled by <i>Aourrz Aloai</i> .
Otroi		
oucho	u-cho	confound.
ovcho	GD	
oucaho	AC:G	
ovankaho*	AC:G	
ovoars	o-vo-arz	centre.
ouoaresa	AC:G	
ovof	ov-of	magnify, be magnified.
OX		26.
oxex	ox-ex	vomit.
oxiayal	ox-i-ai-al	mighty seat, throne.
Oxlopar		Governor of the Third Division of the Aethyr <i>Bag</i> .
Oxo		name of the Fifteenth Aethyr.
oxox		(meaning unknown).
Oyub		angel skilled in finding metals and precious stones, ruled by <i>Llacza Palam</i> .
Oyaub		

Ozab		angel, companion of <i>Boza</i> .
Ozaab		
ozazm	o zaz-ëm	make (me), make (us). Cf. <i>ol</i> .
ozazma	o-zaz-ma	
ozozma	GD	
ozadazodame	AC:C	
ozodazodama	AC:C	
Ozidaia		Governor of the First Division of the Aethyr <i>Lin</i> .
ozien	o-zin	hand. Cf. <i>zien</i> .
ozol	o-zol	
ozodien	AC:C	
ozodola	AC:C	
ozongon	o-zong-on	wind, winds. Also <i>zong</i> .
ozodonugonu	AC:C	

P

Mals



p	pi	eight.
pa		name of the Enochian letter
pe	GD	representing B.
paox	pa-ox	remain.
paoxt	pa-ox	
pa-aolza*	AC:G	
pa-aotza	AC:G	
paaotzata	AC:C	
pa-iotz	AC:G	
pa-iotza	AC:G	
pacaduasam		(meaning unknown).
pacaph		(meaning unknown).
Pacasna		Governor of the Second Division of the Aethyr <i>Arn</i> .
Paco		angel powerful in trans- formation, ruled by <i>Maladi</i> <i>Olaad</i> . Also <i>Palco</i> .
padgze		justice from the Divine Power, without blemish.
Pado		angel, companion of <i>Dopa</i> . Also <i>Pando</i> .
paeb	paib	oak.
paebe	AC:C	
Pacoc		angel, also known as <i>Paoc</i> .
page	pa-ge	rest.
paje	AC:C	
paid	paid	always.
paida	AC:C, G	

pa-iotz	AC:G	= <i>paaox</i> , remain.
pa-iotza	AC:G	
pajeipe	AC:C	= <i>page ip</i> , rest not.
pajo-ooaoanu	AC:G	= <i>pugo ooaona</i> , to eyes.
pal	GD	name of the Enochian letter representing X.
pala		two (separated), pair. Cf. <i>pola</i> .
Palam		Divine Name of Five Letters, ruling Water of Air.
Palco		angel, also known as <i>Paco</i> .
Pali		angel ruled by <i>Rzionr Nrzfm</i> . Also <i>Panli</i> .
Palut		angel, also known as <i>Paut</i> .
pambt	pamt	unto (me).
pamebeta	AC:C	
pamphicas		(meaning unknown: a contemptuous word).
Pando		angel, also known as <i>Pado</i> .
Panli		angel, also known as <i>Pali</i> .
panpir	pan-për	pour (down).
panupire	AC:C	
Paoc		angel skilled in finding metals and precious stones, ruled by <i>Llacza Palam</i> . Also <i>Paeoc</i> .
paombd	pāmd	member, members.
paomebeda	AC:C	
papnor	pap-nor	remembrance, memory.
papenore	AC:C	
par	par	they, them; in them.
pare	AC:C	

parach	par-ak	equal.
paracahe	AC:C	
paracleda	pa-ra-kle-da	wedding.
paracaleda	AC:C	
paradial	pa-ra-di-al	dwelling, dwellings; living
pa-ra-diala	AC:C	dwellings.
paradiz	pa-ra-diz	virgin.
paradizod	AC:C	
para-di-zoda	AC:C	
Paraoan		Governor of the Second Division of the Aethyr <i>Lin</i> .
pare	AC:C	= <i>par</i> , they.
pare-meji	AC:C	= <i>parm gi</i> , run with.
parm	parm	run.
pareme	AC:C	
Parziba		Governor of the Second Division of the Aethyr <i>Chr</i> .
pasbs	pazbz	daughter, daughters.
pashs	GD	
pasahasa	AC:C	
Pascomb		Governor of the Second Division of the Aethyr <i>Lil</i> .
Paxcomb		
patralx	pat-ralx	rock (n.) Cf. <i>orri</i> .
pataralaxa	AC:C	
Paulacarp		name of an evil spirit.
Paut		angel, companion of <i>Utpa</i> . Also <i>Palut</i> .
Paxcomb		= <i>Pascomb</i> , Governor.
Paz		name of the Fourth Aethyr.
PD		33.
peda	AC:C	

Pdi		cacodemon, counterpart of the angel <i>Diri</i> .
Pdoce		Holy Name of Five Letters, ruling the Element of Fire.
Pedoce	GD	
pe	GD	= <i>pa</i> , Enochian letter representing B.
pe-iad	AC:C	= <i>Piad</i> , God.
pelapeli	AC:C	= <i>plapli</i> , partaker.
peleh		(meaning unknown).
pelosi	AC:C	= <i>plosi</i> , many.
PEOAL		69636.
peranuta	AC:G	see <i>adrpan</i> , cast down.
peredazodare	AC:C	= <i>prdzar</i> , diminish.
peregi	AC:G	= <i>prge</i> , <i>prgel</i> , fire.
pereje	AC:C, G	
pereji	AC:G	
perejela	AC:C	
pereta	AC:C	see <i>ialprt</i> , flame.
periazoda	AC:C	= <i>priaz</i> , <i>priazi</i> , those.
periazodi	AC:C	
perifa*	AC:C	= <i>praf</i> , dwell.
peripsax	pe-rip-sax	heaven. Cf. <i>madriax</i> .
peripsol	pe-rip-sol	
piripsol	pi-rip-sol	
piripson	pi-rip-son	
pi-ripesonu	AC:C	
peripesatza	AC:C	
peripesol	AC:C, G	
piripsax	GD	
Pfm		cacodemon, counterpart of the angel <i>Fmna</i> .

phama

Phanael

Phra

Phara

I will give.

angel who appeared to Dee and Kelley.

angel powerful in charge of place, ruled by the angel *Ephra* and *Anaeem Sondn*. Companions are *Hrap*, *Raph*, *Aphr*.

pi

pi

1) place (n.)

2) she.

Pia

cacodemon, counterpart of the angel *Iahl*.

Piad

pi-ad

God. Cf. *Iad*, *Mad*, *Oiad*.

piadph

pi-adf

jaw, jaws.

pi-adapahe

AC:G

pi-adapehe

AC:C, G

pi-adph

GD

piamol

pi-a-mol

righteousness.

piamoel

AC:C, GD

pian

GD

See *aspian*, quality.

pianu

AC:C

piap

pi-ap

balance (n.)

piape

AC:C, G; GD

pi-beliare

AC:C

= *pi bliar*, places of comfort.

pidiai

pi-di-ai

sleeve, marble sleeves.

pii

GD

= *pi i*, she is.

pilada

AC:C

= *pild*, continually.

pilah

pi-la

moreover.

pilahe

AC:C, G

pild

pild

continually.

pilada

AC:C

pilzin	pil-zin	firmament of waters.
pil-zodinu	AC:C	
pinzu-a		(meaning unknown).
Pir	pīr	Holy One, Holy Ones.
Pire	AC:C, G	
pire	AC:VV	holy.
pireda	AC:VV	
pi-ripesonu	AC:C	= <i>peripsax</i> , heaven.
piripsax	GD	
piripsol		
piripson		
Piz		cacodemon, counterpart of the angel <i>Iznr</i> .
pizi	GD	See <i>amipzi</i> , fasten.
plapli	plap-li	partaker, partakers.
pelapeli	AC:C	
plosi	plo-zi	many, as many.
pelosi	AC:C	
Pmagl		angel ruling <i>Magl</i> and companions.
Pmox		angel ruled by <i>Aourzz Aloai</i> .
Pmzox		
poamal	po-a-mal	palace.
poamalzod	po-a-mal-zod	
poamala	AC:C	
pooumala	AC:G	
proamal*	AC:G	
Pocisini	AC:VV	= <i>Focisni</i> , Governor.
poilp	poilp	divide. Cf. <i>yrpoil</i> .
poilape	AC:C, G	
pola		two (together), <i>pair</i> . Cf. <i>pala</i> .

Ponodol		Governor of the Third Division of the Aethyr <i>Ich</i> .
pooumala	AC:G	= <i>poamal</i> , palace.
Pop		name of the Nineteenth Aethyr.
Pophand		Governor of the First Division of the Aethyr <i>Des</i> .
Pothnir		Governor of the Third Division of the Aethyr <i>Paz</i> .
Ppsac		angel ruling <i>Psac</i> and companions.
praf	praf	dwell (in). Cf. <i>faonts</i> , <i>pragma</i> .
perifa*	AC:C	
pragma		dwell(?) Cf. <i>praf</i> , <i>faonts</i> .
prdzar	për-dzar	diminish.
peredazodare	AC:C	
prge	përj	fire.
prgel	për-jel	
peregi	AC:G	
pereje	AC:C, G	
pereji	AC:G	
perejela	AC:C	
priaz	pri-az	those.
priazi	pri-a-zi	
periazoda	AC:C	
periazodi	AC:C	
Pristac		Governor of the Third Division of the Aethyr <i>Zid</i> .
proamal*	AC:G	= <i>poamal</i> , palace.
Psac		angel powerful in mechanical arts, ruled by the angel <i>Ppsac</i>
Psuac		

		and <i>Volxdo Sioda</i> . Companions are <i>Sacp</i> , <i>Acps</i> , <i>Cpsa</i> .
pugo	pu-go	unto.
pujo	AC:G	
puje	AC:G	
puim	pu-im	sickle, sickles.
puin*		
pu-ime	AC:C, G	
puje	AC:G	= <i>pugo</i> , unto.
pujo	AC:G	
Pxinbal	AC:VV	= <i>Labnixp</i> , Governor.
Pziza		angel ruling <i>Ziza</i> and companions.

q	kwa	or.
qo	AC: C	
q	kwa	1) thy.
quo	AC: C	2) content, contents.
qaa	kwā	garment, garments.
qaa	kwā	creation. Cf. <i>qaal</i> .
qaan	kwān	
qaaon	kwān	
qaas	kwās	
quaa	AC: G	
qa-a-an	GD	
qo-a-an	AC: C	
qaa-om	GD	
qoaaanu	AC: G	
qua-a-on	AC: G	
go-a-anu*	AC: G	
qaal	kwāl	creator. Cf. <i>qaal</i> .
qadah	kwā-dā	
qo-a-al	AC: G	
qo-o-al	AC: G	
qo-o-ala	AC: G	
quo-o-al	AC: G	
go-o-al*	AC: G	
qaada	GD	
quo-a-dahe	AC: C	
qanis	GD	= <i>quanis</i> , olive.
qouodi	AC: G	see <i>noquod</i> , minister.
qting	kwē-ting	rotten.
qotinuji	AC: C	
quanis	kwa-nis	olive, olives.
qanis	GD	

QUAR		1636.
quare	AC: C	
quasahi	kwa-sa-hi	pleasure
quasb	kwazb	destroy.
quasaba	AC: G	
quasabe	AC: C, G	
quasahe*	AC: G	
quiin	kwīn	wherein.
quiinu	AC: C, G	
quo-a-al	AC: C, G	= <i>qaal</i> , creator.
quo-a-asa	AC: C	= <i>qaas</i> , creation.
quo-a-dahe	AC: C	= <i>qadah</i> , creator.
quo-o-al	AC: G	= <i>qaal</i> , creator.
quo-o-i-ape	AC: G	by the name. Cf. <i>dooiap</i> .
qurlst	kwērlst	handmaid.
quirelesata	AC: C	

R

Don



Raagios
Raagiol
Raagiosl
Raagiosel

AC:C

Elemental King of Water,
 associated with Sol.

Raaph

angel, also known as *Raph*.

raas
raasy
ra-asa
raasyo

rās
 rā-sy
 AC:C
 AC:C

east.

raclir
racalire

rak-lir
 AC:C

weeping.

Rad

cacodemon, counterpart of
 the angel *Adre*.

Ranglam

Governor of the Third
 Division of the Aethyr *Uti*.

Raph

angel, companion of *Phra*.

Rapolxo

AC:VV

= *Oxlopar*, Governor.

Rbnh
Rbznh

angel skilled in finding metals
 and precious stones, ruled by
Llacza Palam.

Rcnb
Rcanb

angel, companion of *Cnbr*.

Rda

cacodemon, counterpart of
 the angel *Datt*.

resat-el

AC:C

= *rest el*, praise Him.

rest

rest

praise (v.) Cf. *oecrimi*.

Rgan
Rgoan

angel powerful in trans-
 formation, ruled by *Volxdo*
Sioda.

Rii		name of the Twenty-Ninth Aethyr.
Rinmps		demonic name (reversal of <i>Spmnir</i>) commanding cacodemons of Fire of Earth.
rior	ri-or	widow.
riore	AC:C	
ripir	ri-pir	no place. Cf. <i>pi</i> .
ripire	AC:C	
rit	rit	mercy. Cf. <i>iehusoz</i> .
rita	AC:C	
Rlmu		angel skilled in finding metals and precious stones, ruled by <i>Anaeem Sondn</i> .
Rlemu		
rlodnr		furnace(?), crucible(?)
Rmlaon		demonic name (reversal of <i>Noalnr</i>) commanding cacodemons of Air of Fire.
Rnoizr		demonic name (reversal of <i>Rzionr</i>) commanding cacodemons of Fire of Earth.
Roan		angel powerful in mechanical arts, ruled by the angel <i>Hroan</i> and <i>Cbalpt Arbiz</i> . Companions are <i>Oanr</i> , <i>Anro</i> , <i>Nroa</i> .
Rocan		
Rocle		angel (Filius Filiorum Lucis) associated with Mars.
Iocle	AC:C	
Ronoamb		Governor of the First Division of the Aethyr <i>Tor</i> .
ror	ror	sun.
roray	AC:C, G	
rore	AC:G	

rowgh		(meaning unknown).
roxtan		wine.
Rpa		cacodemon, counterpart of the angel <i>Paco</i> .
Rpalen		demonic name (reversal of <i>Nelapr</i>) commanding cacodemons of Water of Water.
Rrb		cacodemon, counterpart of the angel <i>Rbnh</i> .
Rrl		cacodemon, counterpart of the angel <i>Rlmu</i> .
rsam	rë-sam	admiration.
Rsi		cacodemon, counterpart of the angel <i>Sias</i> .
Rsni Rsoni		angel skilled in medicine, ruled by <i>Angpoi Unmax</i> .
rudna		(meaning unknown).
Ruoi Ruroi		angel skilled in finding metals and precious stones, ruled by <i>Nelapr Omebb</i> .
Rxao		angel powerful in transformation, ruled by <i>Cbalpt Arbiz</i> . Also <i>Rxpao</i> .
Rxnl Rxinl		angel, companion of <i>Nrlx</i> .
Rxp		cacodemon, counterpart of the angel <i>Xpcn</i> .
Rxpao		angel, also known as <i>Rxao</i> .
Rzionr		Divine Name of Six Letters, ruling Fire of Fire.

Rzla
Rzila

angel powerful in mixtures of
natures, ruled by the angel
Erzla and *Idoigo Ardza*.
Companions are *Zlar*, *Larz*,
Arzl.

S

- 1) four, fourth.
 2) angel (*Filia Filiarum Lucis*)
 associated with Sol.

sa AC:G

and.

sa GD

see *saga*, entire.

Saaiz

angel, also known as *Saiz*.

saanir sā-nir
 saanire AC:C

part, parts.

saba

= *soba*, whose.

Sabathiel

planetary angel presiding over
 the sphere of Saturn.

Sach

confirming angels.

Sacp

angel, companion of *Psac*.
 Also *Saucp*.

sa-div AC:C

= *s diu*, fourth angle.

saga sa-ga

one, entire, whole.

Saiinou

Saiinov AC:C

Senior of Water, associated
 with Jupiter.

Saiz

angel skilled in medicine,
 ruled by *Obgota Aabco*. Also
Saaiz.

salabaiotza* AC:G

= *salbrox*, sulphur.

salabarotza AC:G

salaberoxa AC:C

salaberotza AC:G

salada AC:C, G

= *sald*, wonder.

salamanu AC:C, G

= *salman*, house.

salamann* AC:G

salbrox	sal-brox	sulphur. Cf. <i>dlasod</i> .
salabaiotza*	AC:G	
salabarotza	AC:G	
salaberoxa	AC:C	
salaberotza	AC:G	
sald	sald	wonder, wonders (n.) Cf. <i>zirn</i> .
salada	AC:C, G	
ald*	GD	
salman	sal-man	house.
salamanu	AC:C, G	
salamann*	AC:G	
Samapha		Governor of the First Division of the Aethyr <i>Zom</i> .
same*	AC:C	= <i>om</i> , know.
samvelg	sam-velj	righteous. Cf. <i>balit</i> .
samevelaji	AC:C	
sapah	sa-pa	sound, sounds; mighty
sapahe	AC:C, G	sounds.
Saucp		angel, also known as <i>Sacp</i> .
Saxtomp		Governor of the First Division of the Aethyr <i>Maz</i> .
sayomepe	AC:C	= <i>symp</i> , another.
Saziami		Governor of the First Division of the Aethyr <i>Zaa</i> .
Scio		angel skilled in medicine,
Scmio		ruled by <i>Noalmr Oloag</i> .
sembabam		(meaning unknown).
Semeliel		planetary angel presiding over the sphere of Sol.
semeroh		(meaning unknown).

Sendenna		name of an evil spirit.
Sondenna		
Sundenna		
ser		mourning, lamentation. Cf. <i>eophan</i> .
Shal		angel powerful in trans-
Shial		formation, ruled by <i>Aiaoi</i> <i>Oiit</i> .
siaion	si-ay-on	temple, temples.
siaionu	AC:C	
Sias		angel skilled in medicine, ruled by <i>Idoigo Ardza</i> . Also <i>Sigas</i> .
siasch	GD	= <i>esiasch</i> , brother.
siatris	si-a-tris	scorpion, scorpions.
skatarisa*	AC:C	
sibsi	sib-si	covenant.
sibesi	AC:C	
Sigas		angel, also known as <i>Sias</i> .
Sigmorf		Governor of the First Division of the Aethyr <i>Tan</i> .
Sioda		Divine Name of Five Letters, ruling Earth of Fire.
Sisp		angel ruled by <i>Rzionr Nrzfm</i> .
Siosp		
skatarisa*	AC:C	= <i>siatris</i> , scorpion.
Slgaiol		Senior of Water, associated with Venus. Also <i>Lgaiol</i> .
smnad	smē-nad	another. Cf. <i>symp</i> .
Soageel		Governor of the Third Division of the Aethyr <i>Nia</i> .

Soaixnt		Senior of Water, associated with Mercury.
Soaiznt	AC:C	
soba	so-ba	whose, whom.
sobam	so-bam	
sobca	sob-ka	
sobol	so-bol	
sobra	so-bra	
sobha	so-ba	
soha	so-ha	
sobama	so-ba-ma	
sobame	AC:C, G	
sobeh-hah	GD	
sobola	AC:C	
sob-ha-atahe	AC:C	= <i>sobha ath</i> , whose works.
sobol	so-bol	west. (Also 'whose': see <i>soba</i>).
soboln	GD	
so-bolunu	AC:C	
bobanu*	AC:G	
bolanu*	AC:G	
sobra		= <i>soba</i> , whose.
sobrazod-ol	AC:C	= <i>sobra zol</i> , whose hands.
Sochial		Governor of the Third Division of the Aethyr <i>Lea</i> .
sola-bi-enu*	AC:G	= <i>solpeth bien</i> , hearken to my voice.
solamianu	AC:G	= <i>soba mian</i> , whose continuance.
solpeth	sol-peth	hearken, listen.
sol-petahe	AC:C	
Sondenna		= <i>Sendenna</i> , an evil spirit.
Sondn		Divine Name of Five Letters, ruling Water of Earth.

sonf	sonf	reign, rule.
sonuf	AC:C	
sor		action.
soyga		will of God (?) (The <i>Book of Soyga</i> was one of Dee's holy books; the spirits said it was not a reversal of the Greek ἅγιος , holy.)
Spmnir		Divine Name of Six Letters, ruling Fire of Earth.
Srahpm		= <i>Lsrahpm</i> , Senior of Water.
Stim		angel ruled by <i>Spmnir Llpiz</i> .
Strim		
Stimcul		1) angel (Filius Lucis), associated with Saturn. 2) angel (Filia Filiarum Lucis) associated with Saturn.
Sudsamna		Kelley's good angel.
Sundenna		= <i>Sendenna</i> , an evil spirit.
surzas	sur-zas	swear, be sworn. Cf. <i>zurza</i> .
surezodasa	AC:C	
symp	simp	another. Cf. <i>smnad</i> .

T

Gisg



t	ti	1) also. 2) it. 3) visit. Also <i>f</i> .
ta	ta	1) as. 2) thee (AC:G).
Taad		angel powerful in mixtures of natures, ruled by the angel <i>Ataad</i> and <i>Obgota Aabco</i> . Also <i>Taoad</i> . Companions are <i>Aadt</i> , <i>Adta</i> , <i>Dtaa</i> .
taba	ta-ba	govern. Also <i>caba</i> . Cf. <i>tabaan</i> , <i>tabaord</i> .
tabas	ta-bas	
tabaori	ta-bāri	
tabasa	AC:G	
tebasa	AC:G	
tabaan	ta-bān	governor. Cf. <i>taba</i> , <i>tabaord</i> .
tabaanu	AC:C	
tabaord	ta-bārd	govern, be governed.
tabaoreda	AC:C	
tabges	tab-jes	cave.
tabejesa	AC:C	
Tabitom		Governor of the Third Division of the Aethyr <i>Zax</i> .
Tahando		Governor of the Third Division of the Aethyr <i>Oxo</i> .
Tahaoeloj		Elemental King of Air.
tahil	AC:C	= <i>thil</i> , <i>thild</i> , <i>thiln</i> , seat.
tahila	AC:G	
tahilada	AC:C	
tahilanu	AC:C	

tal		name of the Enochian letter representing M.
talho	tal-ho	cup.
ta-labo*	AC:C	
taliobe	AC:C	= <i>tliob</i> , separate.
Tan		name of the Seventeenth Aethyr.
Taoad		angel, also known as <i>Taad</i> .
Taoagla		Governor of the First
Taongla	AC:C	Division of the Aethyr <i>Tex</i> .
Tapamal		Governor of the First
		Division of the Aethyr <i>Loe</i> .
tarananu	AC:C	= <i>tranan</i> , marrow.
tarianu	AC:C, G	= <i>trian</i> , shall be.
tarinuta	AC:C	= <i>trint</i> , sit.
tarofe	AC:C	= <i>trof</i> , building.
tasataxa	AC:C	= <i>tustax</i> , precede.
tastax	GD	
Tastoxo		Governor of the Third
		Division of the Aethyr <i>Oxo</i> .
tatan	ta-tan	wormwood.
tatanu	AC:C	
TAXS		7336.
tbl	ti-bël	= <i>tilb</i> , her.
Tdim		angel powerful in change of
Tdnim		place, ruled by the angel
		<i>Atdim</i> and <i>Nelapr Omebb</i> .
		Companions are <i>Dimt</i> , <i>Imtd</i> , <i>Mtdi</i> .

Teaa

Holy Name of Four Letters,
ruling the Element of Fire.

Tedoand
Tedoond

Governor of the First
Division of the Aethyr *Uta*.

teloc
teloah
teloch
teloca
telocahe
telokake*

te-lok
te-lo-a
te-lok
AC: C
AC: C, G
AC: G

death.

Tex

name of the Thirtieth Aethyr.

Thahaaotahe

Elemental King of Water.

thil
thild
thiln
tahil
tahila
tahilada
tahilanu

thil
thild
thiln
AC: C
AC: G
AC: C
AC: C

seat, seats. Cf. *othil*.

Thotanf

Governor of the First
Division of the Aethyr *Paz*.

ti

GD

= *t i*, it is.

tia

ti-a

his.

tianta
tianuta

ti-an-ta
AC: C

bed.

Tiarpax

Governor of the Third
Division of the Aethyr *Lit*.

Tiio

demonic name (reversal of
Oiii) commanding
cacodemons of Earth of Air.

tibibp
tibibipe

ti-bib
AC: C

sorrow.

tilb	tilb	her, of her.
tlb	tilb	
tiobl	ti-obl	
tilaba	AC:C	
tilabe	AC:C	
tibl	GD	
tiobela	AC:C	
tliob	të-li-ob	separate (v.)
taliobe	AC:C	
Toantom		Governor of the Second Division of the Aethyr <i>Asp</i> .
toatar	to-a-tar	hearken, listen. Cf. <i>solpeth</i> .
toatare	AC:C, G	
Tocarzi		Governor of the Third Division of the Aethyr <i>Tan</i> .
Toco		angel skilled in medicine, ruled by <i>Obgota Aabco</i> . Also <i>Togco</i> .
Todnaon		Governor of the Second Division of the Aethyr <i>Zid</i> .
tof glo	tof-glo	all things, everything. Cf. <i>tol</i> .
tofagilo	AC:G	
tofajilo	AC:G	
tofejilo	AC:C	
tofijilo	AC:G	
tofijila	AC:G	
tol glo	GD	
Togco		angel, also known as <i>Toco</i> .
toh	GD	see <i>homtoh</i> , triumph.
tohcoth		fairy, fairies (?)
Tohomaphala		name of a guardian angel.
Toitt		angel, also known as <i>Tott</i> .

tol	tol	all.
ton	ton	
tonu	AC:C	
tolahame	AC:C, G	= <i>tol ham</i> , all creatures.
toltorg	tol-torj	creature, creatures. Cf. <i>ham</i> .
toltorn	tol-torn	
tolteregi	AC:G	
toltoregi	AC:C, G	
toltoreji	AC:G	
toltorenu	AC:C	
tore-torenu	AC:C	
toltorgi	GD	
ton		= <i>tol</i> , all.
tonug	to-nug	deface, be defaced.
tonuji	AC:C	
toaat	to-wat	furnish, provide. Cf. <i>abraasa</i> .
tooata	AC:C	
Tor		Name of the Twenty-Third Aethyr.
torezodu	AC:C	= <i>torzu</i> , <i>torzul</i> , <i>torzulp</i> , arise.
torezodul	AC:C	
torezodulape	AC:C	
torgi	GD	see <i>toltorg</i> , creature.
torgu		= <i>torzu</i> , arise.
Torzoxi		Governor of the First Division of the Aethyr <i>Pop</i> .
torzu	tor-zu	arise.
torgu	tor-ju	
torzul	tor-zul	
tor-zulp	tor-zulp	
torezodu	AC:C	
torezodul	AC:C	
torezodulape	AC:C	

Totocan		Governor of the Third Division of the Aethyr <i>Chr.</i>
Tott		angel skilled in medicine, ruled by <i>Idoigo Ardza</i> . Also <i>Toitt</i> .
tox	tox	of him, his. Cf. <i>tia</i> .
totza	AC:G	
toxa	AC:C	
Tpau		angel, companion of <i>Utpa</i> .
Tplau		
Tplabc		demonic name (reversal of <i>Cbalpt</i>) commanding cacodemons of Earth of Earth.
tranan	tra-nan	marrow.
tarananu	AC:C	
trian	tri-an	shall be.
tarianu	AC:C, G	
trint	trint	sit.
tarinuta	AC:C	
trof	trof	building. Cf. <i>orsca</i> .
tarofe	AC:C	
turbs	turbz	beauty.
turebesa	AC:C, G	
tustax	tus-tax	go before, precede.
tastax	GD	
tasataxa	AC:C	

Vaa

name of an angel who appeared to Dee and Kelley ('Scourge of those who resist the power, will and command of God').

Vaasa

angel, also known as *Vasa*.

vabzir

vab-zir

eagle.

vabezodire

AC:C

Vadali

Divine Name of Six Letters, ruling Water of Fire.

valasa

AC:G

= *uls*, end.

Valgars

Governor of the Third Division of the Aethyr *Lil*.

vamuela

AC:G

= *uml*, add.

van

name of the Enochian letter representing V.

vau

GD

Vanarda

AC:C

= *Usnarda*, Governor.

vanucahi

AC:C

= *unchi*, confound.

vanupehe

AC:G

= *unph*, anger.

vaoan

vau-an

truth. Cf. *vooan*.

vaoanu

AC:G, GD

vaomesareji

AC:C

= *vomsarg*, every one of you.

vaoresa

AC:C

= *vors*, over.

vaoresaji

AC:C, G

= *vors g*, over you.

vaoresagi

AC:G

vaorsag

GD

vaorsagi

GD

varanu

AC:C

= *uran*, elder.

Vasa		angel ruled by <i>Iaaasd Atapa</i> . Also <i>Vaasa</i> .
Vasg		angel skilled in medicine,
Varsg		ruled by <i>Noalmr Oloag</i> .
Vastrim		Governor of the First Division of the Aethyr <i>Rii</i> .
vau	GD	= <i>van</i> , Enochian letter.
vaugeji	AC: C, G	= <i>ugeg</i> , wax strong.
vaukaho*	AC: G	= <i>unchi</i> , confound.
vaul	vaul	work (v.)
vaun	vaun	
vaunu	AC: C	
vavale	AC: C	
vaulasa	AC: C	= <i>uls</i> , end.
vaun		= <i>vaul</i> , work.
vaunala	AC: C	= <i>unalab</i> , skirt.
vaunesa*	AC: C, G	= <i>unal</i> , these.
vaunigilaji	AC: C	= <i>uniglag</i> , descend.
vaunilaji	AC: G	
vaunilagi	AC: G	
vaunud-el	AC: C	= <i>undl</i> , remainder.
vaunupehe	AC: C	= <i>unph</i> , <i>vonph</i> , anger.
vaunupeho	AC: C	= <i>vonpho</i> , anger.
vaupaahe	AC: C	= <i>upaah</i> , wing.
vaurebes	AC: C	= <i>urbs</i> , beautify.
vaurelar*	AC: C	= <i>urelp</i> , seething.
Vavaamp		Governor of the Second Division of the Aethyr <i>Maz</i> .
vavale	AC: C	= <i>vaul</i> , work.

vax	AC: C	= <i>VX</i> , 42.
ucim	u-sim	frown not (smile?).
vcim	GD	
ucime	AC: C	
veh		name of the Enochian letter representing C.
velucorsapax	AC: VV	enthroned.
vep	vep	flame. Cf. <i>ialprg</i> .
vepe	AC: C	
ugear	u-jar	strength. Cf. <i>ugeg</i> .
vgear	GD	
ujeare	AC: C	
ugeg	u-jej	wax strong, grow strong.
ugegi	u-je-ji	
vgeg	GD	
vgegi	GD	
vaugeji	AC: C, G	
vicap		(meaning unknown).
vi-i-v	GD	= <i>viu</i> , second.
vi-i-vau	AC: C	
vi-i-vl	GD	= <i>viu l</i> , second of the first.
uime	AC: C	see <i>vovim</i> , dragon.
vime*	AC: G	= <i>unph</i> , wrath.
vinu	AC: G	invoke.
uirequo	AC: C	= <i>virq</i> , nest.
Virootli		Governor of the Second Division of the Aethyr <i>Zom</i> .
virq	virk	nest.
uirequo	AC: C	
viruden	AC: VV	beautified. Cf. <i>urbs</i> .

viu	vi-u	second.
viv	AC:C, GD	
vi-i-v	GD	
u-i-v	GD	
vi-vau	AC:C	
viviala pereta	AC:C	= <i>viu ialprt</i> , second flame.
vi-vi-iv	GD	= <i>viu diu</i> , second angle.
Vivipos		Governor of the Second Division of the Aethyr <i>Uta</i> .
Vixpalg		Governor of the Third Division of the Aethyr <i>Asp</i> .
ujeare	AC:C	= <i>ugear</i> , strength.
ulcinin	ul-si-nin	happy.
vlcinina	GD	
il ci ninu*	AC:C	
uls	uls	end, ends.
vls	GD	
vaulasa	AC:C	
um		= <i>umd</i> , called.
umadea	u-ma-de-a	tower.
vmadea	GD	
vo-ma-dea	AC:C	
umapelifa	AC:C	= <i>umplif</i> , strength.
umd	umd	call, be called.
um	um	
uml	um-ël	add.
vml	GD	
umela	AC:C	
umplif	um-plif	strength. Cf. <i>ugear</i> .
vmplif	GD	
umapelifa	AC:C	

un		name of the Enochian letter representing A.
unal	u-nal	these, those.
vnal	GD	
vaunala	AC:C	
unalah	u-na-lā	skirt, skirts.
vnalah	GD	
vaunalahe	AC:C	
uncal		(meaning unknown).
unchi	un-chi	confound. Cf. <i>oucho</i> .
vnchi	GD	
vanucahi	AC:C	
vaukaho*	AC:G	
undl	un-dēl	remainder, rest
vnd-l	GD	
vaunud-el	AC:C	
unig	u-nig	require.
vnig	GD	
uniji	AC:C	
uniglag	u-nig-lag	descend, go down. Cf. <i>arphe</i> .
vniglag	GD	
vaunigilaji	AC:C	
vaunilaji	AC:G	
vaunilagi	AC:G	
Unnax		Divine Name of Five Letters, ruling Air of Earth.
unph	unf	anger, wrath. Also <i>vonph</i> .
vnph	GD	
vanupehe	AC:G	
vaunupehe	AC:C	
vo	AC:VV	wherein.
vohim	vo-him	mighty. Cf. <i>canse</i> , <i>micalz</i> .
vohima	AC:C	

vo-ma-dea	AC:C	= <i>umadea</i> , tower.
vomsarg	vom-sarj	every one of you. Cf. <i>g</i> .
vaomesareji	AC:C	
vomesareji	AC:G	
vonsarg	GD	
vonph	vonf	anger, wrath. Cf. <i>unph</i> .
vonpho	von-fo	
vaunupehe	AC:C	
vaunupeho	AC:C	
vonupehe	AC:C	
vonsarg	GD	= <i>vomsarg</i> , every one of you.
vooan	vō-an	truth. Cf. <i>vaoan</i> . (<i>Vooan</i> is the
vooanu	AC:G	pronunciation used by the
		fallen angels.)
vors	vorz	over.
voresa	AC:G	
vaoresa	AC:C	
vorsag	AC:G, GD	= <i>vors g</i> , over you.
vovim	vo-vim	dragon.
vovin	vo-vin	
vovina	vo-vi-na	
uo uime	AC:C, G	
upaah	u-pā	wing, wings.
upaahi	u-pā-hi	
upaahe	AC:C	
vpaah	GD	
vpaahi	GD	
vaupaahe	AC:C	
ur		name of the Enochian letter
		representing L.
uran	u-ran	1) see.
vran	GD	2) elder, elders. Also <i>gran</i> .
varanu	AC:C	

urbs	urbz	beautify. Cf. <i>turbs</i> .
vrbs	GD	
vaurebes	AC:C	
Urch		confounding angels.
urelp	u-relp	seething.
vrelp	GD	
vaurelar*	AC:C	
Urzla		= <i>Erzla</i> , angel.
Usnarda		Governor of the Second
Vanarda	AC:C	Division of the Aethyr <i>Ich</i> .
Ussn		angel skilled in finding metals
Uspsn		and precious stones, ruled by <i>Nelapr Omebb</i> .
Uta		name of the Fourteenth
Vta	AC:C, GD	Aethyr.
Uti		name of the Twenty-Fifth
Vti	AC:C, GD	Aethyr.
Utpa		angel powerful in change of
Utlpa		place, ruled by the angel <i>Eutpa</i> and <i>Llacza Palam</i> . Companions are <i>Tpau</i> , <i>Paut</i> , <i>Autp</i> .
VX		42.
vax	AC:C	

Xai	cacodemon, counterpart of the angel <i>Aira</i> .
Xannu	demonic name (reversal of <i>Unmax</i>) commanding cacodemons of Air of Earth.
Xcz	cacodemon, counterpart of the angel <i>Czns</i> .
Xda	cacodemon, counterpart of the angel <i>Dapi</i> .
Xgzd Xgazd	angel powerful in finding out secrets of men, ruled by the angel <i>Hxgzd</i> and <i>Aourrz Aloai</i> . Companions are <i>Gzdx</i> , <i>Zdxg</i> , <i>Dxgz</i> .
Xii	cacodemon, counterpart of the angel <i>Iipo</i> .
Xnlr Xnilr	angel, companion of <i>Nlrx</i> .
Xom	cacodemon, counterpart of the angel <i>Omgg</i> .
Xoo	cacodemon, counterpart of the angel <i>Oopz</i> .
Xoy	cacodemon, counterpart of the angel <i>Oyub</i> .
Xpa	cacodemon, counterpart of the angel <i>Pali</i> .
Xpcn Xpacn	angel ruled by <i>Iaaasd Atapa</i> .
Xrnh Xrinh	angel powerful in transformation, ruled by <i>Maladi Olaad</i> .

Z

Ceph



z	zë	they.
zod	AC:C	
Za		name of an angel who appeared to Dee and Kelley ('Transmitter of Gifts').
Zaa		name of the Twenty-Seventh Aethyr.
Zabo		angel, companion of <i>Boza</i> .
Zaabo		
zacam	za-kam	move.
zacar	za-kar	
zacare	za-ka-re	
zodaca	AC:G	
zodacame	AC:C	
zodakame	AC:G	
zodacar	GD	
zodacara	GD	
zodakara	AC:C	
zodacare	AC:C	
zodakare	AC:C	
zodame*	AC:G	
Zadzaczadlin		Adam (in the language of the <i>Book of Soyga</i>).
Zafasai		Governor of the Second Division of the Aethyr <i>Zen</i> .
Zamfres		Governor of the First Division of the Aethyr <i>Zid</i> .
Zainfres	AC:C	
zamran	zam-ran	appear, show oneself.
zodamerann*	AC:G	
zodameranu	AC:C, G	
zodamran	GD	

zar	zar	course, courses. Cf. <i>elzap</i> .
zodare	AC:C	
Zarnaah		angelic King ruling in the North.
Zarzi		angel, also known as <i>Zazi</i> .
Zarzilg		angelic King ruling in the East-South-East.
Zax		name of the Tenth Aethyr.
Zaxanin		Governor of the Third Division of the Aethyr <i>Tor</i> .
Zazi		angel, companion of <i>Ziza</i> . Also <i>Zarzi</i> .
Zdxg		angel, companion of <i>Xgzd</i> .
Zdaxg		
Zedekiel		planetary angel presiding over the sphere of Jupiter.
Zen		name of the Eighteenth Aethyr.
Zibra		demonic name (reversal of <i>Arbiz</i>) commanding cacodemons of Earth of Earth.
Zid		name of the Eighth Aethyr.
zien	zīn	hand, hands. Cf. <i>zol</i> , <i>ozien</i> , <i>ozol</i> .
zodien	AC:C	
zil	zil	stretch forth (?) See <i>Zilodarp</i> .
zildar	zil-dar	fly, flew.
zodiladare	AC:C	
Zildron		Governor of the First Division of the Aethyr <i>Chr</i> .
Zilodarp	zil-od-arp	a name of God: 'Stretch-Forth-and-Conquer'.
Zodilodarepe	AC:C	

Zim		name of the Thirteenth Aethyr.
zimii	zi-mī	enter.
zodimii	AC: C	
zimz	zimz	vestures; apparel, clothing.
zodimezod	AC: C	Cf. <i>oboleh</i> , <i>qaa</i> .
zodimezoda	AC: G	
Zinggen		angelic King ruling in the West-North-West.
Zip		name of the Ninth Aethyr.
Zipll		demonic name (reversal of <i>Llpiz</i>) commanding cacodemons of Fire of Earth.
zir		presence.
zir	zir	I am.
zirdo	zir-do	
zire	GD	
zodir	AC: C, G	
zodiredo	AC: C, G	
zodireda	AC: VV	
zodivedo*	AC: G	
Ziracah		angelic King ruling in the South.
zirdo		= <i>zir</i> , I am.
zire	GD	
Zirenaiad		a name of God: 'I am the Lord your God' (Zir Enay Iad).
zirn	zirn	wonder, wonders (n.)
zodirenu	AC: C	Cf. <i>sald</i> .
zirom	zi-rom	was, were.
zirop	zi-rop	
zodirome	AC: C	
zodiroke	AC: C	

Zirza		angel, also known as <i>Ziza</i> .
Zirzird		Governor of the Third Division of the Aethyr <i>Maz</i> .
Ziza		angel powerful in finding out secrets of men, ruled by the angel <i>Pziza</i> and <i>Rzionr</i>
Zod-ee-zod-ah	GD	<i>Nrzfm</i> . Also <i>Zirza</i> . Companions are <i>Izaz</i> , <i>Zazi</i> , <i>Aziz</i> .
zizop	zi-zop	vessel, container.
zodizodope	AC:C	
Zlar		angel, companion of <i>Rzla</i> .
Zliar		
zlida	zli-da	water (v.)
zode-lide	AC:C	
zna		motion, movement.
znurza	znur-za	swear, swore. Cf. <i>surzas</i> .
zurza	zur-za	
znrza	GD	
zodenurezoda	AC:C	
zod	AC:C	= <i>z</i> , they.
zodaca	AC:G	= <i>zacam</i> , <i>zacar</i> , <i>zacare</i> , move.
zodacame	AC:C	
zodakame	AC:G	
zodacar	GD	
zodacara	GD	
zodakare	AC:C	
zodakara	AC:C	
zodameta	AC:G	conjure thee.
zodamran	GD	= <i>zamran</i> , appear.
zodare	AC:C	= <i>zar</i> , course.
zodayolana	AC:C	= <i>zylna</i> , itself.

Zod-ee-zod-ah		= <i>Ziza</i> , an angel.
zode-lida	AC:C	= <i>zlida</i> , water.
zodenurezoda	AC:C	= <i>znurza</i> , swear.
zodien	AC:C	= <i>zien</i> , hand.
zodiladare	AC:C	= <i>zildar</i> , fly.
Zodilodarepe	AC:C	= <i>Zilodarp</i> , 'Stretch-forth-and-Conquer': a name of God.
zodimezod	AC:C	= <i>zimz</i> , vestures.
zodimezoda	AC:G	
zodimibe	AC:G	veil.
zodimii	AC:C	= <i>zimii</i> , enter.
zodinu	AC:G	water. Cf. <i>zlida</i> .
zodir	AC:C, G	= <i>zir</i> , <i>zirdo</i> , I am.
zodiredo	AC:C, G	
zodireda	AC:VV	inhabit.
zodirenu	AC:C	= <i>zirn</i> , wonder.
zodirome	AC:C	= <i>zirom</i> , <i>zirop</i> , were.
zodiroke	AC:C	
zodivedo*	AC:G	= <i>zirdo</i> , I am.
zodixalayo	AC:C	= <i>zixlay</i> , stir up.
zodizodarasa	AC:G	= <i>balzizras</i> , judgment.
zodizodearasa	AC:G	
zodizodope	AC:C	= <i>zizop</i> , vessel.
zodomeda	AC:C	= <i>zomd</i> , midst.
zodonace	AC:C	= <i>zonac</i> , apparelled.
zodonugonu	AC:C, G	= <i>zong</i> , wind.
zodonurenusagi	AC:C	= <i>zonrensg</i> , deliver.

zodoreje	AC:C, G	= <i>zorge</i> , be friendly.
zodumebi	AC:C, G	= <i>zumvi</i> , sea.
zol	zol	hand. Cf. <i>zien</i> .
Zom		name of the Third Aethyr.
zomd	zomd	midst.
zodomeda	AC:C	
zonac	zo-nak	apparelled, dressed, clothed.
zodonace	AC:C	
zong	zong	wind.
zodonugonu	AC:C, G	
zonrensg	zon-renj	deliver. Cf. <i>obelisong</i> .
zodonurenusagi	AC:C	
zorge	zorj	be friendly.
zodoreje	AC:C, G	
Zrruoa		demonic name (reversal of <i>Aourrz</i>) commanding cacodemons of Fire of Air.
zudna		(meaning unknown).
zuraah		fervently, with humility.
zurah		
Zurchol		angelic King ruling in the South-South-East.
zure		(meaning unknown).
zurza	zur-za	= <i>znurza</i> , swear.
zylna	zil-na	itself.
zodayolana	AC:C	

Explicit Thesaurus Linguae Angelorum

PART II
ENGLISH — ANGELIC

A

abiding

ability

able

— *see* can

abode

according to

action

Adam

add

admiration

Aethyrs (numbers indicate
the order of the Aethyrs)

age

Air (Element):

- Spirit:
- Holy Names ruling:
- Divine Names ruling
sub-elements:

Air of Air
Earth of Air

cafafam

bab

cafafam

marb

sor

Zadzaczadlin

uml

rsam

Arn 2	Asp 21	Bag 28
Chr 20	Deo 7	Des 26
Ich 11	Lea 16	Lil 1
Lin 22	Lit 5	Loe 12
Maz 6	Nia 24	Oxo 15
Paz 4	Pop 19	Rii 29
Tan 17	Tex 30	Tor 23
Uta 14	Uti 25	Zaa 27
Zax 10	Zen 18	Zid 8
Zim 13	Zip 9	Zom 3

homin

Exarp

Oro Ibah Aozpi

Idoigo Ardza

Aiaoai Oiiit

Fire of Air	Aourrz Aloai
Water of Air	Llacz a Palam
— Demonic Names ruling sub-elements:	
Air of Air	Ogiodi Azdra
Earth of Air	Iaoaia Tiio
Fire of Air	Zrruao Iaola
Water of Air	Azcall Malap
— Seniors (with planetary associations):	
Sol (Elemental King)	Bataivah
Luna	Htmorda
Mars	Habioro
Mercury	Acmbicu
Jupiter	Aaoxaif
Venus	Ahaozpi
Saturn	Hipotga
— Great Elemental King:	Tahaoeloj
all	tol, ton
All-Powerful (title of God)	Iaidon
all things	tofglo
also	t
always	paid
am	
— <i>see be</i>	
amidst	nothoa
among	aaf, aai, aao, eai, oai, nothoa
and	od; sa (AC:G)
angels (names of)	
— minor angels	Aaan Aadt Aana Aanaa Aaodt Aavan Aavna Abamo Abaoz Abmo

— minor angels
(continued)

Aboz Acar Acca Acps
Acrar Acuca Acups
Adire Adnop Adop
Adopa Adota Adre Adta
Aglm Agmlm Aigra
Aira Amox Amsox Anaa
Ancro Anro Anvaa
Aomi Aosmi Apahr
Aphr Aplst Apst Arizl
Arzl Ataad Atdim Aultp
Autp Axir Axtir Aziz
Azriz Boaza Boza Bracn
Brap Brcn Briap Cnabr
Cnbr Cpsa Cpusa Czns
Czons Daltt Dapi Daspi
Datt Diari Dimt Dinmt
Diom Diri Dixom Dolop
Donpa Doop Dopa Dtaa
Dtoaa Dxagz Dxgz
Eboza Ecaop Ecop
Ephra Erzla Eutpa Faax
Fatax Fmnd Fmond
Gbal Gbeal Glma
Glmma Gmdnm Gzadx
Gzdx Hcnbr Hiaom
Hraap Hrap Hroan
Hxgzd Iaba Iahl Iamhl
Ianba Iaom Iasom Iidpo
Iipo Imntd Imtd Izaz
Izinr Izixp Iznr Izraz
Izxp Lairz Larz Leaoc
Leoc Lmag Lmmag
Lrixn Lrxn Magl Magm
Mamgl Masgm Miao
Misao Msal Msmal Mtdi
Mtndi Naaa Naoo Naooo
Navaa Nbarc Nbrc
Ndazn Ndzn Nhdd

— minor angels
(continued)

Nhodd Nlirx Nlrx Npat
Nrcoa Nroa Oacnr Oanr
Ocanm Ocnm Omagg
Omgg Omia Omsia
Oodpz Oopz Opad
Opamn Opmn Opana
Opna Opnad Ormn
Orpmn Otoi Otrois
Oyaub Oyub Ozaab
Ozab Paco Pado Paeoc
Palco Pali Palut Pando
Panli Paoc Paut Phara
Phra Pmagl Pmox
Pmzox Ppsac Psac
Psuac Pziza Raaph
Raph Rbnh Rbznh
Rcanb Rcnb Rgan
Rgoan Rlemu Rlmu
Roan Rocan Rsoni Rsni
Ruoi Ruroi Rxao Rxinl
Rxnl Rxpao Rzila Rzla
Saaiz Sacp Saiz Saucp
Scio Scmio Shal Shial
Sias Sigas Siosp Sisp
Stim Strim Taad Taoad
Tdim Tdnim Toco Togco
Toitt Tott Tpau Tplau
Vaasa Vasa Uspsn Ussn
Utlpa Utpa Xgazd Xgzd
Xnilr Xpaxn Xpcn Xrinh
Xrnh Zaabo Zabo Zarzi
Zazi Zdaxg Zdxg Zirza
Ziza

— planetary angels, with associated planets (see page 25):

	angel of sphere
Sol	<i>Semieliel</i>
Luna	<i>Levanael</i>
Venus	<i>Nogahel</i>
Jupiter	<i>Zedekiel</i>
Mars	<i>Madimiel</i>
Mercury	<i>Corabiel</i>
Saturn	<i>Sabathiel</i>

Filiae Lucis	Filii Lucis	Filiae Filiarum Lucis	Filii Filiorum Lucis
El (L)	I	S	E
Me	Ih	Ab	An
Ese	Ilr	Ath	Ave
Iana	Dmal	Ized	Liba
Akele	Hecoa	Ekiei	Rocle
Azdobn	Beigia	Madimi	Hagonel
Stimcul	Stimcul	Esemeli	Ilemese

— orders of angels:

confirming angels
confounding angels
ministering angels
praising angels

Sach
Urch
Lang
Luah

— angelic Kings, with region in which ruling:

East
East-South-East
South-South-East
South
South-South-West
West-South-West
West
West-North-West
North-North-West
North
North-North-East
East-North-East

Olpaged
Zarzilg
Zurchol
Ziracah
Lavavoth
Alpudus
Hononol
Zinggen
Cadaamp
Zarnaah
Arfaolg
Gebabal

— other angels and good spirits:

Aflafben
Bamasan
Ben
Corfax
Ga

Galvah
 Iubanladaec
 Lasben
 Mapsama
 Murifri
 Nalvage
 Obelison
 Phanael
 Sudsamna
 Tohomaphala
 Vaa
 Za

— see also Governors,
 Kings, Princes, Seniors

anger

angle

another

any

apparel

— *see also* garments,
 vestures

apparelled

appear

apply oneself

are

— *see* be

arise

ark

art (thou art)

— *see* be

unph, vonph, vonpho

diu

symp, smnad, ca

droln

zimz

zonac

zamran

invamar

torzu, torzul, torzulp,
 torgu

erm

as

— even as

as many

avoidance of earthly things

ca, ta
nomig

plosi

nalvage

B

Babes of the Abyss (?)

balance (n.)

be

- I am
- thou art
- he/she/it is
- they are
- was
- it was (?)
- were
- shall be
- let there be
- be thou!
- is not
- cannot be
- be (become)

be friendly

be mighty

beast (of the field)

beautify

beauty

because

- *see also* therefore,
- wherefore

become

bed

before

- go before

gaha (AC:VV)

prap

zir, zirdo

geh

i

chiis, chis, chiso

as, zirop

nostoah

zirom

trian

chrsteos

bolp

ipam

ipamis

noan, noaln, noar, noas,
noasmi; nenni (AC:VV)

zorge

omicaolz

levithmong

urbs; viruden (AC:VV)

turbs

bagle, baglen

noan, noaln, noar, noas,
noasmi

tianta

aspt

tustax

begin anew

beginning

begotten

behold

bind up

bitter sting

blood

branch

breath

brightness

bring down

bring forth

brother

buckler

building

built

burn

burning

but

amgedpha

**acroodzi, croodzi,
gevamna, iaod, ioadaf**

gedotbar

micma

allar

grosb

cnila

lilonon

gigipah

luciftian, luciftias

drix

yolcam, yolci

esiasch

lolcis

orsca, trof

on (AC:VV)

ialpon

ialpor

crip, crp, oq

C

cacodemons

— *see* demons

call (be called)

can (be able to)

carry out (execute)

cast down

cattle

cave

centre

chamber

circle

clothed

clothes, clothing

— *see also* garments,
vestures

coat

come, come away, come forth

come out

comfort (n.)

comfort (v.)

comforter

conclude (include)

confirming angels

confound

umd, um

adgt

fifis

adrpan

levithmong

tabges

ovoars

ooge

comselh

zonac

zimz

mabza

niis, niisa, niiso

carma

**blior, bliar, bliora, bliorb,
bliors, bliort, bliard**

bliorax

bigliad

iaial

Sach

oucho, unchi

confounding angels
conjure thee
container
contents
continually
continuance
conquer (?)
corner
count
course
covenant
cover
creation
creator
creature
crown (n.)
crown (v.)
crucible (?)
cry aloud
cup
curse

Urch
zodameta (AC:G)
izizop, zizop
q
pild
miam, mian, nuam
arp
miinoag
cormp, cormpo, cormpt
elzap; zar (AC:C)
sibsi
ethamz
qaa, qaan, qaaon, qaas
qaal, qadah
ham, hami, toltorg, toltorn
momao
momar
rlodnr
bahal
talbo
amma

D

dark heavens

darkness

daughter

day

— midday

death

deed

deface (be defaced)

deliver

deliverer

demons, names of:

— cacodemons

— other demons and evil
spirits:

mahorela (AC:VV)

ors

pasbs

basgim

bazm

teloc, teloch, teloah

gru

tonug

zonrensg

obelisong

**Aax Adi Agb And Aor
Apa Apm Ash Asi Ast
Ato Ava Cab Cac Cam
Cms Cop Csc Cus Eac
Erg Ern Exr Hbr Hru
Hua Mgm Miz Mma
Moc Mop Mto Oap Odo
Oec Oia Ona Onh Onp
Pdi Pfm Pia Piz Rad
Rda Rpa Rrb Rrl Rsi
Rxp Xai Xcz Xdz Xii
Xom Xoy Xpa**

Adraman

Arzulgh

Barma

Belmagel

Coronzon

Ganislai

Githgulcag

**Orh
Paulacarp**

— demonic names
(commanding demons
of sub-elements):

Air of Air	Ogiodi Azdra
Earth of Air	Iaoaia Tiiio
Fire of Air	Zrruoa Iaola
Water of Air	Azcall Malap
Air of Earth	Iopgna Xannu
Earth of Earth	Tplabc Zibra
Fire of Earth	Rinmps Zipll
Water of Earth	Meeana Ndnos
Air of Fire	Rmlaon Gaolo
Earth of Fire	Odxlov Adois
Fire of Fire	Rnoizr Mfzrn
Water of Fire	Iladav Avabo
Air of Water	Atogbo Ocbaa
Earth of Water	Idalam Daalo
Fire of Water	Dsaaai Apata
Water of Water	Rpalen Bbemo

descend	uniglag, arphe
destroy	quasb
diamond	childao
differ	dilzmo
diminish	prdzar
discord	osf
dispose	lrasd
divide	poilp

Divine and Holy Names
— of elements:

Air	Oro Ibah Aozpi
Earth	Mor Dial Hctga

Fire
Water

Oip Teaa Pdoce
Mph Arsl Gaiol

— of sub-elements:

Air of Air
Earth of Air
Fire of Air
Water of Air

Idoigo Ardza
Aiaoi Oiiit
Aourrz Aloai
Llacza Palam

Air of Earth
Earth of Earth
Fire of Earth
Water of Earth

Angpoi Unnax
Cbalpt Arbiz
Spmnir Llpiz
Anaeem Sondn

Air of Fire
Earth of Fire
Fire of Fire
Water of Fire

Noalmr Oloag
Volxdo Sioda
Rzionr Nrzfm
Vadali Obava

Air of Water
Earth of Water
Fire of Water
Water of Water

Obgota Aabco
Maladi Olaad
Iaaasd Atapa
Nelapr Omebb

divine knowledge

iadnah, iadnamad

division

yrpoil

do, does

gnay

dragon

vovim, vovin, vovina

dressed

zonac

drunken

orsba

dryness

orscor

duke

oheloka (AC:G)

dwell

faonts, praf, pragma

— *see also* live

dwelling, dwelling-place

faorgt, fargt, paradiat

— *see also* house, building

E

eagle

Earth (Element):

- Spirit:
- Holy Names ruling:
- Divine Names ruling
sub-elements:

Air of Earth
Earth of Earth
Fire of Earth
Water of Earth

- Demonic Names ruling
sub-elements:

Air of Earth
Earth of Earth
Fire of Earth
Water of Earth

- Seniors (with planetary
associations):

Sol (Elemental King)
Luna
Mars
Mercury
Jupiter
Venus
Saturn

- Great Elemental King:

east

echoing

eight

elder

vabzir

Nanta

Mor Dial Hctga

Angpoi Unnax
Cbalpt Arbiz
Spmnir Llpiz
Anaem Sondn

Iopgna Xannu
Tplabc Zibra
Rinmps Zipll
Meeana Ndnos

Iczhhcal
Lzinopo
Laidrom
Acmbicu
Aczinor
Alhctga
Liiansa

Thahaaotahe

raas, raasy

matorb

p

gran, uran

Elemental Kings:

— Air

— Earth

— Fire

— Water

elevated

empty

end

Enochian letters:

enter

Tahaoeloj;
Bataivah (Senior)

Thahaaotahe;
Iczzhcal (Senior)

Ohooohaatan;
Edelprna (Senior)

Thahebyobeeatan;
Raagiosl (Senior)

ofekufa (AC:VV)

affa

uls, galvah

Ceph Z

Don R

Drux N

Fam S

Gal D

Ged G/J

Ger Q

Gisg T

Gon I/Y

Graph E

Mals P

Med O

Na H

Or F

Pa B

Pal X

Tal M

Un A

Ur L

Van U/V

Veh C/K

zimii

enthroned
— *see also* throne

entire

equal

even as

everlasting

everything

evil spirits
— *see* demons

except

execute (carry out)

exist
— existed
— will exist
— *see also* be

eye

velucorsapax

saga

parach

nomig

gohed

tofglo

m

fifis

gahal (AC:VV)

gaha (AC:VV)

gahalana (AC:VV)

ooanoan, ooaona

F

face

fact

faith

fall

fasten

fear (n.)

feet

— see foot

fervently

fiery darts

fire

Fire (Element):

— Spirit:

— Holy Names ruling:

— Divine Names ruling
sub-elements:

Air of Fire

Earth of Fire

Fire of Fire

Water of Fire

— Demonic Names ruling
sub-elements:

Air of Fire

Earth of Fire

Fire of Fire

Water of Fire

— Seniors (with planetary
associations):

Sol (Elemental King)

adoian

gru

gono

dobix, loncho

amizpi

hoxmarch

zuraah, zurah

malprg, malpirgi

malprg, malpirgi, prge,
prgel

Bitom

Oip Teaa Pdoce

Noalmr Oloag

Volxdo Sioda

Rzionr Nrzfm

Vadali Obava

Rmlaon Gaolo

Odxlov Adois

Rnoizr Mfzrn

Idalav Avabo

Edelprna

Luna
Mars
Mercury
Jupiter
Venus
Saturn

Asndood
Aaetpio
Anodoin
Adoeoct
Aapdoce
Arinnap

— Great Elemental King

Ohooohaatan

firmament

calz

firmament of waters

pilzin

first

el, elo, l, la, li, lo

five

o

flame

ialprg, ialprt, vep

flames (of first glory)

ialpirgah

flaming

ialpor

flourish

cacacom

flower

lorslq

fly (v.)

zildar

follower

fafen

foot

lasdi, lUSD, lusda

for (because)

lap

forget

bams

four, fourth

s, es

frame (v.)

izazaz

friendly (be friendly)

zorge

front (in front of)

aspt

frown not

ucim

furnace (?)

rlodnr

furnish (provide)

tooat

fury

bagie

G

garland	obloc	
garment	oboleh, qaa	
— <i>see also</i> apparel, vestures		
garnish	gnonp	
gather	aldon	
gathering	aldi	
gird	aldon	
girdle	atraah	
give, given	dluga, dlugam, dlugar, phamah	
glory	busd, busdir, adgmach	
go before	tustax	
go down	uniglag	
God	Ascha, Iabes, Iad, Mad, Oiad, Piad	
God (names of):	Baeovib, Gahoachma, Iadpil, Iaida, Iaidon, Idoian (AC:VV), Idoigo, Ioiad, L, Zilodarp, Zirenaiad	
gold	audcal	
govern	caba, taba	
govern (be governed)	tabaord	
government	netaab, netaaib, netab	
governor	tabaan	
Governors of Aethyrs:	Abaiond	2/Pop
	Advorpt	3/Tex

— Governors of Aethyrs
(continued)

Ambriol	3/Loe
Andispi	3/Zom
Aspiaon	3/Deo
Axziarg	2/Pax
Aydropl	2/Tan
Bazchim	3/Des
Calzarg	3/Lin
Chialps	2/Nia
Chirspa	1/Asp
Comanan	2/Zax
Cralpir	2/Zip
Cucarpt	1/Lea
Dialiva	3/Arn
Doagnis	1/Arn
Doanzin	3/Zip
Docepax	3/Zim
Dozinal	4/Tex
Focisni	2/Bag
Gecaond	1/Zim
Gedoons	2/Loe
Gemnimb	2/Tex
Genadol	2/Deo
Gomziam	3/Rii
Yalpamb	3/Zen
Labnixp	1/Bag
Laparin	2/Zim
Lavacon	2/Lea
Lazdixi	1/Lit
Lexarph	1/Zax
Mathula	2/Zaa
Mirzind	1/Uti
Molpand	1/Ich
Nabaomi	1/Zen
Nigrana	2/Des
Nocamal	2/Lit
Nociabi	2/Oxo
Obmacas	1/Deo
Obvaors	2/Uti
Occodon	1/Lil

— Governors of Aethyrs
(continued)

Oddiorg	1/Zip
Odraxti	2/Rii
Omagrap	3/Pop
Onizimp	2/Tor
Ooanamb	3/Uta
Orcanin	1/Nia
Orpanib	3/Zaa
Oxlopar	3/Bag
Ozidaia	1/Lin
Pacasna	2/Arn
Paraoan	2/Lin
Parziba	2/Chr
Pascomb	2/Lil
Ponodol	3/Ich
Pophand	1/Des
Pothnir	3/Paz
Pristac	3/Zid
Ranglam	3/Uti
Ronoamb	1/Tor
Samapha	1/Zom
Saxtomp	1/Maz
Saziami	1/Zaa
Sigmorf	1/Tan
Soageel	3/Nia
Sochial	3/Lea
Tabitom	3/Zax
Tahando	1/Oxo
Taoagla	1/Tex
Tapamal	1/Loe
Tastoxo	3/Oxo
Tedoand	1/Uta
Thotanf	1/Paz
Tiarpax	3/Lit
Toantom	2/Asp
Tocarzi	3/Tan
Todnaon	2/Zid
Torzoxi	1/Pop
Totocan	3/Chr
Valgars	3/Lil

— Governors of Aethyrs
(continued)

Vastrim	1/Rii
Vavaamp	2/Maz
Virooli	2/Zom
Vivipos	2/Uta
Vixpalg	3/Asp
Usnarda	2/Ich
Zafasai	2/Zen
Zamfres	1/Zid
Zaxanin	3/Tor
Zildron	1/Chr
Zirzird	3/Maz

great, greater

— *see also* mighty

Great Elemental Kings

— *see* Elemental Kings

groan

grow strong

guard

drilpa, drilpi

holdo

ugeg, ugegi

bransg

H

half

hand

handmaid

— *see also* servant, minister

happy

harbour (v.)

harlot

harvest

have

he (his, of him)

head

hearken

heart

heaven

— lower heavens

hell-fire

her

— *see* she

here

herein

Highest, The (name of God)

hills

holy

Holy Ghost

obza

ozien, zien, ozol, zol

qurlst

ulcinin

blans

babalond

aziagiari

brin, brint, brints

tia, tox

dazis

solpeth, toatar

monons

madriax, madriiix,

peripsax, peripsol,

piripsol, piripson

oadriax

donasdogamatatastos

kures (?)

emna

Iaida

ili-i (AC:G)

ne; pire, pireda (AC:VV)

congamlgh

Holy Name (title of God)

Idoian (AC:VV)

Holy Names

— *see* Divine and Holy
Names

Holy One

Pir

honor

iaiadix

house

salman

— *see also* dwelling-place,
building, palace

horn

mospleh

humility

zuraah, zurah

hundred

eors

hyacinth, hyacinthine

avabh

hyacinth pillars

nazavabh

I

I, me, my, myself

in

in front of

include

increase

inhabit

— *see also* be

iniquity

intent (to the intent that)

invoke

is

— *see* be

it

itself

ol

a, g, i; do (AC:G)

aspt

iaial

coazior

zodireda

madrid

fafen

argedco (?); vinu (AC:G)

t

zylna

J

jaw		piadph
joy		moz
joy of God		mozod
judgment		alca, balzizras
Jupiter (associated angels and spirits):		
— Filia Lucis		Iana
— Filia Filiarum Lucis		Ized
— Filius Lucis		Dmal
— Filius Filiorum Lucis		Liba
— Seniors:		
	Air	Aaoxaif
	Earth	Aczinor
	Fire	Adoeoct
	Water	Saiinou
— King (of planetary hours)		Bynepor
— Princes (of planetary hours)		
		Baldago
		Bartiro
		Basmelo
		Besgeme
		Blingef
		Butmono
		Zedekiel
— planetary angel		
just		balit
Just One, The (name of God)		Oiad
justice		balt, baltim; padgze

K

kingdom

londoh, loadohi

Kings (names of):

— Elemental Kings:

Air	Tahaoeloj;
	Bataivah (Senior)
Earth	Thahaaotahe;
	Iczhhcal (Senior)
Fire	Ohooohaatan;
	Edelprna (Senior)
Water	Thahebyobeeatan;
	Raagiosl (Senior)

— kings of planetary hours:

Grand King	Carmara
Sol	Bobogel
Luna	Blumaza
Mars	Babalel
Mercury	Bnaspol
Jupiter	Bynepor
Venus	Baligon
Saturn	Bnapsen

— angelic kings

— *see* angels

know

om, omax

knowledge

iadnah, iadnamad

known

ixomaxip

L

laid up	maasi
lamentation	eophan, ser
lamp, lantern	hubaio, hubar, hubaro
law (make a law)	ohorela
legislate	ohorela
let there be — <i>see</i> be	
Life, Supreme (name of God)	Iabes
lift up — <i>see also</i> raise	farzm, goholor; ofekufa (AC:VV)
light	olpirt
likeness	aziazor
listen	solpeth, toatar
live (v.) — <i>see also</i> dwell	apila
live: He that Lives (name of God)	Iadpil
live: He that Lives Forever (name of God)	Ioiad
loins	dax
look about	dorpha, dorphal
Lord	Enay, Na, Iabes
Luna (associated angels and spirits: — Filia Lucis — Filia Filiarum Lucis — Filius Lucis	Me Ab Ih

— Filius Filiorum Lucis	An
— Seniors:	
Air	Htmorda
Earth	Lzinopo
Fire	Asndood
Water	Laoaxrp
— King (of planetary hours)	Blumaza
— Princes (of planetary hours)	Bagledf
	Baspalo
	Belmara
	Bragiop
	Bralges
	Brisfli
— planetary angel	Levanael
— <i>see also</i> moon	

M

magnify, be magnified

make

make (made)

make a law

make me/us (partakers)

man

— works of man

many (as many)

many (how many)

marble sleeves

marrow

Mars (associated angels and spirits):

— Filia Lucis

— Filia Filiarum Lucis

— Filius Lucis

— Filius Filiorum Lucis

— Seniors:

Air

Earth

Fire

Water

— King (of planetary hours)

— Princes (of planetary hours)

ovof

ool, ol

oln; on (AC:VV)

ohorela

ozazm, ozazma

cordziz, molap, ollog,

ollor, olora

conisbra

plosi

irgil

pidiai

tranan

Akele

Ekiei

Heeo

Rocle

Habioro

Laidrom

Aaetpio

Lsrahpm

Babalel

Bapnido

Befafes

Binofom

Bmilges

Bminpol

— planetary angel	Busduna
me	Madimiel
— <i>see</i> I	
measure (v.)	holq, maoffas
member	paombd
memory	papnor
Mercury (associated angels and spirits):	
— Filia Lucis	Azdobn
— Filia Filiarum Lucis	Madimi
— Filius Lucis	Beigia
— Filius Filiorum Lucis	Hagonel
— Seniors:	
Air	Avtotar
Earth	Acmbicu
Fire	Anodoin
Water	Soaixnt
— King (of planetary hours)	Bnaspol
— Princes (of planetary hours)	
	Barfort
	Bazpama
	Bernole
	Blamapo
	Bliigan
	Blisdon
— planetary angel	Corabiel
mercy	iehusoz, rit; okada (AC:G)
midday	bazm
midst	nothoa, zomd
mighty	canse, micalz, micalzo,
— more mighty, mightier	micaolz, vohim
	cruscanse, micalp

— be mighty	omicaolz
— <i>see also</i> great	
mighty seat	oxiayal
millstone	aviny
mind (n.)	manin
mingle	cynxir
ministering angels	Lang
mix	cynxir
moment	oanio
moon	graa
— <i>see also</i> Luna	
moreover	pilah
moss	mom
Mother of All	Exentaser (AC:VV)
mother of vinegar	lulo
motion	zna
Mount of Olives (Mt. Olivet)	adroch
mouth	butmon, butmona, butmoni
mourning	ser
move	zacam, zacar, zacare
movement	zna
my, myself	
— <i>see</i> I	
mystery	cicle, cicles

N

name

**dooain, dooaip, dooiap,
monasci, omaos**

names of angels

— *see* angels

names of cacodemons and
demons

— *see* demons

names of God

— *see* God

— *see* Divine and Holy
Names

nest

virq

night

dosig

nine

m, em

no

ag

no one

ag

no place

ripir

noise

nidali

— *see also* sound

none

ag

noon

bazm

nor

larag, lu

north

lucal

not

ge, ip

number (n.)

cor, cormf, cormfa

number (v.), numbered

cormp, cormpo, cormpt

numbers, Enochian

— *see* Introduction, p.44

O

o, oh	c
oak	paeb
obedience	adna
obey	darbs
of	a, c, de
olive	quanis
Olives, Mount of (Mt. Olivet)	adroch
on	a, c
one	l, el, saga, gohed
only	crip, crp
open (v.)	odo
or	q
our, ours	
— <i>see</i> we	
out of him	geta
over	vors

P

pair
 palace
 palm (of hand)
 part
 peace
 perform
 period
 philosopher's stone
 pillar
 pillar of gladness
 pillar of hyacinth
 place (n.)
 — no place
 place (v.)
 planetary angels
 — *see* angels
 plant (v.)
 pleasure
 poison
 pomp
 possibility
 pour down
 power

pala, pola
 poamal, poamalzod
 nobloh
 saanir
 etharzi
 fifis
 capimao, capimaon
 darr
 naz
 nazarth
 nazavabh
 pi
 ripir
 aala, oali

harg
 quasahi
 faboan
 avavox
 bab
 panpir
 bab, lansch, lonsa, lonshi,
 lonshin, micalz, micalzo,
 micaolz, nanaeel

powerful		micalz, micalzo, micaolz
praise (n.)		ecrin
praise (v.)		oecrimi, rest
praising angels		Luah
praiseworthy		akarinu (AC:G)
pray		lava
precede		tustax
prepare		abramg, abramig
Princes (of planetary hours):		
Grand Prince		Hagonel
Sol		Bablibo Bariges
		Barnafa Bermale
		Bornogo Buscnab
Luna		Bagledf Baspalo
		Belmara Bragiop
		Bralges Brisfli
Mars		Bapnido Befafes
		Binofom Bmilges
		Bminpol Busduna
Mercury		Barfort Bazpama
		Bernole Bliigan
		Blisdon Blamapo
Jupiter		Baldago Bartiro
		Basmelo Besgeme
		Blingef Butmono
Venus		Bagenol Benpagi
		Binodab Bnagole
		Bormila Bonefom
Saturn		Balceor Bamnode
		Blintom Bmamgal
		Branglo Brorges
— <i>see also</i> Kings (of planetary hours)		
promise (n.)		isro

protect
provide
providence
put

blans, bransg
abraasa, tooat
yarry
aala, oali

Q

quality

aspian

R

raise	farzm, goholor
reasonable creature (man)	cordziz
rejoice	chirlan
regret	moooh
reign	bogpa, sonf
remain	paox, paoxt
remainder	undl
remembrance	papnor
repent	moooh
require	unig
rest (n.) (remainder)	undl
rest (v.)	page
rich	las
righteous	balit, samvelg
righteousness	baltoh, piamol; Baeovib
roar	yor
rock	patralx
— <i>see also</i> stone	
rod	cab
rotten	qting
rule	bogpa, sonf
Rulers of Aethyrs	
— <i>see</i> Governors of Aethyrs	
Rulers of Elements	
— <i>see</i> Divine and Holy Names	

— *see* Elements

Ruling angels

— *see* angels (names of)

run

parm

S

saintly		soyga
— <i>see also</i> holy		
salt		balye
same		lel
Saturn (associated angels and spirits):		
— Filia Lucis		Stimcul
— Filia Filiarum Lucis		Esemeli
— Filius Lucis		Stimcul
— Filius Filiorum Lucis		Ilemese
— Seniors:		
	Air	Hipotga
	Earth	Lhiansa
	Fire	Arinnap
	Water	Ligdisa
— King (of planetary hours)		Bnapsen
— Princes (of planetary hours)		Balceor
		Bamnode
		Blintom
		Bmamgal
		Branglo
		Brorges
— planetary angel		Sabathiel
say		
— I say		gohus
— he says		gohe, goho
— we say		gohia
— saying		gohol
— is said (to you)		gohulim
— they have said (have spoken)		gohon

scorpion

seal (n.)

season

seat (n.)

— *see also* set

seat, mighty (throne)

second

second time, for the

— *see also* twice

secret

see

seething

Seniors of Elements (with
planetary attributions):

Sol
Luna
Mars
Mercury
Jupiter
Venus
Saturn

separate (v.)

— *see also* divide

servant

— *see also* handmaid,
minister, serve,
steward

serve

set (v.)

settle

siatris

emetgis

capimao, nibm

othil, thil, thild, thiln

oxiayal

viu

olaho (AC:VV)

laiad

uran

urelp

Air	Earth	Fire	Water
Bataivah	Iczhhcal	Edelprna	Raagiosl
Htmorda	Lzinopo	Asndood	Laoaxrp
Habioro	Laidrom	Aaetpio	Lsrahpm
Avtotar	Acmbicu	Anodoin	Soaixnt
Aaoxaif	Aczinor	Adoeoct	Saiinov
Ahaozpi	Alhctga	Aapdoce	Slgaiol
Hipotga	Lhiansa	Arinnap	Ligdisa

tliob

noco, noquod, noquodi,
noquol

aboapri

othil

alar

she		pi
— her, of her		tilb, tlb, tiobl
shelter		blans
shine		loholo
show oneself		zamran
shrine		arba (AC:VV)
sickle		puim
sin (v.)		doalim
sing praises		oecrimi
sink		carbaf
sit		trint
six		norz
skirt (n.)		unalab
sleeve		collal, pidiai
slimy things made of dust		apachama
smile (?)		ucim
Sol (associated angels and spirits):		
— Filia Lucis		El (L)
— Filia Filiarum Lucis		S
— Filius Lucis		I
— Filius Filiorum Lucis		E
— Seniors:		
	Air	Bataivah
	Earth	Iczzhcal
	Fire	Edelprna
	Water	Raagiosl
— King (of planetary hours)		Bobogel
— Princes (of planetary hours)		Bablibo

— planetary angel
— *see also* sun

so that

son

sorrow

sound

— *see also* noise

south

speak

— *see also* say

speech from God

spirit

spirit (of man)

Spirit of Air (Tablet of
Union)

Spirit of Earth (Tablet of
Union)

Spirit of Fire (Tablet of
Union)

Spirit of Water (Tablet of
Union)

spirits, names of

— *see* angels, demons

stand

star

Bariges
Barnafa
Bermale
Bornogo
Buscnab
Semieliel

ar

nor, noromi

tibibp

sapah

babage, babagen

camliax

loagaeth, logaeth, logaah,
logah

gah

congamphlgh

Exarp

Nanta

Bitom

Hcoma

biah

aoiveae

steward	balzarg
— <i>see also</i> handmaid, minister, servant	
sting	grosb
stir up	lring
stone	orri
— <i>see also</i> rock	
stone, philosopher's	darr
stooping	abai
stranger	gosaa
strength	ugear, umplif
— <i>see also</i> strong	
stretch forth (?)	zil
Stretch-Forth-and-Conquer (name of God)	Zilodarp
strong (grow strong)	ugeg, ugegi
strong (stronger)	givi
— <i>see also</i> mighty	
successively	capimali
such	cors
sulphur	salbrox; dlasod (alchemical)
sun	ror
— <i>see also</i> Sol	
Supreme Life (name of God)	Iabes
surge (n.)	molvi
swear (swore, sworn)	surzas, znurza, zurza
sword	napta, napeai, nazpsad

T

talk

— *see also* speak, say

tartar

tell them

temple

that (so that)

— which

the

thee

— *see* thou

them

— *see* they

there

therefore

these

— *see also* this, those

they, them

third

— *see* three

this

— *see also* these, those

thorn

those

— *see also* this, these

thou

— thee

— thy

— *see also* you

brita

lulo

mapsama

siaion

fafen; na (AC:VV)

ar, ds

a

da

ca

unal

par, z

oi

nanba

priaz, priazi

ils

yls; ta (AC:G)

il, q

thought	angelard
thousand	matb
three, third	d
throne	oxiayal
thunder	avavago, const, coraxo
thy	
— <i>see</i> thou	
time	capimao, cocasb, cocasg
time after time	capimali, capmiali
to	de
torment	mir
tower	umadea
treasure	limlal
Trinity	Na
triumph (v.)	homtoh
truss (v.)	commah
truth	vaoan; vooan (with fallen angels)
twelve	os
twenty-fourth (part)	ol
twice	olani
— <i>see also</i> two, second	
two (separated)	pala
two (together)	pola
— <i>see also</i> second, twice	

U

under, underneath

understand

— *see also* know

understanding

— *see also* knowledge,
wisdom

unspeakable

until

unto

upon

us

— *see* we

oroch, orocho

om

oma

adphaht

cacrg

pambt, pugo

mirc

V

van (v.) (winnow)

variety

veil

Venus (associated angels and spirits):

— Filia Lucis

— Filia Filiarum Lucis

— Filius Lucis

— Filius Filiorum Lucis

— Seniors:

Air

Earth

Fire

Water

— King (of planetary hours)

— Princes (of planetary hours)

— planetary angel

vessel (container)

vestures

— *see also* garments

vex

vexation

vial

vinegar, mother of

ar

damploz

zodimibe (AC:G)

Ese

Ath

Ilr

Ave

Ahaozpi

Alhctga

Aapdoce

Slgaiol

Baligon

Benpagi

Binodab

Bnagole

Bonefom

Bormila

Busduna

Nogahel

izizop, zizop

zimz

dodpal, dodrmni, dods

dodsih

efafafe, ofafafe

lulo

virgin

visit

voice

vomit

paradiz

f, ef, t

bia, bial, bien, faaip

oxex

W

walk

want

warden (of the Aethyr *Bag*)

was

— *see* be

water (v.)

water (n.)

Water (Element):

— Spirit

— Holy Names ruling:

— Divine Names ruling

sub-elements:

Air of Water

Earth of Water

Fire of Water

Water of Water

— Demonic Names ruling

sub-elements:

Air of Water

Earth of Water

Fire of Water

Water of Water

— Seniors (with planetary

associations):

Sol (Elemental King)

Luna

Mars

Mercury

Jupiter

Venus

Saturn

— Great Elemental King

insi

gil (?)

Lixipsp (AC:VV)

zlida

zodinu (AC:G)

Hcoma

Mph Arsl Gaiol

Obgota Aabco

Maladi Olaad

Iaaasd Atapa

Nelapr Omebb

Atogbo Ocbaa

Idalam Daalo

Dsaaai Apata

Rpalen Bbemo

Raagiosl

Laoaxrp

Lsrahpm

Soaixnt

Saiinov

Slgaiol

Ligdisa

Thahebyobeeatan

wax strong	ugeg, ugegi
we, our, us	ge
— in ours	helech
weave	oado
weed out	fifalz
weeping	raclir
were	
— <i>see</i> be	
west	sobol
wherefore	darsar
wherein	quiin; vo (AC:VV)
which	ds
— <i>see also</i> who	
while (n.)	capimao
who	ds
— whom	casarm, casarma,
	casarmg, casarmi, sobam
— whose	casarman, soba, sobca,
	sobha, sobol, sobra, soha
whole	saga
why	bagle, baglen
wicked	babalon
will of God	soyga, aldaraia
will (your will be done)	gemeganza
wind	ozongon, zong
window	como
wine	roxtan
wing	upaah
winnow	ar

wisdom
— *see also* knowledge,
understanding

with

woe

wonder (n.)

work (v.)

workman

works of man

wormwood

worship

worshipper

wrath

ananael, miketh

a, c

ohio

sald, zirn

vaul, vaun

canal

conisbra

tatan

boaluahe (AC:G)

hoath

unph, vonph, vonpho

Y

yea

you

- to you
- your
- yourselves
- *see also* thou

noib

g, gi, nonci

nonca, noncf, noncp

g

amiran

THE ENOCHIAN CALLS

This edited version of the Enochian Calls follows closely Dee's fair copy in the manuscript of the *48 Claves Angelicae* (Cracow, 13 April-13 July 1584). I have modernised his often erratic spelling, punctuation, and word-division; and here and there I have replaced an archaic word or phrase with its modern equivalent. Other minor amendments have been made to allow the English text to be compared with the Enochian more closely. I have, however, resisted the temptation to interfere with the Enochian text, except for corrections which Dee himself made. Capitalisation and word-division conform to the English text, in accord with my grammatical analysis of Enochian. The Enochian words appear directly under the English words to which they most closely relate, except in a few instances where either the English text or the Enochian text is defective. There is still room for dispute in some of the identifications, and in one or two instances arbitrary decisions had to be made. Further information on the exact shades of meaning, as far as can be determined, will be found in the dictionary section.

The First Call

I reign over you, says the God of Justice, in power exalted
Ol sonf vors g, gohó Iad Balt, lansh
above the firmaments of wrath; in Whose hands the sun is as a
calz vonpho; Sobra zol ror i ta
sword, and the moon as a penetrating fire; Who measures your
nazpsad, graa ta malprg; Ds holq
garments in the midst of my vestures, and trussed you together
qaa nothoa zimz, od commah
as the palms of my hands; Whose seats I garnished with the
ta nobloh zien; Soba thil gnonp
fire of gathering; Who beautified your garments with admiration;
prge aldi; Ds urbs oboleh g rsam;
to Whom I made a law to govern the Holy Ones; Who delivered
Casarm ohorela taba Pir; Ds zonrensg
you a rod with the ark of knowledge. Moreover, you lifted up your
cab erm iadnah. Pilah farzm
voices and swore obedience and faith to Him that lives, and who
znurza adna gono Iadpil, ds
triumphs; Whose beginning is not, nor end cannot be; Who
homtoh; Soba ipam, lu ipamis; Ds
shines as a flame in the midst of your palace, and reigns amongst
lohoho vep zomd poamal, od bogpa aai
you as the balance of righteousness and truth. Move, therefore,
ta piap piamol od vooan. Zacare, ca,
and show yourselves; open the mysteries of your creation; be
od zamran; odo cicle qaa;
friendly unto me; for I am the servant of the same God as you,
zorge, lap zirdo noco Mad,
the true worshipper of the Highest.
hoath Iaida.

The Second Call

Can the wings of the winds understand your voices of wonder,
Adgt upaah zong om faaip sald,

o you the second of the First? Whom the burning flames have
viu L? Sobam ialprg

framed within the depth of my jaws; Whom I have prepared
izazaz piadph; Casarma abramg

as cups for a wedding, or as the flowers in their beauty
ta talho paracleda, q ta lorlsq turbs

for the chamber of righteousness. Stronger are your feet than
ooge baltoh. Givi chis lUSD

the barren stone, and mightier are your voices than the manifold
orri, od micalp chis bia

winds; for you are become a building such as is not, but in
ozongon; lap noan trof cors ta ge, oq

the mind of the All-Powerful. Arise, says the First; move,
manin Iaidon. Torzu, gohe L; zacar,

therefore, unto his servants; show yourselves in power, and
ca, c noqod; zamran micalzo, od

make me a strong seething; for I am of Him that lives forever.
ozazm urelp; lap zir Ioiad.

The Third Call

Behold, says your God, I am a circle on whose hands stand
Micma, goho Piad, zir comselh a zien biah
twelve kingdoms. Six are the seats of living breath, the
os londoh. Norz chis othil gigipah,
rest are as sharp sickles, or the horns of death, wherein
undl chis ta puim, q mospleh teloch, quiin
the creatures of the earth are and are not, except by my
toltorg chisi chis ge, m
own hands, which also sleep and shall rise. In the first I made you
ozien, ds t brgda od torzul. I li eol
stewards, and placed you in seats twelve of government, giving
balzarg, od aala thiln os netaab, dluga
unto every one of you power successively over 456, the true
vomsarg lonsa capmiali vors cla,
ages of time, to the intent that, from the highest vessels and
homil cocasb, fafen izizop od
the corners of your governments, you might work my power,
miinoag de g netaab, vaun nanaeel,
pouring down the fires of life and increase on the earth
panpir malpirgi caosg
continually. Thus you are become the skirts of justice and truth.
pild. Noan unalah balt od vooan.
In the name of the same, your God, lift up, I say, yourselves.
Dooiap Mad, goholor, gohus, amiran.
Behold His mercies flourish, and His Name is become mighty
Micma iehusoz cacacom, od dooain noar micaolz
amongst us; in Whom we say: Move, descend, and apply
aai om; Casarmg gohia: Zacar, uniglag, od imvamar
yourselves unto us, as unto the partakers of the secret wisdom
pugo plapli ananael
of your Creation.
qaan.

The Fourth Call

I have set my feet in the south, and have looked about me,
Othil lasdi babage, od dorpha,

saying: are not the thunders of increase numbered 33,
gohol: g chis ge avavago cormp pd,

which reign in the second angle? Under whom I have placed
ds sonf viu diu? Casarmi oali

9639, whom none has yet numbered but one, in whom the second
mapm, sobam ag cormpo crp l, casarmg

beginning of things are and wax strong; which also success-
croodzi chis od ugeg; ds t, capimali,

ively, are the number of time; and their powers are as the
chis capimaon; od lonshin chis ta

first 456. Arise, you sons of pleasure, and visit the earth for
lo cla. Torgu, nor quasahi, od f caosga; bagle

I am the Lord your God, which is and lives. In the name of the
zir enay Iad, ds i od apila. Dooaip

Creator, move, and show yourselves as pleasant deliverers,
Qaal, zacar, od zamran obelisong,

that you may praise him amongst the sons of men.
rest el aaf nor molap.

The Fifth Call

The mighty sounds have entered in the third angle, and are
Sapah zimii d diu, od

become as olives on the Mount of Olives, looking with gladness
noas ta quanis Adroch, dorphal

upon the earth, and dwelling in the brightness of the heavens as
caosg, od faonts piripsol ta

comforters; unto whom I fastened pillars of gladness nineteen,
blior; casarm amipzi naz arth af,

and gave them vessels to water the earth with [all] her creatures;
od dlugar zizop zlida caosgi tol torgi;

and they are the brothers of the first and second, and the
od z chis esiasch l ta viiu, od

beginning of their own seats, which are garnished with continual
iaod thild, ds

burning lamps 69636, whose numbers are as the first, the ends
hubar peoal, soba cormfa chis ta la, uls

and the content of time. Therefore come and obey your
od q cocasb. Ca niis od darbs

creation; visit us in peace and comfort; include us as receivers
qaas; f etharzi od bliora; iaial ednas

of your mysteries, because our Lord and Master is all One.
cicles, bagle ge Iad L.

The Sixth Call

The spirits of the fourth angle are nine, mighty in the firmament

Gah s diu em, micalzo pilzin;

of waters; whom the first has planted as a torment to the

sobam el harg mir

wicked and a garland to the righteous, giving unto them

babalon od obloc samvelg, dlugar

fiery darts to winnow the earth, and 7699 continual workmen;

malprg ar caosgi, od acam canal;

whose courses visit with comfort the earth, and are in govern-

sobol zar f bliard caosgi, od chis a netab

ment and continuance as the second and third. Wherefore harken

od miam ta viu od d. Darsar solpeth

unto my voice; I have talked of you, and I move you in power

bien; brita od zacam g micalzo

and presence, you whose works shall be a song of honour and the

sobha ath trian lusiahe od

praise of your God in your creation.

ecrin Mad qaaon.

The Seventh Call

The east is a house of virgins, singing praises amongst the
Raas i salman paradiz, oecrimi aao

flames of first glory, wherein the Lord has opened his mouth,
ialpirgah, quiin Enay butmon,

and they are become 28 living dwellings, in whom the strength
od i noas ni paradiat, casarmg ugear

of man rejoices; and they are apparelled with ornaments of
chirlan; od zonac

brightness, such as work wonders on all creatures; whose
luciftian, cors ta vaul zirn tol hami; soba

kingdoms and continuance are as the third and fourth, strong
londoh od miam chis ta d od es,

towers and places of comfort, the seats of mercy and continu-
umadea od pi bliar, othil rit od miam.

ance. O you servants of mercy, move, appear, sing praises
C noquol rit, zacar, zamran, oecrimi

unto the Creator; and be mighty amongst us; for to this
Qadah; od omicaolz aai om; bagle

remembrance is given power, and our strength waxes
papnor i dlugam lonshi, od umplif ugegi

strong in our comforter.
bigliad.

The Eighth Call

The midday, the first, is as the third heaven made of pillars
Bazm, elo, i ta piripson oln naz
of hyacinth 26, in whom the elders are become strong;
avabh ox, casarmg uran chis ugeg;
which I have prepared for my own righteousness, says the Lord;
ds abramig baltoha, goho Iad;
whose long continuance shall be as bucklers to the stooping
soba mian trian ta lolcis abai
dragon, and like unto the harvest of a widow. How many are
vovin, od aziagiari rior. Irgil chis
there which remain in the glory of the earth, which are, and
da ds paaox busd caosgo, ds chis, od
shall not see death until this house fall, and the dragon
ip uran teloah cacrg oi salman loncho, od vovina
sink! Come away, for the thunders have spoken; come away,
carbaf! Niiso, bagle avavago gohon; niiso,
for the crowns of the temple, and the coat of Him that is,
bagle momao siaion, od mabza Iado i,
was, and shall be crowned, are divided. Come, appear to the
as, momar, poilp. Niis, zamran
terror of the earth, and to our comfort, and of such as
ciaofi caosgo, od bliors, od cors i ta
are prepared.
abramig.

The Ninth Call

A mighty guard of fire, with two-edged swords flaming (which
Micaolz bransg prgel, napta ialpor (ds
have vials eight of wrath for two times and a half, whose
brin efafafe p vonpho olani od obza, sobca
wings are of wormwood, and of the marrow of salt), have settled
upaah chis tatan, od tranan balye) alar
their feet in the west, and were measured with their ministers
lusda sobol, od chis holq c noquodi
9996. These gather up the moss of the earth as the rich man
cial. Unal aldon mom caosgo ta las ollor
does his treasure. Cursed are they whose iniquities they are!
gnay limlal. Amma chiis sobca madrid z chis!
In their eyes are millstones greater than the earth, and
Ooanoan chis aviny drilpi caosgin, od
from their mouths rain seas of blood: their heads are covered
butmoni parm zumvi cnila: daziz ethamz
with diamonds, and upon their hands are marble sleeves. Happy
a childao, od mirc ozol chi pidiai collal. Ulcinin
is he on whom they frown not, because the God of Righteousness
a sobam ucim, bagle Iad Baltoh
rejoices in them. Come away (and not your vials)! For
chirlan par. Niiso (od ip ofafafe)! Bagle
the time is such as requires comfort.
a cocasb i cors ca unig blior.

The Tenth Call

The thunders of judgment and wrath are numbered and are
Coraxo *chis cormp* *od*

harboured in the north in the likeness of an oak, whose
blans *lucal* *aziazior* *paeb, soba*

branches are nests 22 of lamentation and weeping laid up
lilonon *chis virq op* *eophan* *od* *raclir* *maasi*

for the earth, which burn night and day, and vomit out
bagle *caosgi, ds* *ialpon dosig od* *basgim, od* *oxex*

the heads of scorpions, and live sulphur mingled with poison.
dazis *siatris,* *od* *salbrox cynxir* *faboan.*

These are the thunders that 5678 times in the 24th part
Unal *chis* *const* *ds* *daox cocasg* *ol*

of a moment roar with a hundred mighty earthquakes, and a
oanio *yor* *eors* *vohim gizyax,* *od*

thousand times as many surges, which rest not, nor know
matb *cocasg* *plosi molvi, ds* *page ip, larag om*

any echoing time. Here one rock brings forth a
droln matorb *cocasb.* *Emna l* *patralx* *yolci*

thousand, even as the heart of man does his thoughts.
matb, *nomig* *monons* *olora gney* *angelard.*

Woe Woe Woe Woe Woe Woe, yes, Woe be to the earth, for
Ohio Ohio Ohio Ohio Ohio Ohio, noib, Ohio *caosgon, bagle*

her iniquity is, was, and shall be great. Come away — but not
madrid i, zirof, *chiso* *drilpa. Niiso* *- crip ip*

your noises.
nidali.

The Eleventh Call

The mighty seat groaned and there were five thunders
 Oxiayal holdo od zirom o coraxo

which flew into the east, and the Eagle spake and cried
ds zildar raasy, od vabzir camliax od bahal:

with a loud voice: Come away! And they gathered themselves
 Niiso!

together and became the house of death; of whom it is measured,
 salman teloch; casarman holq,

and it is as they are whose number is 31. Come away! For
od t i ta z chis soba cormf i ga. Niisa! Bagle

I prepare for you. Move, therefore, and show yourselves;
 abramg noncp. Zacare, ca, od zamran;

open the mysteries of your creation; be friendly unto me, for
odo cicle qaa; zorge, lap

I am the servant of the same God as you, the true worshipper
zirdo noco Mad, hoath

of the Highest.
 Iaida.

The Twelfth Call

O you that reign in the south, and are 28, the lanterns
Nonci ds sonf babage, od chis ob, hubaio
of sorrow bind up your girdles, and visit us! Bring down
tibibp allar atraah, od ef! Drix
your followers 3663, that the Lord may be magnified, Whose
fafen mian, ar Enay ovof, Soba
name amongst you is Wrath. Move, I say, and show
dooain aai i Vonph. Zacar, gohus, od zamran;
yourselves; open the mysteries of your creation; be friendly
odo cicle qaa; zorge
unto me, for I am the servant of the same God as you, the true
lap zirdo noco Mad,
worshipper of the Highest.
hoath Iaida.

The Thirteenth Call

O you swords of the south, which have 42 eyes to stir up
Napeai babagen, ds brin vx ooaona lring

the wrath of sin, making men drunken which are empty;
vonph doalim, eolis ollog orsba ds chis affa;

behold the promise of God, and the power of Him, which is
micma isro Mad, od lonshi Tox, ds i

called amongst you a bitter sting; move and show yourselves;
umd aai grosb; zacar od zamran;

open the mysteries of your creation; be friendly unto me,
odo cicle qaa; zorge,

for I am the servant of the same God as you, the true
lap zirdo noco Mad,

worshipper of the Highest.
hoath Iaida.

The Fourteenth Call

O you sons of fury, the daughters of the Just, which sit
Noromi bagie, pasbs Oiad, ds trint
upon 24 seats, vexing all creatures of the earth with age;
mirc ol thil, dods tol ham caosgo homin;
which have under you 1636; behold the voice of God, the
ds brin oroch quar; micma bial Oiad, a
promise of Him, which is called amongst you extreme justice;
isro Tox, ds i um aai Baltim;
move and show yourselves; open the mysteries of your creation;
zacar od zamran; odo cicle qaa;
be friendly unto me, for I am the servant of the same God as you,
zorge, lap zirdo noco Mad,
the true worshipper of the Highest.
hoath Iaida.

The Fifteenth Call

O thou the governor of the first flame, under whose
Ils tabaan l ialprt, casarman
wings are 6379, which weave the earth with dryness,
upaahi chis darg, ds oado caosgi orscor,
who knowest the great name Righteousness and the seal
ds omax monasci Baeovib od emetgis
of honour: move and show yourselves; open the mysteries
iaiadix: zacar od zamran; odo cicle
of your creation; be friendly unto me, for I am the servant
qaa; zorge, lap zirdo noco
of the same God as you, the true worshipper of the Highest.
Mad, hoath Iaida.

The Sixteenth Call

O thou second flame, the house of justice, who hast thy
Ils viu ialprt salman balt, ds

beginning in glory, and shall comfort the just; who walkest
acroodzi busd, od bliorax balit; ds insi

on the earth with feet 8763 that understand and separate
caosg lusdan emod ds om od tliob:

creatures: great art thou in the God of Stretch-forth-and-
drilpa geh ils Mad Zilodarp.

Conquer. Move and show yourselves; open the mysteries of
Zacar od zamran; odo cicle

your creation; be friendly unto me, for I am the servant of the
qaa; zorge, lap zirdo noco

same God as you, the true worshipper of the Highest.
Mad, hoath Iaida.

The Seventeenth Call

O thou third flame, whose wings are thorns to stir up vexation,
Ils d ialprt, soba upaah chis nanba zixlay dodsih,
and who hast 7336 living lamps going before thee, whose God
od brint taxs hubaro tustax ylsi, soba Iad
is wrath in anger: gird up the loins of thee and harken. Move and
i vonpo unph: aldon dax il od toatar. Zacar od
show yourselves; open the mysteries of your creation; be friendly
zamran; odo cicle qaa; zorge,
unto me, for I am the servant of the same God as you, the true
lap zirdo noco Mad,
worshipper of the Highest.
hoath Iaida.

The Eighteenth Call

O thou mighty light and burning flame of comfort, which
Its micaolz olpirt ialprg bliors, ds

openest the glory of God to the centre of the earth; in whom the
odo busdir Oiad ovoars caosgo; casarmg

secrets of truth 6332 have their abiding; which is called in thy
laiad eran brints cafafam; ds i umd a q

kingdom Joy, and not to be measured: be thou a window of
loadohi Moz, od maoffas: bolp como

comfort unto me. Move and show yourselves; open the
bliort pambt. Zacar od zamran; odo

mysteries of your creation; be friendly unto me, for I am the
cicle qaa; zorge, lap zirdo

servant of the same God as you, the true worshipper of the
noco Mad, hoath

Highest.

Iaida.

The Call of the Thirty Aethyrs

O you heavens which dwell in the (first Air), which are
Madriax ds praf (LIL), chis
mighty in the parts of the earth, and which execute the
micaolz saanir caosgo, od fifis
judgment of the Highest! To you it is said: Behold the
balzizras Iaida! Nonca gohulim: Micma
face of your God, the beginning of comfort, Whose eyes are
adoian Mad, iaod bliorb, Soba ooaona chis
the brightness of heavens; Who provided you for the govern-
luciftias peripsol; Ds abraasa noncf netaaib
ment of the earth, and her unspeakable variety, furnishing
caosgi, od tilb adphah! damploz, tooat
you with a power of understanding, to dispose all things
noncf g micalz oma, lrasd tofglo
according to the providence of Him that sits on the Holy Throne;
marb yarry Idoigo;
and Who rose up in the beginning, saying: the earth, let her
od torzulp iaodaf, gohul: caosga,
be governed by her parts, and let there be division in
tabaord saanir, od chriteos yrpoil
her, that the glory of her may be always drunken and vexed in
tiobl, busdir tilb noaln paid orsba od dodrmni
itself. The course of her, let it run with the heavens, and as a
zylna. Elzap tilb, parm gi peripsax, od ta
handmaid let her serve them. One season, let it confound
qurlst booapis. L nibm, oucho
another; and let there be no creature upon or within her
symp; od chriteos ag toltorn mirc q tiobl
the same. All her members, let them differ in their qualities; and
lel. Ton paombd, dilzmo aspian; od
let there be no one creature equal with another. The
chriteos ag l tortorn parach a symp.

reasonable creatures of the earth, let them vex and weed out
Cordziz, dodpal od fifalz

one another; and the dwelling places, let them forget their
l smnad; od fargt, bams

names. The works of man and his pomp, let them be defaced.
omaoas. Conisbra od avavox, tonug.

The buildings of her, let them become caves for the beasts of the
Orsca tbl, noasmi tabges levithmong;

field; confound the understanding of her with darkness. Why?
unchi omp tilb ors. Bagle?

I regret that I made man. One while let her be known, and
Moooah ol cordziz. L capimao ixomaxip, od

another while a stranger; because she is the bed of a harlot,
ca cocasb gosaa; baglen pi tianta a babalond,

and the dwelling place of him-that-is-fallen. O you heavens,
od faorgt teloc vovim. Madriiix,

arise! The lower heavens underneath you, let them serve you.
torzu! Oadriax orocha, aboapri.

Govern those that govern; cast down such as fall; bring forth
Tabaori priaz ar tabas; adrpan cors ta dobix; yolcam

with those that increase, and destroy the rotten. No place let it
priazi ar coazior, od quasb qting. Ripir

remain in one number; add and diminish, until the stars be
paaoxi saga cor; uml od prdzar, cacrg aoiveae

numbered. Arise, move, and appear before the covenant of His
cormpt. Torzu, zacar, od zamran aspt sibi

mouth, which He has sworn unto us in His justice; open the
butmona, ds surzas Tia baltan; odo

mysteries of your creation, and make us partakers of undefiled
cicle qaa, od ozazma plapli

knowledge.
iadnamad.

BIBLIOGRAPHY

Further reading on Dee, Kelley, and the Enochian Language:

Manuscripts

London:

Appendix MS XLVI, parts 1 and 2. Manuscript of Dee's 'Spiritual Diaries' edited by Meric Casaubon.

Sloane MS 78, art.11. Part of Dee's 'Liber mysteriorum sextus et sanctus'.

Sloane MS 3188. Dee's 'Spiritual Diaries' from 22 December 1581 to 30 May 1583.

Sloane MS 3189. Dee's 'Liber mysteriorum sextus et sanctus' in Edward Kelley's handwriting.

Sloane MS 3191, arts.1-4. 'Claves angelicae'; 'Liber scientia auxilii et victoria terrestres'; 'De heptarchia mystica'; Tabula bonorum angelorum invocationes'.

Sloane MS 3677. Elias Ashmole's copy of Dee's 'Spiritual Diaries'.

Sloane MS 3678, art.1. Elias Ashmole's copy of *Sloane MS 3191*.

Warburg MS FBH 510. John Dee's 'Tuba veneris'.

Cambridge:

Trinity College MS O. 4. 20. Dee's list of his books made on 6 September 1583.

Oxford:

Ashmole MS 422, art.2. Notes copied by Elias Ashmole from Dee's fifth 'Liber mysteriorum'.

Ashmole MS 1790, I-IV. 'Praefatio Latina in actionem'; a collection of papers relating to Dee's actions with the spirits; Elias Ashmole's observations and collections concerning the same; Elias Ashmole's correspondence relating to Dee.

Rawlinson MS 923, arts.A.12; B.10. An account of John Dee's family and notes on Meric Casaubon's edition of the 'Spiritual Diaries'.

Printed Editions of Dee's Works

Autobiographical Tracts of Dr John Dee, Warden of the College of Manchester, ed. James Crossley. *Chetham Society Publications*, Vol. XXIV. Manchester, 1851.

Diary for the years 1595-1601, ed. John E Bailey. Privately printed, 1880.

Monas Hieroglyphica. Antwerp, 1564, reprinted Frankfurt, 1591.

Hieroglyphic Monad, tr. J W Hamilton-Jones, London, 1947.

Monas Hieroglyphica, tr. CH Josten, *AMBIX*, XII (1964), 84-221.

Private Diary, ed. James O Halliwell. *Camden Society Publications*, Vol. XIX. London, 1842.

A True & Faithful Relation of what passed for many Yeers Between Dr John Dee . . . and Some Spirits, ed. Meric Casaubon. London, 1659. Casaubon's own copy with his handwritten corrections is in the Bodleian Library, shelf mark D.8.14 art, while a copy in the British Museum contains revealing marginal notes by contemporaries of Casaubon's, shelf mark 719. m. 12. Reprinted Askin Publishers, London, 1974.

Printed Sources

Agrippa, Henry Cornelius. *Three Books of Occult Philosophy*, tr. J(ames) F(rench). London, 1651. Reprinting Askin Publishers, London, 1979.

Bailey, John E. 'Dee and Trithemius's "Steganography"', *N&Q*, 5th series, XI (1879), 401-2, 422-3.

Crowley, Aleister. 'Liber XXX AERUM vel Saeculi sub figura CCCXVIII being of the Angels of the Thirty Aethyrs, the Vision and the Voice'. *The Equinox* I.5, supplement, 1911. Republished as *The Vision and the Voice* ed. Israel Regardie, Dallas, 1972.

Crowley, Aleister. 'Liber LXXXIV vel Chanokh: a brief abstract of the Symbolic Representation of the Universe derived by Doctor John Dee through the scrying of Sir Edward Kelly'. *The Equinox* I. 7: 229-243, 1912; I. 8: 99-128, 1912.

- Dalton, Ormonde M. 'Notes on Wax Discs used by Dr Dee', *Proceedings of the Society of Antiquaries of London*, XXI (1906-7), 380-3.
- Deacon, Richard. *John Dee: Scientist, Geographer, Astrologer and Secret Agent to Elizabeth I*. London, 1968.
- French, Peter J. *John Dee: The World of an Elizabethan Magus*. London, 1972. Contains a very full Dee bibliography.
- Hay, G, Wilson, C, Turner, R and Langford, D. *The Necronomicon*, London, 1978.
- Hooke, Robert. *The Posthumous Works*. London, 1705.
- Hort, Gertrude M. *Dr John Dee: Elizabethan Mystic and Astrologer*. London, 1922.
- Josten, CH. 'An Unknown Chapter in the Life of John Dee', in *JWCI*, XXVIII (1965), 223-57.
- King, Francis. *Ritual Magic in England*. London, 1970.
- LaVey, Anton Szandor. *The Satanic Bible*. Secaucus, 1969.
- Laycock, Donald. 'How to Speak the Angelical Language', *Arc* 3, 19-21, London, 1973.
- Mathers, S L MacGregor and Crowley, Aleister. *The Book of the Goetia of Solomon the King*. London, 1904.
- McCulloch, S C. 'John Dee: Elizabethan Doctor of Science and Magic', *South Atlantic Quarterly*, L (1951), 72-85.
- Prideaux, W R B. 'Books from John Dee's Library', *N&Q*, 9th series, VIII (1901), 137-8.
- Prideaux, W R B. 'Books from John Dee's Library', *N&Q*, VIII (1904), 241.
- Regardie, Francis Israel, ed. *The Golden Dawn*, 4 vols., 1937-1940. Minnesota, 1971.
- Skinner, Stephen. 'The Magic of John Dee', *Cosmos* 1 (12).1, 12-13, 1974.
- Skinner, Stephen. *Enochian Magic*. NYP
- Smith, Charlotte Fell. *John Dee: 1527-1608*. London, 1909.
- Smith, Thomas. *Vita Joannis Dee*, in *Vitae quorundam eruditissimorum et illustrium virorum*. London, 1707.
- Smith, Thomas. *The Life of John Dee*, tr. William A Ayton. London, 1908.
- Tait, Hugh. "'The Devil's Looking Glass': The Magical Speculum of Dr John Dee', *Horace Walpole: Writer, Politician, and Connoisseur*, ed. Warren Hunting Smith. New Haven and

- London, 1967.
- Trithemius, Johannes. *Steganographia*. Frankfurt, 1606.
- Vinci, Leo. *Gmicalzoma!* London and New York, 1976.
- Yates, Frances A. *Giordano Bruno and the Hermetic Tradition*.
London and Chicago, 1964.
- Yates, Frances A. *The Rosicrucian Enlightenment*. London, 1972.

Yes, the spirits are real. Yes, the spirits are imaginary. Most of us, however, cannot imagine how real our imaginations are.

—Rabbi Lamed Ben Clifford
(a.k.a. Lon Milo DuQuette)

Dr. John Dee, Mathematician in the court of Queen Elizabeth I, and Edward Kelley, his medium, first deciphered the language of the angels, or Enochian, in 1581. Dr. Dee's efforts furthered the development of the Enochian system of magic, and his methods of invocation have been taken up and expounded upon by many magicians since.

Donald Laycock gives us the history of Dr. Dee's and Edward Kelley's work and explains how the alphabet is pronounced, and then presents an Angelic-English and English-Angelic dictionary. It is intended to allow the reader to find the basic meaning of any Enochian word used by Dee, words in the *Enochian Calls of the Golden Dawn*, and those used by Aleister Crowley in *The Equinox* and *The Vision and the Voice*. The book also includes variants of Enochian words in the Goetic invocations published by Aleister Crowley as a supplement to MacGregor Mathers' translation of the *Goetia*.

In his Foreword to this edition, Lon Milo DuQuette, a well-known figure in the world of modern occultism, gives us a humorous yet edifying description of how he and his students put *The Complete Enochian Dictionary* to the test—with astonishing results! This book is a must-have for any serious magician's library.

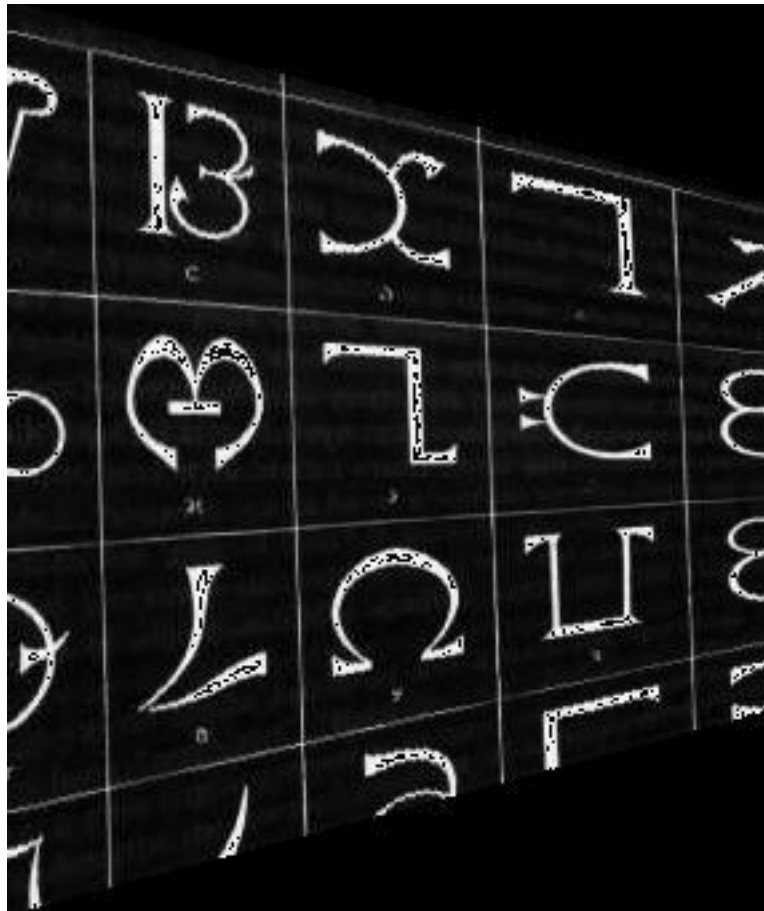
U.S. \$21.95

ISBN-10: 1-57863-254-4
ISBN-13: 978-1-57863-254-1





The Whole Enochian Dictionary



Introduction

Do what thou wilt shall be the whole of the Law.

The Grand Experiment in the Enochian language is begun. Using etymological and qabalistic techniques to solve some of the mysteries of this language has proven to be highly rewarding. Starting off this Enochian Dictionary, we've downloaded a host of information from Wikipedia in order to educate and prepare the reader for the creative process that is to follow. Large examples of the techniques used to create this word can be found in the AOM's translations of Liber Loagaeth and further detailed in Liber Ged; of AOM origin.

We've also included Aaron Lietch's excellent essay on the Enochian language and Patricia Shaffer's Letter Essences in order to create a more complete compendium for the serious student of this language.

The Problem of the Schuelers Translation

The Holy Table of Practice has been translated previously by published authors whose works are infamously riddled with errors. There is no worse example of this than the translations of the Holy Table and Table of 12. Here the Schuelers literally make up definitions for words without any rationale at all; as if they're inventing their own game. This is really no worse than the creative yet, ridiculous efforts of the Golden Dawn to "truncate" the squares of the Elemental Tablets. And these irrational efforts only confound the effectiveness of this Magick.

The translations here have been carefully produced by strict etymological and qabalistic practices outlined in the AOM's Liber Ged and as well, the production in Liber Loagaeth. And unlike the Schuelers, great care has been taken to explain how these translations have been produced, that the thorough student can claim confidence in his or her findings in this work.

Love is the law, love under will.

Enochian Grammar

Linguistics is the scientific study of language, which can be theoretical or applied. Someone who engages in this study is called a **linguist**.

Theoretical (or general) linguistics encompasses a number of sub-fields, such as the study of language structure (grammar) and meaning (semantics). The study of grammar encompasses morphology (formation and alteration of words) and syntax (the rules that determine the way words combine into phrases and sentences). Also a part of this field are phonology, the study of sound systems and abstract sound units, and phonetics, which is concerned with the actual properties of speech sounds (phones), non-speech sounds, and how they are produced and perceived.

Linguistics compares languages (comparative linguistics) and explores their histories, in order to find universal properties of language and to account for its development and origins (historical linguistics).

Theoretical linguistics is the branch of linguistics that is most concerned with developing models of linguistic knowledge. Part of this endeavor involves the search for and explanation of linguistic universals, that is, properties all languages have in common. The fields that are generally considered the core of theoretical linguistics are syntax, phonology, morphology, and semantics. Although phonetics often informs phonology, it is often excluded from the purview of theoretical linguistics, along with psycholinguistics and sociolinguistics.

A **linguistic universal** is a statement that is true for all natural languages. For example, *All languages have nouns and verbs*, or *All spoken languages have consonants and vowels*. Research in this area of linguistics is closely tied to linguistic typology, and intends to reveal information about how the human brain processes language. The field was largely pioneered by the linguist Joseph Greenberg, who from a set of some thirty languages derived a set of basic universals, mostly dealing with syntax.

Linguistic typology is a subfield of linguistics that studies and classifies languages according to their structural features. Its aim is to describe and explain the structural diversity of the world's languages. It includes three subdisciplines: Qualitative typology deals with the issue of comparing languages and within-language variance, Quantitative typology deals with the distribution of structural patterns in the world's languages, and Theoretical typology explains these distributions.

In linguistics, **syntax** (from Ancient Greek συν- *syn-*, “together”, and τάξις *táxis*, “arrangement”) is the study of the rules that govern the structure of sentences, and which determine their relative grammaticality. The term *syntax* can also be used to refer to these rules themselves, as in “the syntax of a language”. Modern research in syntax attempts to describe languages in terms of such rules, and, for many practitioners, to find general rules that apply to all languages. Since the field of syntax attempts to explain grammaticality judgments, and not provide them, it is unconcerned with linguistic prescription.

Though all theories of syntax take human language as their object of study, there are some significant differences in outlook. Chomskian linguists see syntax as a branch of psychology, since they conceive syntax as the study of linguistic knowledge. Others (e.g. Gerald Gazdar) take a more Platonistic view, regarding syntax as the study of an abstract formal system.

Phonology (Greek φωνή (*phōnē*), voice, sound + λόγος (*lógos*), word, speech, subject of discussion), is a subfield of linguistics which studies the sound system of a specific language (or languages). Whereas phonetics is about the physical production and perception of the sounds of speech, phonology describes the way sounds function within a given language or across languages.

An important part of phonology is studying which sounds are distinctive units within a language. In English, for example, /p/ and /b/ are distinctive units of sound, (i.e., they are *phonemes* / the difference is *phonemic*, or *phonematic*). This can be seen from minimal pairs such as "pin" and "bin", which mean different things, but differ only in one sound. On the other hand, /p/ is often pronounced differently depending on its position relative to other sounds, yet these different pronunciations are still considered by native speakers to be the same "sound". For example, the /p/ in "pin" is aspirated while the same phoneme in "spin" is not. In some other languages, for example Thai and Quechua, this same difference of aspiration or non-aspiration does differentiate phonemes.

In addition to the minimal meaningful sounds (the phonemes), phonology studies how sounds alternate, such as the /p/ in English described above, and topics such as syllable structure, stress, accent, and intonation.

The principles of phonological theory have also been applied to the analysis of sign languages, even though the phonological units are not acoustic. The principles of phonology, and for that matter, language, are independent of modality because they stem from an abstract and innate grammar.

Morphology is the field within linguistics that studies the internal structure of words. (Words as units in the lexicon are the subject matter of lexicology.) While words are generally accepted as being (with clitics) the smallest units of syntax, it is clear that in most (if not all) languages, words can be related to other words by rules. For example, English speakers recognize that the words *dog*, *dogs*, and *dog-catcher* are closely related. English speakers recognize these relations from their tacit knowledge of the rules of word-formation in English. They intuit that *dog* is to *dogs* as *cat* is to *cats*; similarly, *dog* is to *dog-catcher* as *dish* is to *dishwasher*. The rules understood by the speaker reflect specific patterns (or regularities) in the way words are formed from smaller units and how those smaller units interact in speech. In this way, morphology is the branch of linguistics that studies patterns of word-formation within and across languages, and attempts to formulate rules that model the knowledge of the speakers of those languages.

Semantics (Greek *sēmantikos*, giving signs, significant, symptomatic, from *sēma* (σῆμα), sign) refers to the aspects of meaning that are expressed in a language, code, or other form of representation of information. Semantics is contrasted with two other aspects of meaningful expression, namely, *syntax*, the construction of complex signs from simpler signs, and *pragmatics*, the practical use of signs by agents or communities of interpretation in particular circumstances and contexts. By the usual convention that calls a study or a theory by the name of its subject matter, **semantics** may also denote the theoretical study of meaning in systems of signs.

Though terminology varies, writers on the subject of meaning generally recognize two sorts of meaning that a significant expression may have: (1) the relation that a sign has to objects and objective situations, actual or possible, and (2) the relation that a sign has to other signs, most especially the sorts of mental signs that are conceived of as *concepts*.

Most theorists refer to the relation between a sign and its objects, as always including any manner of objective reference, as its *denotation*. Some theorists refer to the relation between a sign and the signs that serve in its practical interpretation as its *connotation*, but there are many more differences of opinion and distinctions of theory that are made in this case. Many theorists, especially in the formal semantic, pragmatic, and semiotic traditions, restrict the application of *semantics* to the denotative aspect, using other terms or completely ignoring the connotative aspect.

Phonetics (from the Greek word φωνή, *phone* meaning 'sound, voice') is the study of the sounds of human speech. It is concerned with the actual properties of speech sounds (phones), and their production, audition and perception, as opposed to phonology, which is the study of sound systems and abstract sound units (such as phonemes and distinctive features). Phonetics deals with the sounds themselves rather than the contexts in which they are used in languages. Discussions of meaning (semantics) do not enter at this level of linguistic analysis.

Phonetics has three main branches:

- articulatory phonetics, concerned with the positions and movements of the lips, tongue, vocal tract and folds and other speech organs in producing speech;
- acoustic phonetics, concerned with the properties of the sound waves and how they are received by the inner ear; and
- auditory phonetics, concerned with speech perception, principally how the brain forms perceptual representations of the input it receives.

There are over a hundred different phones recognized as distinctive by the International Phonetic Association (IPA) and transcribed in their International Phonetic Alphabet.

Phonetics was studied as early as 2,500 years ago in ancient India, with Pāṇini's account of the place and manner of articulation of consonants in his 5th century BCE treatise on Sanskrit. The major Indic alphabets today, except Tamil script, order their consonants according to Pāṇini's classification.

Psycholinguistics or **psychology of language** is the study of the psychological and neurobiological factors that enable humans to acquire, use, and understand language. Initial forays into psycholinguistics were largely philosophical ventures, due mainly to a lack of cohesive data on how the human brain functioned. Modern research makes use of biology, neuroscience, cognitive science, and information theory to study how the brain processes language. There are a number of subdisciplines; for example, as non-invasive techniques for studying the neurological workings of the brain become more and more widespread, *neurolinguistics* has become a field in its own right.

Psycholinguistics covers the cognitive processes that make it possible to generate a grammatical and meaningful sentence out of vocabulary and grammatical structures, as well as the processes that make it possible to understand utterances, words, text, etc. Developmental psycholinguistics studies infants' and children's ability to learn language, usually with experimental or at least quantitative methods (as opposed to naturalistic observations such as those made by Jean Piaget in his research on the development of children).

Sociolinguistics is the study of the effect of any and all aspects of [society](#), including cultural norms, expectations, and context, on the way [language](#) is used. Sociolinguistics overlaps to a considerable degree with [pragmatics](#).

It also studies how [lects](#) differ between groups separated by certain [social variables](#), e.g., [ethnicity](#), [religion](#), [status](#), [gender](#), level of [education](#), etc., and how creation and adherence to these rules is used to categorize individuals in [social class](#) or [socio-economic classes](#). As the usage of a language varies from place to place ([dialect](#)), language usage varies among social classes, and it is these [sociolects](#) that sociolinguistics studies.

The social aspects of language was in the modern sense first studied by Indian and Japanese linguists in the 1930s, but did not receive much attention in the West until much later. Sociolinguistics in the west first appeared in the 1960s and was pioneered by linguists such as [William Labov](#) in the US and [Basil Bernstein](#) in the UK.

Grammar is the study of rules governing the use of language. The set of rules governing a particular language is the grammar of that language; thus, each language can be said to have its own distinct grammar. Note that the word grammar has two meanings here: the first is the inner rules themselves and the second is our description and study of those rules. When a grammar is fully explicit about all possible construction of a specific language it is called generative grammar. A particular type of generative grammar that has become the leading framework in modern linguistics is transformational grammar which was first proposed by Noam Chomsky.

Grammar is part of the general study of language called [linguistics](#). Grammar is a way of thinking about language.

As the word is understood by most modern linguists, the subfields of grammar are [phonetics](#), [phonology](#), [orthography](#), [morphology](#), [syntax](#), [semantics](#), and [pragmatics](#). Traditionally, however, grammar included only [morphology](#) and [syntax](#).

In linguistics, generative grammar generally refers to a [proof-theoretic](#) framework for the study of [syntax](#) partially inspired by [formal grammar](#) theory and pioneered by [Noam Chomsky](#). A generative grammar is a set of rules that [recursively](#) "specify" or "generate" the well-formed expressions of a [natural language](#). This encompasses a large set of different approaches to grammar. The term *generative grammar* is also broadly used to refer to the school of linguistics where this type of formal grammar plays a major part, including:

- The Standard Theory (ST) (also widely known as [Transformational grammar](#) (TG))
- The Extended Standard Theory (EST) (also widely known as [Transformational grammar](#) (TG))
- [Principles and Parameters Theory](#) (P&P) which includes both [Government and Binding Theory](#) (GB) and the [Minimalist Program](#) (MP)
- [Relational Grammar](#) (RG)
- [Lexical-functional Grammar](#) (LFG)
- [Generalized Phrase Structure Grammar](#) (GPSG)
- Head-Driven Phrase Structure Grammar (HPSG)

Generative grammar should be distinguished from traditional [grammar](#), which is often strongly [prescriptive](#) rather than purely descriptive, is not mathematically explicit, and has historically investigated a relatively narrow set of syntactic phenomena. In the "school of linguistics" sense it should be distinguished from other linguistically descriptive approaches to grammar, such as various [functional](#) theories.

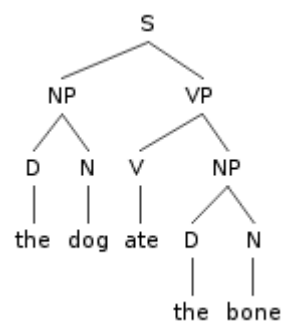
The term *generative grammar* can also refer to a particular set of formal rules for a particular language; for example, one may speak of a *generative grammar of English*. A generative grammar in this sense is a formal device that can enumerate ("generate") all and only the grammatical sentences of a language. In an even narrower sense, a generative grammar is a formal device (or, equivalently, an algorithm) that can be used to decide whether any given sentence is grammatical or not.

In most cases, a generative grammar is capable of generating an infinite number of strings from a finite set of rules. These properties are desirable for a model of natural language, since human brains are of finite capacity, yet humans can generate and understand a very large number of distinct sentences. Some linguists go so far as to claim that the set of grammatical sentences of any natural language is indeed infinite.

Generative grammars can be described and compared with the aid of the [Chomsky hierarchy](#) proposed by Noam Chomsky in the [1950s](#). This sets out a series of types of formal grammars with increasing expressive power. Among the simplest types are the [regular grammars](#) (type 3); Chomsky claims that regular grammars are not adequate as models for human language, because all human languages allow the embedding of strings within strings in an hierarchical way.

At a higher level of complexity are the [context-free grammars](#) (type 2). The derivation of a sentence by a context-free grammar can be depicted as a derivation [tree](#). Linguists working in generative grammar often view such derivation trees as a primary object of study. According to this view, a sentence is not merely a string of [words](#), but rather a tree with subordinate and superordinate branches connected at nodes.

Essentially, the tree model works something like this example, in which S is a sentence, D is a [determiner](#), N a [noun](#), V a [verb](#), NP a [noun phrase](#) and VP a [verb phrase](#):



The resulting sentence could be *The dog ate the bone*. Such a tree diagram is also called a [phrase marker](#). They can be represented more conveniently in a text form, (though the result is less easy to read); in this format the above sentence would be rendered as: [_S [_{NP} [_D The] [_N dog]] [_{VP} [_V ate] [_{NP} [_D the] [_N bone]]]]

However, Chomsky at some point argued that phrase structure grammars are also inadequate for describing natural languages. To address this, Chomsky formulated the more complex system of [transformational grammar](#).

When generative grammar was first proposed, it was widely hailed as a way of formalizing the implicit set of rules a person "knows" when they know their native language and produce grammatical utterances in it. However Chomsky has repeatedly rejected that interpretation; according to him, the grammar of a language is a statement of what it is that a person has to know in order to recognise an utterance as grammatical, but not a hypothesis about the processes involved in either understanding or producing language. In any case the reality is that most native speakers would reject many sentences produced even by a phrase structure grammar. For example, although very deep embeddings are allowed by the grammar, sentences with deep embeddings are not accepted by listeners, and the limit of acceptability is an empirical matter that varies between individuals, not something that can be easily captured in a formal grammar. Consequently, the influence of generative grammar in empirical [psycholinguistics](#) has declined considerably.

Generative grammar has been used in [music theory](#) and [analysis](#) such as by [Fred Lerdahl](#) and in [Schenkerian analysis](#). See: [Chord progression#Rewrite rules](#).

Automata theory : formal languages and formal grammars			
Chomsky hierarchy	Grammars	Languages	Minimal automaton
Type-0	Unrestricted	Recursively enumerable	Turing machine
n/a	(no common name)	Recursive	Decider
Type-1	Context-sensitive	Context-sensitive	Linear-bounded
n/a	Indexed	Indexed	Nested stack
n/a	Tree-adjoining	Mildly context-sensitive	Thread
Type-2	Context-free	Context-free	Nondeterministic Pushdown
n/a	Deterministic Context-free	Deterministic Context-free	Deterministic Pushdown
Type-3	Regular	Regular	Finite

Each category of languages or grammars is a [proper subset](#) of the category directly above it.

Proof theory is a branch of mathematical logic that represents [proofs](#) as formal mathematical objects, facilitating their analysis by mathematical techniques. Proofs are typically presented as inductively-defined [data structures](#) such as plain lists, boxed lists, or trees, which are constructed according to the [axioms](#) and [rules of inference](#) of the logical system. As such, proof theory is [syntactic](#) in nature, in contrast to [model theory](#), which is [semantic](#) in nature. Together with [model theory](#), [axiomatic set theory](#), and [recursion theory](#), proof theory is one of the so-called *four pillars* of the [foundations of mathematics](#).

Proof theory can also be considered a branch of [philosophical logic](#), where the primary interest is in the idea of a [proof-theoretic semantics](#), an idea which depends upon technical ideas in [structural proof theory](#) to be feasible.

Philosophical logic is the study of the more specifically philosophical aspects of logic. The term contrasts with [mathematical logic](#), and since the development of mathematical logic in the late nineteenth century, it has come to include most of those topics traditionally treated by [logic](#) in general. It is concerned with characterising notions like inference, rational thought, truth, and contents of thoughts, in the most fundamental ways possible, and trying to model them using modern formal logic.

The notions in question include [reference](#), [predication](#), [identity](#), [truth](#), [negation](#), [quantification](#), [existence](#), [necessity](#), [definition](#) and [entailment](#).

Philosophical logic is *not* concerned with the psychological processes connected with thought, or with emotions, images and the like. It is concerned only with those entities — thoughts, sentences, or propositions — that are capable of being true and false. To this extent, though, it does intersect with [philosophy of mind](#) and [philosophy of language](#). [Gottlob Frege](#) is regarded by many as the founder of modern philosophical logic.

Not all philosophical logic, however, applies formal logical techniques. A good amount of it (including Grayling's and [Colin McGinn](#)'s books cited below) is written in natural language. One definition, popular in Britain, is that philosophical logic is the attempt to solve general philosophical problems that arise when we use or think about formal logic: problems about existence, necessity, analyticity, [a prioricity](#), propositions, identity, predication, truth. Philosophy of logic, on the other hand, would tackle [metaphysical](#) and [epistemological](#) problems about entailment, validity, and proof.

Proof-theoretic semantics is an approach to the [semantics of logic](#) that attempts to locate the meaning of propositions and logical connectives not in terms of interpretations, as in [Tarskian](#) approaches to semantics, but in the role that the proposition or logical connective plays within the system of inference.

[Gerhard Gentzen](#) is the founder of proof-theoretic semantics, providing the formal basis for it in his account of [cut-elimination](#) for the [sequent calculus](#), and some provocative philosophical remarks about locating the meaning of logical connectives in their introduction rules within [natural deduction](#). It is not a great exaggeration that the history of proof-theoretic semantics since then has been devoted to exploring the consequences of these ideas.

[Dag Prawitz](#) extended Gentzen's notion of [analytic proof](#) to [natural deduction](#), and suggested that the value of a proof in natural deduction may be understood as its normal form. This idea lies at the basis of the [Curry-Howard isomorphism](#), and of [intuitionistic type theory](#). His [inversion principle](#) lies at the heart of most modern accounts of proof-theoretic semantics.

[Michael Dummett](#) introduced the very fundamental idea of [logical harmony](#), building on a suggestion of [Nuel Belnap](#). In brief, a language, which is understood to be associated with certain patterns of inference, has logical harmony if it is always possible to recover analytic proofs from arbitrary demonstrations, as can be shown for the sequent calculus by means of cut-elimination theorems and for natural deduction by means of normalisation theorems. A language that lacks logical harmony will suffer from the existence of incoherent forms of inference: it will likely be inconsistent.

In [computer science](#) and [linguistics](#), a **formal grammar**, or sometimes simply **grammar**, is a precise description of a [formal language](#) — that is, of a [set](#) of [strings](#). The two main categories of formal grammar are that of *generative grammars*, which are sets of rules for how strings in a language can be generated, and that of *analytic grammars*, which are sets of rules for how a string can be analyzed to determine whether it is a member of the language. In short, an analytic grammar describes how to *recognize* when strings are members in the set, whereas a generative grammar describes how to *write* only those strings in the set.

In [mathematics](#), [logic](#), and [computer science](#), a **formal language** is a language that is defined by precise mathematical or machine processable formulas. Like languages in [linguistics](#), formal languages generally have two aspects:

- the [syntax](#) of a language is what the language looks like (more formally: the set of possible expressions that are valid utterances in the language)
- the [semantics](#) of a language are what the utterances of the language mean (which is formalized in various ways, depending on the type of language in question)

Comparative linguistics (originally **comparative philology**) is a branch of [historical linguistics](#) that is concerned with comparing languages in order to establish their historical relatedness. Languages may be related by convergence through borrowing or by genetic descent.

Genetic relatedness implies a common origin or [proto-language](#), and comparative linguistics aims to construct language families, to reconstruct proto-languages and specify the changes that have resulted in the documented languages. In order to maintain a clear distinction between attested and reconstructed forms, comparative linguists prefix an asterisk to any form that is not found in surviving texts.

A **proto-language** is a [language](#) which was the common ancestor of related languages that form a [language family](#). The [German](#) term *Ursprache* (derived from the prefix [Ur-](#) "primordial" and *Sprache* "language") is occasionally used as well.

In most cases, the ancestral proto-language is not known directly and it has to be [reconstructed](#) by comparing different members of the language family via a technique called the [comparative method](#). Through this process only a part of the proto-language's structure and vocabulary can be reconstructed; the reconstruction remains the more fragmentary the more ancient the proto-language in question relative to the number of its descendants. Examples of unattested but (partially) reconstructed proto-languages include [Proto-Indo-European](#), [Proto-Uralic](#), [Proto-Bantu](#) and [Proto-Paman](#). Sometimes, however, the proto-language is a language which is known from inscriptions, an example being the [Proto-Norse language](#) attested in the [Elder Futhark runic inscriptions](#), or very well-known, such as [Latin](#) ("Proto-Italic").

Historical linguistics (also **diachronic linguistics**) is the study of language change. It has five main concerns:

- to describe and account for observed changes in particular languages;
- to reconstruct the pre-history of languages and determine their relatedness, grouping them into [language families](#) ([comparative linguistics](#));
- to develop general theories about how and why language changes;
- to describe the history of [speech communities](#);
- to study the history of words, i.e., [etymology](#).

Etymology is the study of the [history](#) of [words](#) - when they entered a language, from what source, and how their form and meaning have changed over time.

In languages with a long written history, etymology makes use of [philology](#), the study of how words change from culture to culture over time. However, etymologists also apply the methods of [comparative linguistics](#) to reconstruct information about languages that are too old for any direct information (such as writing) to be known. By analyzing related languages with a technique known as the [comparative method](#), linguists can make inferences about their shared parent language and its vocabulary. In this way, [word roots](#) have been found which can be traced all the way back to the origin of, for instance, the [Indo-European language family](#).

Even though etymological research originally grew from the philological tradition, nowadays much etymological research is done in [language families](#) where little or no early documentation is available, such as [Uralic](#) and [Austronesian](#).

The word *etymology* itself comes from the [Greek](#) *ἔτυμον* (*étymon*, true meaning, from 'etymos' true) and *λόγος* (*lógos*, word). The term was originally applied to the search of supposedly "original" or "true" meanings of words, on principles that are rejected as unscientific by modern linguistics. [Pindar](#) employed creative etymologies to flatter his patrons. [Plutarch](#) employed etymologies insecurely based on fancied resemblances in sounds. [Isidore of Seville's](#) *Etymologiae* was an encyclopedic tracing of "first things" that remained uncritically in use in Europe until the fifteenth century. *Etymologicum genuinum* is a grammatical encyclopedia edited at Constantinople in the ninth century, one of several similar Byzantine works. The fourteenth-century *Legenda Aurea* begins each *vita* of a saint with a fanciful [excursus](#) in the form of an etymology.

The Angelic Alphabet

by Aaron Leitch

Copyright © 1999 C. "Aaron Jason" Leitch

When John Dee and Edward Kelley received a new magickal system from Angelic beings in the late 1500s, it included information concerning the Angelic language. We have only small samples of the language: including the famed "48 Angelic Keys", and several tablets and seals containing Divine and Angelic Names. It seems to possess it's own unique grammar and syntax, as well as it's own alphabet. The Angels informed the two mages that this was the language which all Angels speak, as well as being the original language of Eden, with which Adam named (in an occult sense) all things in existence. The Archangel Gabriel tells us the following on April 21, 1583 (*A True and Faithful Relation* p. 92-3):

whereby even as the mind of man is moved at an ordered speech, and is easily persuaded in things that are true, so are the creatures of God stirred up in themselves, when they hear the words wherewithal they were nursed and brought forth: For nothing moveth, that is not persuaded: neither can any thing be persuaded that is unknown. The Creatures of God understand you not, you are not of their Cities: you are become enemies, because you are separated from him that Governeth the City by ignorance.

Man in his Creation, being made an Innocent, was also authorized and made partaker of the Power and Spirit of God: whereby he not only did know all things under his Creation and spoke of them properly, naming them as they were: but also was partaker of our presence and society, yea a speaker of the mysteries of God; yea, with God himself: so that in innocency the power of his partakers with God, and us his good Angels, was exalted, and so became holy in the sight of God [Hebrew] is not of that force that it was in his own dignity, much less to be compared with this that we deliver, which Adam verily spake in innocency, and was never uttered nor disclosed to man since till now, wherein the power of God must work, and wisdom in her true kind be delivered: which are not to be spoken of in any other thing, neither to be talked of with man's imaginations; for as this Work and Gift is of God, which is all power, so doth he open it in a tongue of power, to the intent that the proportions may agree in themselves: for it is written, Wisdom sitteth upon an Hill, and beholdeth the four Winds, and girdeth herself together as the brightness of the morning, which is visited with a few, and dwelleth alone as though she were a Widow.

Thus you see the Necessity of this Tongue: The Excellency of it, and the Cause why it is preferred before that which you call Hebrew: For it is written, Every lesser consenteth to his greater. I trust this is sufficient. The saga of the Angelic language is recorded in Dr. Dee's diaries. It begins on March 26, 1583- where the *Liber Logaeth* (Book of the Speech From God) is revealed to Kelley. The book was described as being "all full of squares" and written in a completely alien tongue. The characters used are the same ones that appear on the Holy Table of Practice, as well as the Lamén that Dee was to wear hidden away in a piece of white silk whenever he called upon the Angels.

Usually, the Angelic language is studied in it's English transliteration. Kelley had originally seen *Logaeth* written in Angelic characters, and the Archangel Raphael began the transmission of the text by naming each character one by one. However, this was an extremely tedious and time-consuming process. Dee finally asked if Roman characters could be used instead, and the Angels grudgingly consented. This was basically the last we saw of the Angelic characters.

The alphabet itself was shown to Kelley on May 6, 1583, directly upon a page in his journal, in a golden ("yellow") color. He was then able to trace the characters before the astral impression faded, and thus the alphabet was recorded for our use today. However, beyond the already mentioned Table and Lamén, there is no existing

information on how the characters might be used, or what exactly they might mean. The purpose of this essay is to address that issue, and to offer some historically sound methods of working with the Angelic letters.

Language of Power

The letters number 21, and their names were given in three sets of seven (which Donald Tyson calls "families")- suggesting a highly mystical interpretation. Below is a table of the letters, along with their names and phonetic values:

Family of Pn Family of Tal Family of Pal

B Pn (b)	M Tal (m)	X Pal (x)
K Vah (c/k)	Y Gon (i/y/j)	O Med (o)
G Ged (g/j)	H Na (h)	R Don (r)
D Gal (d)	L Ur (l)	Z Ceph (z)
F Or (f)	P Mals (p)	V Van (u/v/w)
A Un (a)	Q Ger (q)	S Fam (s)
E Graph (e)	N Drux (n)	T Gisg (t)

The largest clue to their use is suggested by the very nature of the Angelic language itself. As Gabriel explained above, it is a magickal language of power rather than an earthly spoken tongue. It is obvious that not just any text can be transliterated into the Angelic characters, nor is it to be used for everyday speech. As is evidenced by *Liber Logaeth*, it is literally a language of creative force.

It seems to me (and I am hardly the first to consider this possibility) that the characters are ultimately similar to Runes or Ogham. Like Angelic, these alphabets existed unto themselves, and were not simply fancy forms of already-existing letters. (Such as the various Hebrew-based magickal alphabets: Malachim, Passing the River, Celestial, etc. These can all be found in Agrippa's *Three Books of Occult Philosophy*.) Instead, these alphabets were used strictly for mystical purposes- to inscribe holy objects and texts. Each character is a magickal sigil over and above any relation to a phonetic value.

The Angels themselves did have a thing or two to say about Angelic writing, though it is admittedly cryptic. So far, no one has been able to discover the specific mysteries implied by their descriptions. To begin with, each letter of each word in the Keys was assigned a number- though this stopped early in the process. For instance, the word "Zorge" (Be Friendly Unto Me) was delivered as follows:

E The 6th. From the right angle uppermost to the left, 700

G The 13th. Descending, 2000

R The 17th. From the center downward, 11004

O The 32nd. Descending from the right angle to the center, 32000

Z The 47th. 194000 descending. Call it "Zorge". [Of one syllable]

The first number (6th, 13th, etc) refers to the page number in *Liber Logaeth* from which the letter was taken. Each page (or Table) of *Logaeth* represents an occult force, and the words contained in the Table are the words of creation uttered by God to manifest that force. (See Genesis I, and the many instances of "God said") Therefore, each letter of every word in the Angelic Keys was taken from a specific Table, and from a specific Word of Creation therein. Each word, then, is a compilation of various Divine Forces, making each a specific creative formula.

What follows the Table numbers in the above is anyone's guess. It seems obvious that it has some relation to the particular location of the letter on the Table. However, the pattern involved has yet to be discovered. Even if one were to number every letter on a Table (which is 49 x 49 squares large per side), you would still not come up with numbers as large as 194000. It is most likely that these numbers are not to be taken literally. For instance, it is unlikely that 194000 is actually to be understood as one hundred ninety four thousand.

When Kelley asked the Archangel Gabriel about these numbers, he replied as follows (*A True and Faithful Relation* p. 92):

Brother, what is the cause that all the World is made by numbers? The Numbers we speak of, are of reason and form, and not of merchants.

Every letter signifieth the member of the substance whereof it speaketh. Every word signifieth the quiddity of the substance. The Letters are separated, and in confusion: and therefore, are by numbers gathered together: which also gathered signify a number: for as every greater containeth his lesser, so are the secret and unknown forms of things knit up in their parents: Where being known in number they are easily distinguished, so that herein we teach places to be numbered: letters to be elected from the numbered, and proper words from the letters, signifying substantially the thing that is spoken of in the center of his Creator, whereby even as the mind of man is moved at an ordered speech. [etc].

Gabriel is, of course, discussing the gathering of the letters from their various positions in *Logaeth*. He also implies the concepts of Gematria- where occult meanings and relationships between words can be discovered by finding their numerical values. However, Gematria depends on assigning numbers to each letter of the alphabet, and applies most directly to languages that use their alphabetic characters as a number system as well. Thus, in Hebrew, the letter "Gimel" has the phonetic value of "G" as well as the numeric value of three. The letters in any Hebrew word can be added for a numeric total- which can then be worked with after the fashion of numerology.

Angelic characters are not given any such values. In fact, any given Angelic letter might be related to many different numbers throughout the text of the Keys. For instance, we have such examples as the following:

Os = 12 Mapm = 9639 Acam = 76999

Cla = 456 Af = 19 Ni = 28

Pd = 33 Peoal = 69636 Ox = 26

This merely scratches the surface of the odd numbers that appear in the Angelic Keys. It also serves to illustrate the complications in attempting to create a system of Angelic Gematria. Finally, it sheds no light at all upon the large "positional" numbers given with the letters of the Keys. It is very possible that any form of Angelic Gematria will have to come from that system, utilizing *Liber Logaeth* itself.

Of The Names Of Spirits

With Gematria being left on the back burner for now, we are left to question other possibilities of working with the Angelic language. Beyond what Gabriel tells us above, the diaries are silent concerning the sigil-like nature of the characters. However, it is possible to study the methods used by mages of the past in working with their sacred alphabets. Even John Dee himself was familiar with several techniques- mainly concerning the use of

Hebraic characters- which may have been exactly what Gabriel was referring to when he stated: "it is preferred before that which you call Hebrew."

The *Three Books of Occult Philosophy*, written by Henry Cornelius Agrippa in 1509 CE, has been invaluable to my own studies of the Angelic (or "Enochian") material. It is well known that Dee himself owned a copy, and that elements of that work can be found throughout his Angelic system of magick. The book is even mentioned once in the diaries, in connection with the reception of the 91 (or 92) Parts of the Earth. Therefore, when we are faced with such an enigma as the Angelic alphabet (and how to use it), it makes sense to return to this source material- to see what Agrippa had to say concerning sacred alphabets and characters.

The relevant sections of Agrippa's work are contained in Book Three, and begin with a chapter entitled, appropriately enough, *Of The Tongue Of The Angels, And Of Their Speaking Amongst Themselves, And With Us* (Ch. 23). No doubt this was of profound interest to Dee and Kelley. Over the next few chapters, we are taught various methods of discovering and formulating names for Angels and spirits set over anything in existence. They include everything from obtaining the names in a code-like fashion from sacred scripture to creating new names through various Qabalistic cipher tables. He tells us in chapter 24:

But the masters of the Hebrews think that the names of angels were imposed upon them by Adam, according to that which is written, the Lord brought all things which he had made unto Adam, that he should name them, and as he called anything, so the name of it was. Hence, the Hebrew mecubals think, together with magicians, that it is in the power of man to impose names upon spirits, but of such a man only who is dignified, and elevated to his virtue by some divine gift, or sacred authority.

But because a name that may express the nature of divinity, or the whole virtue of angelical essences cannot be made by any human voice, therefore names for the most part are put upon them from their works, signifying some certain office, or effect, which is required by the quire of spirits: which names then no otherwise than oblations, and sacrifices offered to the gods, obtain efficacy and virtue to draw any spiritual substance from above or beneath, for to make any desired effect.

Of course, Agrippa uses Hebrew throughout the text to illustrate the various methods of name generation. However, he also states the following in chapter 27:

because the letters of every tongue have in their number, order, and figure a celestial and divine original, I shall easily grant this calculation concerning the names of spirits to be made not only by Hebrew letters, but also by Chaldean, and Arabic, Egyptian, Greek, Latin, and any other, the tables being rightly made after the imitation of the precedents.

This kind of philosophy takes on a deeper significance when we remember that Dee and Kelley were reading this in 1583. It sheds much light on Gabriel's statement that Angelic "is preferred before that which you call Hebrew." My proposal is twofold: In the first place, the Angelic alphabet can be used in place of Hebrew in the various calculatory methods. In the second place, there is reason enough to believe that the alphabet might have been meant for use in just this fashion.

Of Finding Out The Names of Spirits, And Geniuses From The Disposition Of The Celestial Bodies

Such is the name of chapter 26, book three, of Agrippa's *Occult Philosophy*. This technique is one that I find extremely fascinating, yet it has been a largely ignored subject in current magickal literature. The chapter begins as follows:

The ancient magicians did teach an art of finding out the name of a spirit to any desired effect, drawing it from the disposition of the heaven; as for example, any celestial harmony being proposed to thee for the making an image or ring, or any other work to be done under a certain constellation thou will find out the spirit that is the ruler of that work

A vitally important aspect of renaissance magick was the observance of astrological forces. In fact, a large portion of classical occult literature is devoted to magickal timing based upon the results of natal chart interpretations. Just as John Dee used this art to schedule a time for the Queen's inauguration ceremony, so too would he have cast horoscopes to determine the best times for his magickal operations.

In this way, strict magickal timing was often observed- during which various shamanic workings could be done. This included astral trips, spirit work, the fashioning of talismans, divinations, etc- all without much use of ceremony. The natural astrological forces of the time, along with the right prayers (perhaps some incense and holy water) was all that this form of magick required. It is from these practices that we hear of spirits ruling for limited periods of time, and texts that suggest spirits can only be contacted under specific astrological conditions.

The process outlined by Agrippa begins with this step- casting a natal chart for the desired time of working. If a chart shows itself to be particularly bad, it is assumed that one will automatically cast a new chart and reschedule. Once the final chart is drawn, it is first necessary to calculate the degree of the ascendant. Agrippa has us, then, place the Hebrew letter Aleph in that degree, and continue to write the alphabet all the way around the chart. Each degree is assigned a single letter, and the direction is counterclockwise to follow the natural course of the twelve zodiacal signs. When the end of the alphabet is reached, one simply begins anew with the letter Aleph, and continues onward until all 360 degrees have been filled. (It is highly unlikely that anyone would actually draw a chart massive enough to display all 360 letters. However, with the number of letters in the alphabet being known [Hebrew = 22, Angelic = 21] one can easily calculate the proper letter for any given degree).

From there one only needs to interpret the chart as normal, making distinctions between the planets with good dignities and those with bad. The concept is to focus on the specific forces one needs most for the work at hand- in a fashion not at all unlike talismatic imaging. Ignoring the weaker and negative aspects of the chart, one can "compile" those forces that are necessary to the magickal goal. These are, in a literal sense, the Forces (and thus Gods, Angels, etc) which one is attempting to call upon.

Each degree which contains a desired aspect of the chart now has a letter associated, and these are gathered together to formulate a name. The ordering follows the same pattern as above- begin at the ascendant, and continue counterclockwise from there. The letters of the name fall in order as they are encountered along the way.

A "qliphothic" name can also be derived using the same process. However, the entire process must be followed clockwise, or against the natural order of the signs. Agrippa also suggests that some began this counter-process from the degree of the descendent, rather than the ascendant. The text goes on to give further methods of performing the same process, though I leave study that for the aspiring student.

The name that is thus derived is the genius or intelligence set over that specific time, and the mage's magickal work. Agrippa explains that this method can even be used to find the name of one's personal genius, or (as we call it today) the Lesser Guardian Angel. This is the Angel you learned about while growing up- who sits on your right shoulder and attempts to talk you out of bad deeds. This is the Guardian Angel that is often credited with keeping people from physical harm. Also, as Agrippa explains, this is the Angel set over your home, career, and all such mundane aspects of your life. I should note that this is not the Holy Guardian Angel described in the Book of Abramelin, who is more concerned with your ultimate spiritual evolution.

As for calculating the Lesser Guardian's name, one only needs to construct their own natal chart, and proceed as instructed above. To make the name proper in a Qabalistic sense, one must append the name with "El" or "Yah" in the style of the Shem haMephoresh. On the other hand, it would seem that this is not necessary when working with something other than one's personal genius. However, if one is using the Angelic alphabet, there should be no need for this convention in any case.

Of The Calculating Art Of Such Names By The Tradition Of Cabalists

This is the name of chapter 27 in the *Third Book of Occult Philosophy*. This section gives us further methods of working with the name obtained via the methods of chapter 26. It involves permutating the name of the intelligence to discover an entire hierarchy of Angels who rule above the intelligence himself. It is possible to generate nine such names- one for each of the nine traditional Angelic Choirs: the Angels, Archangels, Principalities, Virtues, Powers, Dominations, Thrones, Cherubim, and Seraphim. (See Agrippa, Book II, Ch. 12: *Of the Number of Nine, and the Scale Thereof*.).

To begin with, I will illustrate the table used in this procedure, replacing the Hebrew with Angelic characters:

Table of the Seven Planets

	Luna	Merc	Ven	Sol	Mars	Jup	Sat	Good
T	B	K	G	D	F	A	E	B
S	M	Y	H	L	P	Q	N	K
V	X	O	R	Z	V	S	T	G
Z	B	K	G	D	F	A	E	D
R	M	Y	H	L	P	Q	N	F
O	X	O	R	Z	V	S	T	A
X	B	K	G	D	F	A	E	E
N	M	Y	H	L	P	Q	N	M
Q	X	O	R	Z	V	S	T	Y
P	B	K	G	D	F	A	E	H
L	M	Y	H	L	P	Q	N	L
H	X	O	R	Z	V	S	T	P
Y	B	K	G	D	F	A	E	Q
M	M	Y	H	L	P	Q	N	N
E	X	O	R	Z	V	S	T	X
A	B	K	G	D	F	A	E	O
F	M	Y	H	L	P	Q	N	R
D	X	O	R	Z	V	S	T	Z
G	B	K	G	D	F	A	E	V
K	M	Y	H	L	P	Q	N	S
B	X	O	R	Z	V	S	T	T
Evil	Sat	Jup	Mars	Sol	Ven	Merc	Luna	

This table consists of two outer columns and seven inner columns. The right-hand outer column (marked "good") is called *The Entrance of the Good Angels*, and includes the Angelic alphabet written in order from top to bottom. The left-hand outer column (marked "evil") is called *The Entrance of the Evil Angels*, and includes the Angelic alphabet written in reverse order. The center columns include the alphabet written from left to right, in seven letter sections, repeating all the way to the bottom of the table. Each of these seven columns is assigned one of the Planetary forces.

In order to use this table, one must enter the desired name (i.e.- that obtained from the natal chart) into the proper outer column. Those names taken from the ascendant counterclockwise will enter from the right, and those taken from the descendent counterclockwise will enter from the left. To illustrate the process, I will use the Angelic name of "Madimi". (This was an Angel that appeared to Dee and Kelley quite often.) We will pretend that we have generated this name via an astrological chart. The following illustrates Madimi's name in Angelic characters, along with some fictional planetary attributes as if taken from the degrees of our chart.

M **M** Mars
 A **A** Sol
 D **D** Mercury
 I **Y** Jupiter
 M **M** Venus
 I **Y** Luna

In this example, we would assume that these six planets fell in favorable aspects, while Saturn somehow fell weakly or negatively and was thus excluded. Madimi being a good Angel, we would look for the M (Tal) in the right-hand column. Tal is associated with Mars in this instance, therefore we scan to the center column of Mars. There we find the letter P (Mals), which becomes the first letter of the new name. The next letter of Madimi's name is A (Un), and is associated with Sol. Finding Un in the right-hand column and moving across to the column of Sol, we find the letter Z (Ceph). The process continues in this pattern until we run out of letters. For ease of study, I will illustrate the new name as it appears in Angelic characters:

P **P** Mars
 Z **Z** Sol
 K **K** Mercury
 S **S** Jupiter
 H **H** v Venus
 X **X** Luna

This process has granted us a new Angelic name. The name "Pzkshx" is merely the first of nine possible names that can be generated with this table, and (according to Agrippa) is a member of the Angelic Choir known as the "Angels". This name can then be entered into the table just as we did with Madimi, to generate a name for the next Angelic Choir, the Archangels: This can then be entered into the table to generate a name for the Principalities. The process can continue until you reach the choir of Seraphim. For the purposes of practical magick, I will add the descriptions of the powers of each Hierarchy as given in the *Book of the Sacred Magic of Abramelin the Mage* (Dover, p. 260-1)

The Order of the First Hierarchy (Seraphim, Cherubim, Thrones)

The spirits of the Seraphim serve to make thee respected and loved for works of Charity, for that which regardeth honors and other similar things. In matters of great importance they themselves act; but for matter base and carnal, it is their subjects who do serve and operate.

The Order of the Second Hierarchy (Dominions, Virtues, and Powers)

The property of the Dominions is to dominate; to procure liberty; to vanquish enemies; to give authority over Princes, and over all kinds of persons, even Ecclesiastics. The Virtues are proper to give strength and force in all matters whether of War or Peace; and in all Operations concerning the health of men, and in all maladies for which the fatal hour hath not yet been written. The Powers have the dominion over all the Inferior Spirits; and this is why they can serve in all things in general, good or evil, and they be straight and right in execution, very punctual, very prompt, and exact in their Operations.

The Order of the Third Hierarchy (Princes, Archangels, and Angels)

The Princes comprise Spirits capable of giving Treasures and Riches, and they or their dependants serve in all the Operations, being a mass composed of different Orders, and they are sufficiently truthful. The Archangels be proper to reveal all Occult matters, and all kinds of secret things, such as obscure points in Theology and the Law. They serve with great diligence. The Angels in general do operate each one according unto his quality. There be an infinite number of them. They command the Four Princes and the Eight Sub-Princes [of the Qliphothic hierarchy] in all kinds of Operations.

And this ends our exploration of Agrippa-style name generation, utilizing the Angelic alphabet "before that which we call Hebrew". What I have outlined here merely scratches the surface of possibilities to be found within the *Three Books of Occult Philosophy* as well as other bodies of classical magickal literature. I invite the reader to continue this research, and to see which methods generate the most useful Angelic names.

Agrippa ends chapter 26 with the following. I have decided to sign off my own essay with these words, as I feel that Dee himself likely read them and took them close to heart:

And these names being thus distributed according to the proportioned numbers to the starry account, [] whilst the mind being astonished at the obscurity of them, and deeply intent, firmly believing that something divine is under it, doth reverently pronounce these words, and names, although not understood, to the glory of God

Enochian is a language. It expresses, through a semiotic apparatus, a constellation of impressions, ideas, and conceptions in context to a world be it spiritual, physical, or somewhere between. This is an exceedingly broad understanding of language and in the case of Enochian it is necessary to be broad. Aside from this broad view Enochian adheres to very few linguistic rules in a consistent manner.

It seems to have all the trapping of a natural language. It has some structures of case, or a root system, or declensions, conjugations, enclitics, inflections, and a consistent vocabulary - yet all these seem to be so highly irregular (or so complex) that any method of making systematic sense of them is fruitless. Surely, this owes, in great deal, to the small volume of text in the language. The conjugation of the verb "I say" will make the first strata (the truly linguistic aspect) clear while the numerical system will show the latter (how the system seems to make little or no sense).

It is clear that it has some grammatical forms and consistent vocabulary which makes it extremely tantalizing. Due to the highly liturgical nature of the calls it is not possible to glean enough evidence from the texts to provide us with a better mode of critical attack on the language itself. In the end, we are left with the calls of which can be said that they are apocalyptic in nature (like much of the sessions with the spirits) and seem to deal with a final judgment by G-d upon the world.

Regarding Orthography and Phonology, the language contains 21 letters virtually all pronounced like English. There are hard and soft vowels; consonants usually adhere to English rules of pronunciation, and there are no signs of verifiable non-English sounds (such as those found in Semitic languages for instance).

Enochian seems to use a root system in that a base form is augmented with prefixes and suffixes to determine grammatical forms. This is the way in which Enochian expresses verb forms:

OM = possible root for "to understand", "to know"

OMa = "understanding" - Substantive form

OMax = "know" verb form for second person singular

ixOMaxip = "Let it be know" a passive verb form. This form is actually similar to the Hophal form in Hebrew in expression although not in construction.

Enochian tends to show a cross current of linguistic apparati. There is some evidence of case (which was already lost in English by Dee's day although his knowledge of Latin would make him used to dealing with such a linguistic system) in Enochian. There is a nominative, accusative, comparative, genitive, dative, and possibly an instrumental/ablative. The problem in establishing clear cases grammar (or really the sure existence of case) is the sheer lack of text. There only exist around 250 words and over half of those only occur once. Normal conversational language requires around 300 to 500 words and the second language is clearly not conversational. It is highly liturgical, very theological technical, and extremely economic with a single "Enochian word" being rendered for long strings in English. Sometimes, in contrast to this case theory, there are a copious amounts of

particles and prepositions which do not seem to alter the inflected word which is indicative of a case-less language although the irregularity of particles does not speak to a particle based language.

Caosg(a) - Earth
Caosg(a) - non. sing.
Caosgi - acc. sing.
Caosgin - comp sing.
Caosgo - gen. sing.
Caosgon - dat. Sing

At it has been pointed out by others, Enochian seems to show some signs of etymology. Biblical words in defective forms are often linked in syntax to Enochian words. Known examples are:

angelard - though (from "angel")
chriteos - let there be (from "Christ" or the Greek form)
nazarth - pillars of gladness (from "Nazareth")
luciftias - brightness (from the Latin "lux, lucis" or directly from "lucifer")

It has some structures of case, or a root system, or declensions, conjugations, enclitics, inflections, and a consistent vocabulary - yet all these seem to be so highly irregular (or so complex) that any method of making systematic sense of them is fruitless. Surely, this owes, in great deal, to the small volume of text in the language. The conjugation of the verb "I say" will make the first strata (the truly linguistic aspect) clear while the numerical system will show the latter (how the system seems to make little or no sense).

There are some partial conjugated forms. There seems to be three tense (past, present, and future (perhaps an imperfect). Passive and Subjunctive forms exist although in no consistent manner. An example:

The root appears to be GOH- with suffixed forms to indicate conjugation much like Latin or Old English.

GOHUS - I say (1 Present. Singular. Active.)
GOHE - He says (3 Pres. Sing. Act.)
GOHIA - We say (1 Pres. Plural. Act.)
GOHOL - Saying (possible gerundive form, participle)
GOHON - They Have Spoken (3 Imperfect. Plu. Act.)
GOHULIM - It is Said (3 Sin. Passive.)

The being verb in various forms:

ZIR (ZIRDO) - I Am (1 Pres. Sing. Act.)
GEH - You Are (2 Pres. Sing. Act.)
I - He/She/It Is (3 Pres. Sing. Act.)

CHIIS (CHIS) (CHISO) - (3 Pres. Plu. Act.)

AS (ZIROP) - Was (past/perfect sing. particle? Act.)
ZIROM - Were (past/perfect plu. particle? Act.)
TRIAN - Shall be (future/imperfect intensive? sing/plu particle? Act.) * In Dee's time the use of "shall" was not grammatically limited to 1 sing/plu act. as some English grammars indicate.

BOLP - Be Thou (Imperative)

IPAM - Is Not (Pres. sing. Act. Negation).

IPAMIS - Cannot Be (Pres. sing. Neg. linked with an infinitive form?)

There is no evidence of a dual form. Needless to say, a very scant grammar. It is impossible to recreate forms based on other examples due to the paucity of examples and the irregularity of the present ones. Possible roots include ZIR and IPAM although this is tenuous. The verbs appear to occur in combination with pronoun particles (like caseless languages).

Pronoun include:

OL - I

ILS (G) - You

TOX (TBL) - Of Him (Genitive? Possessive?)

TIA - His (adjectival form)

PI - She

TIBL - Her (Accusative?)

TIOBL - In Her (Ablative or Locative?)

Z - They

Possible roots here are TBL with a possible I infix for Fem. gender. If this is the case, this is an example of infixing. There are no articles to speak of although there are some demonstrative forms which act similarly.

The language is concerned with apocalyptic revelations many of which contain numerical importance. There are also overtones of mystical numerology. There seem to be several names for single numbers (the number 1 has at least six different forms, the number 2 at least three.)

Enochian Alphabet, Gematria & Letter Essences

In Meric Casaubon's: A True and Faithful Relation of What Passed for so Many Years Between Dr. John Dee and Some Spirits, we get the following quote:

Gabriel...Every Letter signifieth the Member of the substance whereof it speaketh. Every word signifieth the quiddity of the substance. The Letters are separated, and in confusion: and therefore, are by numbers gathered together: which also gathered signify a number: for as every greater containeth his lesser, so are the secret and unknown forms of things knit up in their parents: Where being known in number they are easily distinguished, so that herein we teach places to be numbered: letters to be elected from the numbered, and proper words from the letters, signifying substantially the thing that is spoken of in the center of his Creator, whereby even as the mind of man moved at an ordered speech, and is easily persuaded in thing that re true, so are the creatures of God stirred up in themselves, when they hear the words wherewithal they were nursed and brought forth: For nothing moveth that is not persuaded: neither can anything be persuaded that is unknown.

Drawing on the quote and recognizing that every letter contains an essence of substance, Patricia Shaffer's 'Letter Essences' are also included. To quote from the introduction to her work:

These are the essences, which I have attributed to the individual letters. As I understand it, each letter represents a sound, which is universal to the mind of man, and so, the essential meaning echoes within every spoken language. The shapes of the letters or glyphs may vary, but the sound is what imparts the meaning. Each of the individual letters reflects a pure sound, but certain combinations (e.g., ch, sh, ph) give mixed sounds, and thus, the meanings of such dyads are subtly enhanced.

Note that she differentiates between the letters I and Y as well as U and V. But her take on using sounds to represent archetypal qualities in human consciousness is not all that different from the symbolic representation of the English alphabet in Liber 805.

V	B	Pe	1	Root of Choice: duality, multiplicity, choose (between)
B	K	Veh	2	Root of Causation: make, cause, create, because (of) ¹
G	G	Ged	3	Root of Negation: not, none, nothing, nor
D	D	Gal	4	Root of Possibility: possible, potential
F	F	Orth	5	Root of Manifestation: manifest, show, appear
A	A	Un	6	Root of Time: begin, beginning; new, anew; again, then, when
E	E	Graph	7	Root of Will: will, intend, purpose, intention
M	M	Tal	8	Root of Knowledge: mind, know, awareness, knowledge

¹ Here, Patricia Shaffer uses the English letter 'C' indicating a soft sound and has provided no essence for the hard sound of 'K.'

7 I Gon 9

(As 'I') Root of Energy/Enablement:

energize, enable, ability

(As 'Y') Root of Increase: grow, increase, more, faster

3 H Na-hath 10

Root of Breath: breath, life

1 C L Ur 20

Root of Primacy: first, primary, one;
providence

2 P Mals 30

Root of Establishment: space, place, put, set;
here, there, where

4 Q Ger 40

Root of Desire: desire, love

5 N Drun 50

Root of Interiority: within, inside, self-hood

6 X Pal 60

Root of Limitation/Decrease: limit, lessen,
lower, slower

7 O Med 70

Root of Being-Becoming: being, becoming;
existence

8 R Don 80

Root of Movement: move, motion, emotion,
motivate, change

9 Z Ceph 90

Root of Division: divide, separate, other
(than), part(s) of

1 U Val 100

(As 'U') Root of Light: light, enlightenment

(As 'V') Root of Darkness: dark, hidden
(therefore, unknown); reflection

7 S Fam 200

Root of Possession: have, acquire, gather;
together

7 T Gisa 300

Root of Balance: balance, justice, adjust,
judge, equilibrate

Scripts

~ . 7 . a . 70 .
 6 . 2 . T . 3 . 15
 n . 4 . 3 . 2 . 4 . 7 .
 8 . 7 . 5 . 6 . 12 . 13 .

First Enochian Script

V	B	6	5	8	8	7	6	7	7	3
Pa b	Veh c, k	Ged g, j	Gal d	Or f	Un a	Graph e	Tal m	Gon i	Gon with point ?	Na h
4	2	15	3	7	12	6	13	2	7	13
Ur l	Mals p	Ger q	Drux n	Pal x	Med o	Don r	Ceph z	Van u/v	Fam s	Gisg t

second form of the Enochian script

Lexicon²

Word	Meaning
𐌺 Un (A)	
𐌺-	with-
𐌺	in, with
𐌺-V𐌺V𐌺C𐌺𐌺	harlot, (of an)
𐌺-V𐌺𐌺	stooping,(to the); attacking
𐌺-B-C𐌺𐌺𐌺𐌺	kingdom, in thy kingdom
𐌺-B𐌺𐌺𐌺𐌺𐌺	beginning, thy beginning
𐌺-𐌺𐌺𐌺𐌺	across
𐌺-𐌺𐌺V𐌺𐌺	whom, (on)
𐌺𐌺V𐌺𐌺	SEPHIROTIC CROSS AIR OF WATER
𐌺𐌺𐌺𐌺𐌺	Senior MARS of FIRE
𐌺𐌺𐌺	among you
𐌺𐌺𐌺	among
𐌺𐌺𐌺𐌺	among us
𐌺𐌺𐌺𐌺	among us
𐌺𐌺𐌺𐌺	placed you
𐌺𐌺𐌺𐌺𐌺	Kerubic Archangel WATER OF FIRE
𐌺𐌺𐌺	AMONG
𐌺𐌺𐌺	AMONG (alt.sp.)
𐌺𐌺𐌺𐌺𐌺𐌺	Senior JUPITER of AIR
𐌺𐌺𐌺𐌺𐌺𐌺	Senior VENUS of FIRE
𐌺V	DAUGHTER OF DAUGHTER OF LIGHT
𐌺V𐌺𐌺𐌺	Sephirotic Cross EARTH OF EARTH
𐌺V𐌺𐌺𐌺	Servient Angel EARTH OF AIR
𐌺V𐌺𐌺𐌺𐌺𐌺	PREPARE
𐌺V𐌺𐌺𐌺𐌺	Senior MARS IN AIR TABLET (VAR)
𐌺V𐌺𐌺𐌺	Servient Angel EARTH OF AIR
𐌺V𐌺𐌺𐌺𐌺𐌺	SERVE, LET THEM SERVE YOU
𐌺V𐌺𐌺𐌺𐌺	Kerubic Archangel AIR OF EARTH
𐌺V𐌺𐌺𐌺𐌺𐌺	provided
𐌺V𐌺𐌺𐌺𐌺	prepared, i have prepared
𐌺V𐌺𐌺𐌺𐌺	prepared, i have prepared
𐌺V𐌺𐌺𐌺𐌺	prepared, i have prepared
𐌺V𐌺𐌺𐌺𐌺𐌺	prepared, are prepared
𐌺V𐌺𐌺𐌺𐌺𐌺	PART IN POP
𐌺B𐌺𐌺	7699
𐌺B𐌺𐌺	Servient Angel FIRE OF FIRE
𐌺BB𐌺	Servient Angel FIRE OF AIR
𐌺B𐌺𐌺𐌺	DAUGHTER OF LIGHT

² Line items in Red are new words found in Liber Loagaeth; line items in blue are new words found in the Table of 12; line items in green are found on the perimeter of the Holy Table of Practice. Line items in orange are new words found in the Lamen.

𐤆𐤁𐤒	not the 4th
𐤆𐤁𐤒	the Magus
𐤆𐤒𐤕𐤕	mortal
𐤆𐤁	not the fifth
𐤆𐤓	inner/higher self
𐤆𐤓𐤆𐤓	inmost God
𐤆𐤓𐤕𐤒𐤒𐤒	Senior VENUS of AIR
𐤆𐤓𐤕𐤒𐤒𐤒	Senior MER of EARTH
𐤆𐤒𐤕𐤕𐤒	Sephirotic Cross EARTH OF AIR
𐤆𐤒𐤕𐤕𐤒	Senior MARS of EARTH TABLET
𐤆𐤒𐤕𐤕𐤒𐤕	governor
𐤆𐤒𐤕𐤕𐤒	Servient Angel AIR OF EARTH
𐤆𐤒𐤕𐤕𐤒	Servient Angel AIR OF EARTH
𐤆𐤒𐤕𐤕𐤒	PROMISE, THE PROMISE
𐤆𐤓𐤕	in sacred measure
𐤆𐤕𐤒	place
𐤆𐤕𐤕𐤒	settled, have settled
𐤆𐤕𐤕𐤒	judgment (?)
𐤆𐤕𐤕𐤒𐤕𐤕𐤒𐤕	will of God (?)
𐤆𐤕𐤕𐤒	gathering, of gathering
𐤆𐤕𐤕𐤒𐤕	gathered together (they)
𐤆𐤕𐤕𐤒𐤕	gird up
𐤆𐤕𐤕𐤒𐤕	gather up
𐤆𐤕𐤕𐤕𐤒	invoke the One
𐤆𐤕𐤕𐤒𐤕𐤕𐤒	Senior VEN of EARTH
𐤆𐤕𐤕𐤕𐤒	one in name with
𐤆𐤕𐤕𐤒	ALLA (a name of God; the naming of God's will)
𐤆𐤕𐤕𐤕𐤒	bind up
𐤆𐤕𐤕𐤕𐤒𐤕	Senior LUNA of FIRE
𐤆𐤕𐤕𐤕𐤒	Sephirotic Cross FIRE OF AIR
𐤆𐤕𐤕𐤕𐤒𐤕	Zodiacal King CANCER
𐤆𐤕𐤕𐤕𐤕	infinite
𐤆𐤕𐤕𐤕𐤕𐤕	among the angels
𐤆𐤕𐤕𐤕𐤕𐤕	PART IN LOE
𐤆𐤕𐤕𐤕𐤕𐤕	the Son of Light is with the 9
𐤆𐤕𐤕𐤕𐤕𐤕𐤕	I begin anew
𐤆𐤕𐤕𐤕𐤕𐤕	fixed to the Son of Son of Light-Mercury
𐤆𐤕𐤕𐤕𐤕𐤕	fastened, I fastened
𐤆𐤕𐤕𐤕𐤕𐤕	yourselves
𐤆𐤕𐤕𐤕𐤕	Servient Angel WATER OF FIRE
𐤆𐤕𐤕𐤕𐤕	cursed
𐤆𐤕𐤕𐤕𐤕	Servient Angel WATER OF FIRE
𐤆𐤕𐤕𐤕𐤕𐤕	bound by the Son of Light
𐤆𐤕𐤕𐤕𐤕𐤕	wherefore ye are cursed
𐤆𐤕	SON OF SON OF LIGHT, MERCURY
𐤆𐤕𐤕𐤕	Kerubic Angel WATER OF FIRE

𐤆𐤏𐤕𐤌	Sephirotic Cross WATER OF EARTH
𐤆𐤏𐤆𐤕	wisdom, of the secret wisdom
𐤆𐤏𐤕𐤌	PART IN ZOM
𐤆𐤕𐤏𐤕	government, in government
𐤆𐤏𐤕	within the thought [of God]
𐤆𐤏𐤕𐤕𐤏𐤕	thoughts, his thoughts
𐤆𐤏𐤕𐤌	Sephirotic Cross AIR OF EARTH
𐤆𐤌𐤏𐤕𐤕	Senior MERCURY of FIRE
𐤆𐤌𐤕𐤕𐤕	the Son of Light
𐤆𐤏𐤕𐤕𐤌	the Son of Son of Light (Mercury) gives the holy pentagram.
𐤆𐤕	the Son of Son of Light is the holy pentagram
𐤆𐤌𐤕𐤕𐤕	1ST MINISTER OF VENUS
𐤆𐤌𐤕𐤕𐤕𐤕	6TH MINISTER OF SOL
𐤆𐤌𐤕𐤕𐤕𐤕	stars, the stars
𐤆𐤌𐤕𐤕𐤕	Sephirotic Cross FIRE OF AIR
𐤆𐤌𐤕𐤕	A GOD-NAME OF AIR TABLET
𐤆𐤕𐤕𐤕𐤕𐤕	SLIMY THINGS MADE OF DUST
𐤆𐤕𐤕𐤕𐤕	Senior VENUS of FIRE TABLET
𐤆𐤕𐤕𐤕𐤕𐤕𐤕𐤕	DEE'S GOOD ANGEL (alt. sp.)
𐤆𐤕𐤕𐤕	Kerubic Archangel WATER OF
𐤆𐤕𐤕𐤕	liveth
𐤆𐤕𐤕𐤕	Servient Angel AIR OF FIRE
𐤆𐤕𐤕𐤕	Servient Angel AIR OF FIRE
𐤆𐤕	that
𐤆𐤕	to fan or winnow
𐤆𐤕𐤕𐤕	Sephirotic Cross EARTH OF EARTH
𐤆𐤕𐤕𐤕𐤕	spread amongst the third
𐤆𐤕𐤕𐤕𐤕𐤕	spread amongst the third is the Daughter of Light
𐤆𐤕𐤕𐤕𐤕	the Daughter of Light is spread amongst the third
𐤆𐤕𐤕𐤕	The Universal Mind
𐤆𐤕𐤕𐤕	fire of dissolution
𐤆𐤕𐤕𐤕𐤕	Sephirotic Cross AIR OF AIR
𐤆𐤕𐤕𐤕𐤕𐤕𐤕	Zodiacal King TAURUS
𐤆𐤕𐤕𐤕𐤕𐤕	invoke (?)
𐤆𐤕𐤕𐤕𐤕𐤕𐤕𐤕	the Daughter of Daughter of Light becomes Queen of the Moon
𐤆𐤕𐤕𐤕𐤕𐤕	Senior SATURN of FIRE
𐤆𐤕𐤕𐤕𐤕	the mystical marriage
𐤆𐤕𐤕	SECOND AETHYR
𐤆𐤕𐤕	the Beast
𐤆𐤕𐤕	conquer (?)
𐤆𐤕𐤕𐤕	descend
𐤆𐤕𐤕𐤕𐤕	wailing in their places
𐤆𐤕𐤕𐤕	A GOD-NAME OF WATER TABLET
𐤆𐤕𐤕𐤕	gladness, of gladness
𐤆𐤕𐤕𐤕	God's glory spread out
𐤆𐤕𐤕𐤕𐤕𐤕	NAME OF EVIL SPIRIT

𐤔𐤁𐤍	for the Daughter of Light
𐤔𐤁	was
𐤔𐤁𐤁𐤓	God
𐤔𐤁𐤁𐤓𐤁𐤓	God receives
𐤔𐤁𐤁𐤓𐤁	the divine will of the holy Son of Light
𐤔𐤁𐤁𐤓𐤁𐤓	Lucifer was the third
𐤔𐤁𐤁𐤓𐤁𐤓	divine will
𐤔𐤁𐤁𐤓	this God
𐤔𐤁𐤓𐤁𐤓	another, with another
𐤔𐤁𐤓𐤁	Reflected, 'was reflected'
𐤔𐤁𐤓	Kerubic Angel FIRE OF EARTH
𐤔𐤁𐤓	21ST AETHYR
𐤔𐤁𐤓𐤁𐤓	the infinity within
𐤔𐤁𐤓𐤁𐤓𐤁	QUALITIES, IN THEIR QUALITIES
𐤔𐤁𐤓𐤁𐤓𐤁𐤓	PART IN DEO
𐤔𐤁𐤓	before
𐤔𐤁𐤓𐤁	meaning unknown
𐤔𐤁𐤓𐤁	was also this
𐤔𐤁𐤓𐤁𐤓𐤁𐤓𐤁𐤓	(was) reflected in the East on the ecliptic
𐤔𐤁𐤓𐤁𐤓	Sephirotic Cross FIRE OF WATER
𐤔𐤁𐤓	DAUGHTER OF DAUGHTER OF LIGHT
𐤔𐤁𐤓𐤁𐤓𐤁	girdles, your girdles
𐤔𐤁	Shortened name of Ave, Son of Son of Light
𐤔𐤁𐤓𐤁𐤓𐤁𐤓	gold, philosophical mercury
𐤔𐤁𐤓𐤁𐤓𐤁𐤓𐤁	governor
𐤔𐤁𐤓𐤁𐤓𐤁	hiacynth, of hiacynth
𐤔𐤁𐤓𐤁𐤓𐤁𐤓	thunders of increase
𐤔𐤁𐤓𐤁𐤓𐤁𐤓	thunders, the thunders
𐤔𐤁𐤓𐤁𐤓𐤁	pomp, his pomp
𐤔𐤁𐤓𐤁𐤓𐤁𐤓𐤁	PART IN TAN
𐤔𐤁𐤓	SON OF SON OF LIGHT, SOL
𐤔𐤁𐤓𐤁𐤓	millstones
𐤔𐤁𐤓𐤁𐤓𐤁𐤓	Senior MERCURY of AIR
𐤔𐤁𐤓𐤁𐤓𐤁𐤓𐤁	2ND MINISTER OF LUNA
𐤔𐤁	surround
𐤔𐤁𐤓	surround the one
𐤔𐤁𐤓	Surrounds the Daughter of Light
𐤔𐤁𐤓𐤁𐤓	Servient Angel EARTH OF EARTH
𐤔𐤁𐤓𐤁	microcosm
𐤔𐤁𐤓𐤁𐤓	the glory of God's creation
𐤔𐤁𐤓𐤁𐤓𐤁𐤓	Servient Angel EARTH OF EARTH
𐤔𐤁𐤓𐤁𐤓𐤁𐤓	PART IN PAZ
𐤔𐤁𐤓𐤁𐤓𐤁𐤓	DAUGHTER OF LIGHT
𐤔𐤁𐤓𐤁𐤓𐤁𐤓𐤁𐤓	harvest, like unto the harvest
𐤔𐤁𐤓𐤁𐤓𐤁𐤓𐤁𐤓	likeness, in the likeness
𐤔𐤁𐤓𐤁𐤓	hands, on whose hands

V Pa (B)	
V V	power, ability, possibility
V V V 6 7	south, in the south
V V V 6 7 D	south, of the south
V V V C 7 C	angel of mars in mars, king
V V V C 7 D	wicked, the wicked
V V V C 7 D X	harlot, a
V V V C A D	BABALON
V V V D 7 D	6TH MINISTER OF BRORGES
V V V 7 D 7 D	6TH MINISTER OF SATURN
V V V C 7 V L	ANGEL OF SOL IN LUNA
V V 7 L A 7 V	righteousness
V V 6	28TH AETHYR
V V 6 7 D 7 C	ANGEL VENUS IN LUNA, PRINCE
V V 6 7 7	fury, of fury
V V 6 C 7	for
V V 6 C 7	for why?
V V 6 C 7	because
V V 6 C 7	why?
V V 6 C 7	for
V V 6 C 7	why?
V V 6 C 7	because
V V 6 C 7 D	because
V V 6 D 7 C 7	angel venus in sol
V V M V C	cry aloud
V V 7	stooping, soaring down
V V C 7 7 L E	ANGEL SATURN IN JUPITER
V V C 7 6 L	ANGEL JUPITER IN MERCURY
V V C 7 6 D	ANGEL VENUS IN VENUS, KING
V V C 7 7	justice, the just
V V C 7	justice
V V C 7	justice, of justice
V V C 7 D	justice, in his justice
V V C 7 L E	justice, fury or extreme justi
V V C 7 L M	righteousness, of righteousness
V V C 7 L M	righteousness, of
V V C 7 L M V	righteousness, for my own
V V C 7 7	salt, of salt
V V C P V 6 6	stewards
V V C P 7 P 6 X 7	judgement, the
V V E	forgotten (schuler)
V V E X 7 6 D	NAME OF A GUARDIAN ANGEL
V V E D 7 L 7	ANGEL SATURN IN LUNA
V V E 7	forget, let them forget

VXDX	Kerubic Archangel WATER OF FIRE
VXDPT	generation
VXDVTPT	1ST MINISTER OF SATURN
VXODVL	ANGEL OF MARS IN VENUS
VXE	prince
VXEBT	NAME OF HAGONEL'S SEAL
VXEXLE	ANGEL MERCURY IN LUNA
VXELBT	ANGEL OF SOL IN MERCURY
VXEX	NAME OF A DEMON
VXEXD	NAME OF A DEMON
VXDXZ	ANGEL OF SOL IN JUPITER
VXEL&L	ANGEL JUPITER IN SATURN
VXTUTE	day
VXVCLZ	ANGEL LUNA IN VENUS
VXVETCL	ANGEL JUPITER IN SOL
VXTQ	substantial
VXTQ	substantial
VXTQXCL	ANGEL LUNA IN MERCURY
VXZLaz	KING OF AIR TABLET (VAR)
VXZLazQ	KING OF AIR TABLET
VXZLaQ	KING OF AIR TABLET (VAR)
VXPEQTE	PART IN DES
VXPE	midday, noon
VXPE7	midday, the
VXPDXEZ	ANGEL MERCURY IN MARS
VVXTLXL	2ND MINISTER OF JUPITER
VVXCQX7	3RD MINISTER OF JUPITER
VVXD7LZ6	4TH MINISTER OF JUPITER
VVXEZXC	1ST MINISTER OF JUPITER
VVXTOLZ	6TH MINISTER OF JUPITER
VVL7OLZ	5TH MINISTER OF JUPITER
VVL7OLZ	5TH MINISTER OF JUPITER
VXLQZ	Kerubic Archangel AIR OF FIRE
V7XZXT	ANGEL OF MARS IN SOL,PRINCE
V7XT	VOCATIVE CASE OF BEFAFES
V7L6LZ	SON OF LIGHT, MERCURY OR SATUR
V7EX67C	KELLY'S EVIL ANGEL
V7EXXZ	ANGEL LUNA IN JUPITER
V7D	ANGEL WHO APPEARED TO D. & K.
V7DQ6L	ANGEL VENUS IN JUPITER
V7ELZa	unknown
V7EXXC7	ANGEL VENUS IN MARS
V7EZXC7	ANGEL MERCURY IN SOL
V7L67E7	ANGEL JUPITER IN VENUS
V7a7L6LZQ	Coagula; gathering all, gathering the ALL
V7Z	voices, your

V78V	stand
V78C	VOICE, THE VOICE
V77D	VOICE, MY VOICE
V78082C	2ND MINISTER OF BRORGES
V78087	2ND MINISTER OF SATURN
V7678X	comforter, in our
V7D708	ANGEL JUPITER IN JUPITER, KING
V7D58V	ANGEL VENUS IN MERCURY
V7D87D	ANGEL OF MARS IN MERCURY
V77E	FIRE NAME, TABLET OF UNION
V887	harbored, are
V8V7077	5TH MINISTER OF SATURN
V878	comfort, var. of "brior"
V878X	comfort, with
V87768D	ANGEL MERCURY IN SATURN
V87D678	ANGEL JUPITER IN LUNA
V87D78	ANGEL SATURN IN MARS
V878	comfort, continual comforters
V878	comfort
V8788F	comfort, shall comfort
V8788V	comfort, of comfort
V8787	comfort, of
V8787	comfort, to our comfort
V8787	comfort, of
V8777D	ANGEL MERCURY IN JUPITER
V8888C	FIFTH MINISTER OF BRORGES
V8888OL	ANGEL MERCURY IN VENUS
V8888P8	ANGEL LUNA IN LUNA, KING
V88888C	ANGEL SATURN IN VENUS
V878677	ANGEL OF MARS IN JUPITER
V87D87C	ANGEL OF MARS IN SATURN
V88867D	3RD MINISTER OF SATURN
V88867C	3RD MINISTER OF BRORGES
V8887D	ANGEL SATURN IN SATURN, KING
V88708C	ANGEL MERCURY IN MERCURY, KING
V86	guardian
V86	guardian
V888677	4TH MINISTER OF SATURN
V887678	4TH MINISTER OF BRORGES
V88767C	ANGEL OF SOL IN SOL, KING
V86787	meaning unknown
V8688	reigns
V8688	reigns
V888	be thou
V88888D	ANGEL OF SOL IN MARS
V888887	SERVE, LET HER SERVE THEM

VΛ&E7C&	ANGEL VENUS IN SATURN
VΛ&CΛ&L	ANGEL OF SOL IN VENUS, PRINCE
VΛP&	Kerubic Angel AIR OF EARTH
VQ7&B	Kerubic Archangel EARTH OF FIRE
V&X67ΛQ	ANGEL LUNA IN MARS
V&XC67Λ	ANGEL LUNA IN SATURN, PRINCE
V&XQ6CΛ	ANGEL SATURN IN SOL
V&XQ7Λ6	guard
V&XQ	Servient Angel WATER OF FIRE
V&X7Λ67Λ	VAR OF BRALGES
V&6Q&	sleep
V&7ΛQ	Servient Angel WATER OF FIRE
V&7Q	have
V&7Q	has
V&7Q	hast
V&7QΛ	have
V&7Λ&CΛ	ANGEL LUNA IN SOL
V&7Λ&Λ6	with the eclipse
V&7Λ&	talk, I have talked of you
V&Λ&67Λ	ANGEL SATURN IN MERCURY, PRINCE
V&E7Λ7	glorious cry, infinite wail
V&7Q&XV	ANGEL OF SOL IN SATURN
V&7Q	glory, in glory
V&7Q	glory, in the glory
V&7Q7&	glory, the
V&7Q7&	glory, that the glory
V&7QΛQ&	ANGEL OF MARS IN LUNA
V&Λ&Q	mouth, has opened his mouth
V&Λ&Q&	mouth, of his mouth
V&Λ&Q7	mouth, from their mouths
V&Λ&QΛ	ANGEL JUPITER IN MARS, PRINCE
VQ7P&	Kerubic Archangel FIRE OF FIRE

𐌲 Veh (C or K)	
𐌲	of, unto,on, with; o,oh
𐌲𐌿	therefore
𐌲𐌺	therefor
𐌲𐌾	another
𐌲𐌿V	a rod
𐌲𐌿V𐌿	govern, to; (see 'cab')
𐌲𐌿𐌲𐌿𐌴𐌸	flourish
𐌲𐌿𐌲𐌿𐌶	until
𐌲𐌿𐌴𐌶	until
𐌲𐌿𐌺𐌿𐌸𐌰	Zodiacal King SAGITTARIUS
𐌲𐌿𐌿	abides
𐌲𐌿𐌿𐌿𐌿𐌸	abiding, var of 𐌲𐌿𐌿𐌿𐌸
𐌲𐌿𐌸𐌸	firmaments, above the
𐌲𐌿𐌸𐌸𐌴𐌶	PART IN LIN
𐌲𐌿𐌸	speaking
𐌲𐌿𐌸𐌿𐌴𐌸𐌰𐌸	meaning unknown
𐌲𐌿𐌸𐌴𐌲𐌿	meaning unknown
𐌲𐌿𐌸𐌴𐌸𐌸	spoke (p.t. of "speak")
𐌲𐌿𐌸𐌿𐌸	workers, continual workmen
𐌲𐌿𐌸𐌿	mighty
𐌲𐌿𐌸𐌴𐌶	earth, the
𐌲𐌿𐌸𐌴𐌶	earth, on the
𐌲𐌿𐌸𐌴𐌶	earth, the
𐌲𐌿𐌸𐌴𐌶𐌿	earth, the
𐌲𐌿𐌸𐌴𐌶𐌴	earth, the
𐌲𐌿𐌸𐌴𐌶𐌴	earth, than the
𐌲𐌿𐌸𐌴𐌶𐌴𐌸	earth, var of caosg
𐌲𐌿𐌸𐌴𐌶𐌴	earth, of the
𐌲𐌿𐌸𐌴𐌶𐌴𐌸	earth, to the earth
𐌲𐌿𐌸𐌸	in turn
𐌲𐌿𐌸𐌴𐌸𐌴𐌸	successively
𐌲𐌿𐌸𐌴𐌸𐌴	time, while
𐌲𐌿𐌸𐌴𐌸𐌴𐌸	time, the number of
𐌲𐌿𐌸𐌴𐌸𐌴𐌸𐌴	successively (alt.sp.)
𐌲𐌿𐌸𐌴𐌸𐌴	Therefore, the house is holy
𐌲𐌿𐌸𐌴𐌸𐌴	therefore the Sons of God
𐌲𐌿𐌸𐌴𐌸𐌴𐌸	sink
𐌲𐌿𐌸𐌴𐌸	come out
𐌲𐌿𐌸𐌴𐌸𐌴𐌸	KING OF HEPTARCHY
𐌲𐌿𐌸𐌴𐌸𐌴𐌸	invoke the Lord
𐌲𐌿𐌸𐌴	who is
𐌲𐌿𐌸𐌴𐌸𐌴	whom, to whom
𐌲𐌿𐌸𐌴𐌸𐌴𐌸	whom, unto whom

BʼṬW&Cʼ	whom
BʼṬW&CʼD	whom, of whom
BʼṬW&CʼD	whom, under whose
BʼṬW&Cʼ6	whom, in whom
BʼṬW&CʼI	whom, under whom
BʼṬWʾWE	abiding, their
BʼKQND&Dʼ	meaning unknown
B7E	of the nine; unto the nine; with the nine
B7Q9	ENOCHIAN LETTER Z
B97	of the Son of Light
B9LXQ7	PART IN NIA
B977A&B	Being with Vaa
B9777	are they
B97:C&Z	diamonds
B97&CʼD	rejoices
B97&PQʼ	PART IN ASP
B977	are
B977V	are, shall be
B9&	TWENTIETH AETHYR
B9&D&W	meaning unknown
B9&77777	let there be
B7&7	9996
B7&777	terror, to the terror of
B7BC7	mysteries, the
B7BC77	mysteries, of your mysteries
B7D77&	mingled
BCʼ	456
B97Cʼ	blood, of
B97WDX	servants, his
B97W&DX7	servants, with the ministers
B97W&DC	servants, o you
B7XP77&	increase
B7LBʼ7V	times
B7LBʼ7V	time
B7LBʼ7V	time, of
B7LBʼ7V	time, the
B7GCCʼC	sleeves
B7&DʼDʼ	PART IN ZAX
B7&&Dʼ9	trussed you together
B7&7	window, a
B7&77C9	circle, a
B7&6ʼ&99C9&Dʼ 7777&77; 797 97C7 9977	212
B7D77W&ʼ	work of man, the
B7D7V	thunders, the
B7&	number
B7&ʼV77C	angel of mercury ???

𐤁𐤏𐤅𐤍𐤏	thunders of judgment & wrath
𐤁𐤏𐤅𐤍𐤏	thunders
𐤁𐤏𐤅	made
𐤁𐤏𐤅𐤓𐤏	man
𐤁𐤏𐤅𐤓𐤏	men, reasoning creatures
𐤁𐤏𐤅𐤍	name of a guardian angel
𐤁𐤏𐤅𐤍	number
𐤁𐤏𐤅𐤍𐤍	numbers
𐤁𐤏𐤅𐤍	numbered
𐤁𐤏𐤅𐤍𐤏	number, have numbered
𐤁𐤏𐤅𐤍𐤍	number, be numbered
𐤁𐤏𐤅𐤓𐤓𐤏	demon
𐤁𐤏𐤅	such, work
𐤁𐤏𐤅𐤍	such, of such as
𐤁𐤅𐤍𐤏𐤏	PART IN ZIP
𐤁𐤅𐤍𐤅𐤍	beginning with 9 in the 4th
𐤁𐤅𐤍	but
𐤁𐤅𐤍𐤓𐤏	beginning, 2nd beginning of the
𐤁𐤅𐤍	but (alt.sp.)
𐤁𐤅𐤍𐤅𐤍𐤏	more mighty
𐤁𐤅𐤍𐤅𐤍𐤍	PART IN LEA
𐤁𐤅𐤍𐤍	here (?)
𐤁𐤓𐤏	Servient Angel AIR OF AIR
𐤁𐤓𐤏𐤍	Servient Angel AIR OF AIR (VAR)

𐌆𐌵 Gal (D)	
𐌆𐌴	third, the third
𐌆𐌶	there
𐌆𐌸𐌴𐌹𐌳	(manifested word of God) Logos
𐌆𐌸𐌴	the Holy Spirit
𐌆𐌸𐌹	thrice
𐌆𐌸𐌴𐌴	Servient Angel EARTH OF FIRE
𐌆𐌸𐌴𐌴𐌹	among the first to give
𐌆𐌸𐌴	several
𐌆𐌸𐌴𐌴	several men
𐌆𐌸𐌴𐌴𐌹	various
𐌆𐌸𐌴𐌴𐌴𐌹𐌴	variety
𐌆𐌸𐌴	3 in 1
𐌆𐌸𐌴𐌴𐌹𐌴	the three are One
𐌆𐌸𐌴𐌴𐌹𐌴	universal law
𐌆𐌸𐌴𐌴	5678
𐌆𐌸𐌴𐌹	Speaking from there
𐌆𐌸𐌴𐌴	Servient Angel FIRE OF WATER
𐌆𐌸𐌴	The Philosopher's Stone
𐌆𐌸𐌴𐌴𐌴	obey
𐌆𐌸𐌴𐌴	6739
𐌆𐌸𐌴𐌴	THE PHILOSOPHER'S STONE
𐌆𐌸𐌴𐌴𐌴𐌴	wherefore
𐌆𐌸𐌴𐌴𐌹	a thousand angels of God
𐌆𐌸𐌴𐌴𐌴𐌴	a thousand angels
𐌆𐌸𐌴𐌴𐌴	Servient Angel FIRE OF WATER
𐌆𐌸𐌴𐌴	Servient Angel EARTH OF FIRE
𐌆𐌸𐌴𐌴𐌴	there unto them
𐌆𐌸𐌴	loins
𐌆𐌸𐌴𐌴𐌴	loins, thy
𐌆𐌸𐌴𐌴𐌴𐌴	seed
𐌆𐌸𐌴𐌴𐌴	heads, the
𐌆𐌸𐌴𐌴𐌴	heads, their
𐌆𐌴	of
𐌆𐌴𐌴𐌴𐌴𐌴𐌴	meaning unknown
𐌆𐌴𐌴	visiting
𐌆𐌴𐌴𐌴𐌴	not of the first
𐌆𐌴𐌴	separate
𐌆𐌴𐌴𐌴𐌴𐌴	separate unto the Daughter of Light
𐌆𐌴𐌴	SEVENTH AETHYR
𐌆𐌴𐌴	26TH AETHYR
𐌆𐌴𐌴	of the One
𐌆𐌴𐌴𐌴	A GOD-NAME OF EARTH TABLET
𐌆𐌴𐌴𐌴𐌴𐌴𐌴	PART IN ARN

אֱלֹהִים	Servient Angel WATER OF AIR
אֱלֹהִים	differ, let them differ
אֱלֹהִים	Servient Angel EARTH OF FIRE
אֱלֹהִים	Servient Angel WATER OF AIR
אֱלֹהִים	angle
אֱלֹהִים	angle
אֱלֹהִים	angle
אֱלֹהִים	3 paths
אֱלֹהִים	Servient Angel EARTH OF FIRE
אֱלֹהִים	ALCHEMICAL SULPHUR
אֱלֹהִים	give, giving
אֱלֹהִים	given, p.t. "to give"
אֱלֹהִים	give, given
אֱלֹהִים	give, gave them
אֱלֹהִים	give, giving unto them
אֱלֹהִים	SON OF LIGHT, JUPITER OR MARS
אֱלֹהִים	Proclaiming
אֱלֹהִים	Root of Don (ע), which is the root of the word for 'Hell Fire' and the word for 'Sun of God'
אֱלֹהִים	PART IN ARN
אֱלֹהִים	SIN, OF SIN
אֱלֹהִים	PART IN ZIP
אֱלֹהִים	FALL
אֱלֹהִים	PART IN ZIM
אֱלֹהִים	VEX, LET THEM VEX
אֱלֹהִים	VEX, VEXED
אֱלֹהִים	VEX, VEXING
אֱלֹהִים	VEX, VEXATION
אֱלֹהִים	holy fire
אֱלֹהִים	Servient Angel EARTH OF EARTH
אֱלֹהִים	Making the Lord to Understanding
אֱלֹהִים	ENOCHIAN LETTER R
אֱלֹהִים	HELL-FIRE
אֱלֹהִים	Sun of God
אֱלֹהִים	the Daughter of Light pines for the Sun of God
אֱלֹהִים	the Sun of God is begotten
אֱלֹהִים	primordial fire
אֱלֹהִים	the Sun of God to the 4 th
אֱלֹהִים	NAME
אֱלֹהִים	NAME, HIS
אֱלֹהִים	NAME, IN THE NAME OF (ALT.SP)
אֱלֹהִים	NAME, IN THE NAME OF
אֱלֹהִים	Servient Angel EARTH OF EARTH
אֱלֹהִים	Kerubic Angel AIR OF FIRE
אֱלֹהִים	LOOK, LOOKED ABOUT ME
אֱלֹהִים	LOOK, LOOKING WITH GLADNESS
אֱלֹהִים	of the night

𐤒𐤕𐤕𐤁	NIGHT
𐤒𐤕	the sacrificial fire
𐤒𐤕𐤅𐤕𐤕	PART IN TEX
𐤒𐤅𐤅𐤕𐤕	the (third) East is in darkness
𐤒𐤅𐤕𐤕	GREAT
𐤒𐤅𐤕𐤕	GREAT
𐤒𐤅𐤕𐤕𐤕	GREATER (LARGER?)
𐤒𐤅𐤕𐤕𐤕	invoke the Hexagram of dissolution
𐤒𐤅𐤕	BRING DOWN
𐤒𐤅𐤕𐤕	at any quarter
𐤒𐤅𐤕𐤕	ANY, AT ANY
𐤒𐤅𐤕𐤕𐤕	any part of the third
𐤒𐤅𐤕𐤕𐤕𐤕	The angel of the East is seated with the Daughter of Light
𐤒𐤅𐤕𐤕	ENOCHIAN LETTER N
𐤒𐤅𐤕𐤕	ENOCHIAN LETTER N
𐤒𐤅𐤕𐤕𐤕𐤕	the Angel of the East is among the third
𐤒𐤕	WHICH
𐤒𐤕	AND
𐤒𐤕	THAT
𐤒𐤕𐤕	WHICH (alt.sp.)
𐤒𐤕𐤕𐤕	the body of God
𐤒𐤕𐤕𐤕	the body of God

𐤀 Graph (E)	
𐤀	DAUGHTER OF LIGHT
𐤀𐤁𐤀	AMONG, VAR OF 'AAI'
𐤀𐤎𐤁𐤀	aethyr
𐤀𐤎𐤁𐤀𐤍	Servient Angel WATER OF FIRE
𐤀𐤎𐤁𐤀	Servient Angel WATER OF FIRE
𐤀𐤎𐤁𐤀𐤍	PRAISE, THE
𐤀𐤎𐤁𐤀𐤍𐤁𐤀	KING OF FIRE TABLET (VAR)
𐤀𐤎𐤁𐤀𐤍𐤁𐤀𐤍	ELEMENTAL KING OF FIRE TABLET
𐤀𐤎𐤁𐤀𐤍	RECEIVE, AS RECEIVERS
𐤀𐤎	VISIT US
𐤀𐤎𐤁𐤀𐤍𐤁𐤀	VIALS, YOUR VIOLS
𐤀𐤎𐤁𐤀𐤍𐤁𐤀	VIALS (?VIOLS)
𐤀𐤎𐤁	MEANING UNKNOWN
𐤀𐤎𐤁𐤀𐤍𐤁𐤀	1ST MINISTER OF MARS
𐤀𐤎𐤁𐤀𐤍𐤁𐤀	DAUGHTER OF DAUGHTER OF LIGHT
𐤀𐤎	holy
𐤀𐤎𐤁	HOLY, THE
𐤀𐤎	FIRST, THE
𐤀𐤎	SON OF SON OF LIGHT, VENUS
𐤀𐤎𐤁𐤀𐤍𐤁𐤀	1ST MINISTER OF MERCURY
𐤀𐤎𐤁	FIRST
𐤀𐤎𐤁	FIRST
𐤀𐤎𐤁𐤀𐤍	COURSE, THE COURSE
𐤀𐤎𐤁𐤀𐤍	COURSE, COURSES
𐤀𐤎	NINE
𐤀𐤎𐤁𐤀𐤍𐤁𐤀	SEAL, THE
𐤀𐤎𐤁𐤀	HERE
𐤀𐤎𐤁𐤀	876
𐤀𐤎𐤁𐤀	LORD, THE
𐤀𐤎	make, making, 'I made you'
𐤀𐤎𐤁𐤀	making
𐤀𐤎𐤁𐤀	'making', 'the Sons of the Son of Light'
𐤀𐤎𐤁𐤀	THE PLACE (Schuler)
𐤀𐤎𐤁	MAKE, I MADE YOU
𐤀𐤎𐤁𐤀	MAKE, MAKING
𐤀𐤎𐤁	Archetypal man, makes or making man
𐤀𐤎𐤁𐤀𐤍𐤁𐤀	LAMENTATION, OF
𐤀𐤎𐤁𐤀	HUNDRED, WITH AN
𐤀𐤎𐤁𐤀	6332
𐤀𐤎𐤁𐤀𐤍𐤁𐤀𐤍	6TH MINISTER OF MERCURY
𐤀𐤎𐤁	ARK, WITH THE
𐤀𐤎𐤁𐤀𐤍	Kerubic Archangel AIR OF AIR
𐤀𐤎	FOURTH

ᐃᐱᐱ	DAUGHTER OF LIGHT
ᐃᐱᐱᐱᐱ	DAUGHTER OF DAUGHTER OF LIGHT
ᐃᐱᐱᐱᐱᐱ	BROTHERS, THE
ᐃᐱᐱᐱ	Kerubic Archangel AIR OF WATER
ᐃᐱᐱᐱ	Kerubic Archangel WATER OF
ᐃᐱᐱᐱᐱᐱ	6TH MINISTER OF MARS
ᐃᐱᐱᐱᐱ	COVER, ARE COVERED
ᐃᐱᐱᐱᐱᐱ	PEACE, IN
ᐃᐱᐱᐱ	Kerubic Archangel EARTH OF AIR
ᐃᐱᐱᐱ	AIR NAME, TABLET OF UNION
ᐃᐱᐱᐱᐱᐱᐱ	MOTHER OF ALL
ᐃᐱᐱᐱ	Kerubic Archangel FIRE OF AIR
ᐃᐱᐱᐱ	Kerubic Archangel WATER OF AIR

𐌱 Orth (F)	
𐌱	VISIT
𐌱	VISIT US
𐌱𐌶	arrives
𐌱𐌶𐌵	VOICE, YOUR VOICES
𐌱𐌶𐌵𐌶	POISON, WITH
𐌱𐌶𐌶	Your thought
𐌱𐌶𐌶𐌵	TRAIN, YOUR
𐌱𐌶𐌶𐌵	INTENT, TO THE INTENT THAT
𐌱𐌶𐌶𐌵	the third arrives first
𐌱𐌶𐌶	ENOCHIAN LETTER S
𐌱𐌶𐌶𐌶𐌶	the Daughter of Light covers the first
𐌱𐌶𐌶𐌶𐌶	the Daughter of Light cxying in the third
𐌱𐌶𐌶𐌶	DWELLING
𐌱𐌶𐌶𐌶𐌶	DWELLING PLACE, THE
𐌱𐌶𐌶𐌶	DWELLING PLACES, THE
𐌱𐌶𐌶𐌶𐌶	VOICE, YOU LIFTED YOUR VOICES
𐌱𐌶𐌶𐌶𐌶𐌶	the 4 th heaven
𐌱𐌶𐌶𐌶𐌶𐌶	one with the infinite
𐌱𐌶𐌶𐌶	7336
𐌱𐌶𐌶	She is visited upon
𐌱𐌶𐌶𐌶𐌶	WEED OUT
𐌱𐌶𐌶𐌶𐌶	EXECUTE, CARRY OUT
𐌱𐌶𐌶𐌶	Servient Angel AIR OF AIR
𐌱𐌶𐌶𐌶𐌶	Servient Angel AIR OF AIR (VAR)
𐌱𐌶𐌶	‘that which you have within yourself’
𐌱𐌶𐌶𐌶	that which you have within you is the fourth

6V8C	Servient Angel WATER OF EARTH
6V78C	Servient Angel WATER OF EARTH
6B97767	NOT, ARE NOT
6XL	THE NAME OF
67	NOT, IS NOT
67LL7773	THE EYES NEED ONLY TO (Schuler)
67V8V8C	Zodiacal King LIBRA
67V83	not being
67B8733	PART IN ZIM
67E	is not the third
67V7E	not gathering the third
67E	GED, ENOCHIAN LETTER G
67EL	speech
67ELL37	PART IN LOE
67EL3	holy speech
67ELV8E	BEGOTTEN
67E2V9	three-fold negative God
67E99	without the water
6738	from the Lord of Hosts (with)
677E7	from the Lord of Hosts, the Son of Son of Light
673L	from the Lord of Hosts
6737	from the 4 th
673V	from the Lord of Hosts, the holy Pentagram
673P7	from the Daughter of Light
679	ARE, ART (f.p.sing "to be")
679	THOU ART
6778E	OUR LORD AND MASTER (alt.sp.)
67E	is not the 9
67E83	The Son of Son of Light is not the 9
67E7683P8	YOUR WILL BE DONE
67E7E7VC	from the 3 rd Heaven
67E37E7	PART IN TEX
67E99	yield
6738XLC	PART IN DEO
6799938	MEANING UNKNOWN
67E	ENOCHIAN LETTER Q
67E	choose, choice
67E98XL	not remaining in this place
677	is not the 4 th
677B7L	is not the fourth, but with the holy Pentagram...
677V	it also is not the 4 th
6778	OUT OF HIM
6728E38	BEGINNING (?)
66	possess, inhabit
669978	4TH MINISTER OF VENUS
67	WITH

[illegible]

66a	DEED, FACT
67	ONLY (Schuler)

𐎠 Na-bath (H)	
𐎠𐎡	meaning unknown
𐎠𐎡𐎠𐎡	WORKS
𐎠𐎡𐎠𐎡𐎠	Senior MARS of AIR
𐎠𐎡𐎠𐎡𐎠𐎡	PRINCE OF HEPTARCHY
𐎠𐎡𐎠𐎡𐎠𐎡	SON OF SON OF LIGHT, SATURN
𐎠𐎡𐎡	meaning unknown
𐎠𐎡𐎠	CREATURE, LIVING CREATURES
𐎠𐎡𐎠	CREATURES
𐎠𐎡𐎠𐎡𐎡	the seed of God
𐎠𐎡𐎠𐎡𐎠𐎡	the will of God
𐎠𐎡𐎠𐎡𐎠	Senior VENUS IN AIR TABLET
𐎠𐎡𐎡𐎠𐎠	AN ANGEL OF THE EARTH TABLET
𐎠𐎡𐎡𐎠𐎠	AN ANGEL OF ORO
𐎠𐎡𐎡	PLANT, HAS PLANTED
𐎠𐎡𐎠𐎡	WATER NAME, TABLET OF UNION
𐎠𐎡𐎠𐎡	A GOD-NAME OF EARTH TABLET
𐎠𐎡𐎠𐎡	SON OF LIGHT, MARS OR JUPITER
𐎠𐎡𐎠𐎡	A SON OF LIGHT
𐎠𐎡𐎡𐎠𐎡	IN OURS (?)
𐎠𐎡𐎡𐎠𐎡𐎡	Senior SATURN of AIR
𐎠𐎡𐎡𐎡	Kerubic Archangel EARTH OF
𐎠𐎡𐎡𐎡	Kerubic Archangel FIRE OF WATER
𐎠𐎡𐎡𐎠𐎡	WORSHIPER, TRUE
𐎠𐎡𐎡𐎠𐎡	WORSHIPER, THE TRUE
𐎠𐎡𐎡𐎡	GROANED
𐎠𐎡𐎡𐎡	MEASURETH
𐎠𐎡𐎡𐎡	MEASURE, IT IS MEASURED
𐎠𐎡𐎡𐎡	MEASURED
𐎠𐎡𐎡	LIVE, LIVES (verb)
𐎠𐎡𐎡𐎡	AGES, THE TRUE
𐎠𐎡𐎡𐎡	AGE, WITH AGE
𐎠𐎡𐎡𐎡𐎡	TRIUMPH, VAR ON 'HOM OD TOH'
𐎠𐎡𐎡𐎡𐎡	Zodiacal King LEO
𐎠𐎡𐎡𐎡𐎡𐎡	FEAR
𐎠𐎡𐎡𐎡𐎡	Bringing fear
𐎠𐎡𐎡𐎡𐎡	Kerubic Archangel AIR OF WATER
𐎠𐎡𐎡𐎡𐎡	Kerubic Archangel WATER OF
𐎠𐎡𐎡𐎡𐎡𐎡	Senior LUNA of AIR
𐎠𐎡𐎡𐎡	Kerubic Archangel EARTH OF AIR
𐎠𐎡𐎡𐎡𐎡	LAMP, VAR ON HUBARO
𐎠𐎡𐎡𐎡	LAMPS, WITH
𐎠𐎡𐎡𐎡𐎡	LAMPS, THE LANTERNS
𐎠𐎡𐎡𐎡𐎡	LAMPS, LIVING LAMPS

מֵאֲבִיבִי	meaning unknown
מֵאֲוִי	meaning unknown
מֵאֲוִי	Kerubic Archangel FIR E OF AIR

𐤀 Gon (I)	
𐤀	IS
𐤀	SON OF LIGHT, SOL OR VENUS
𐤀𐤆𐤆𐤀𐤃	Sephirotic Cross FIRE OF WATER
𐤀𐤕𐤕	Servient Angel FIRE OF EARTH
𐤀𐤕𐤕𐤀	LORD, SUPREME LIFE
𐤀𐤃	GOD, THE GOD
𐤀𐤃	GOD
𐤀𐤃	GOD, YOUR GOD
𐤀𐤃	GOD, OUR LORD
𐤀𐤃	GOD, THE LORD
𐤀𐤕𐤕𐤕	KNOWLEDGE, OF
𐤀𐤕𐤕𐤕𐤕𐤃	KNOWLEDGE, UNDEFILED K.
𐤀𐤕𐤕𐤕𐤕𐤕𐤕𐤕𐤕	HIM THAT WAS,IS,AND SHALL BE
𐤀𐤕𐤕𐤕	HIM, TO HIM
𐤀𐤕𐤕𐤕	the gods
𐤀𐤕𐤕	Servient Angel WATER OF EARTH
𐤀𐤕𐤕𐤕𐤕	HONOR, OF
𐤀𐤕𐤕𐤕	CONCLUDE US
𐤀𐤕𐤕𐤕	HIGHEST, THE
𐤀𐤕𐤕𐤕	HIGHEST, OF THE
𐤀𐤕𐤕𐤕𐤕	GOD, THE ALL-POWERFUL
𐤀𐤕𐤕𐤕𐤕𐤕	PART IN ZEN
𐤀𐤕𐤕𐤕𐤕𐤕𐤕	FIRE, GOD-FLAMES
𐤀𐤕𐤕𐤕𐤕	BURN
𐤀𐤕𐤕𐤕𐤕	FLAMING
𐤀𐤕𐤕𐤕𐤕	BURNING FLAME
𐤀𐤕𐤕𐤕𐤕	BURNINGS FLAMES
𐤀𐤕𐤕𐤕𐤕	FLAME
𐤀𐤕𐤕𐤕𐤕	Servient Angel WATER OF EARTH
𐤀𐤕𐤕	I am the Daughter of Light (also the formal name: IAN)
𐤀𐤕𐤕𐤕	A DAUGHTER OF LIGHT
𐤀𐤕𐤕𐤕𐤕	Servient Angel FIRE OF EARTH
𐤀𐤕𐤕	IAO
𐤀𐤕𐤕	BEGINNING
𐤀𐤕𐤕	BEGINNING, THE
𐤀𐤕𐤕	BEGINNING, THE B. OF
𐤀𐤕𐤕𐤕𐤕𐤕	BEGINNING, IN THE
𐤀𐤕𐤕𐤕	PROVIDENCE, TO THE
𐤀𐤕𐤕𐤕	A GOD-NAME OF AIR TABLET
𐤀𐤕𐤕	ELEVENTH AETHYR
𐤀𐤕𐤕𐤕𐤕𐤕	AND ARE NOT
𐤀𐤕𐤕𐤕𐤕𐤕	KING OF EARTH TABLET (VAR)
𐤀𐤕𐤕𐤕𐤕𐤕𐤕	ELEMENTAL KING OF EARTH

𐤀𐤁𐤏𐤅𐤓𐤕	KING OF EARTH TABLET (VAR)
𐤀𐤁𐤏𐤅𐤓𐤕	GIVE, IS GIVEN
𐤀𐤁𐤏𐤅𐤓𐤕	HE WHO SITS ON THE HOLY THRONE
𐤀𐤁𐤏𐤅𐤓𐤕	Sephirotic Cross AIR OF AIR
𐤀𐤁𐤏𐤅𐤓𐤕	MERCY, HIS MERCIES
𐤀𐤁𐤏𐤅𐤓𐤕	merciful
𐤀𐤁𐤏𐤅𐤓𐤕	SON OF LIGHT (Silver),
𐤀𐤁𐤏𐤅𐤓𐤕	the fixed stars as receivers of the one spread out against the sky
𐤀𐤁𐤏𐤅𐤓𐤕	Childrenof the Light
𐤀𐤁𐤏𐤅𐤓𐤕	the fixed stars
𐤀𐤁𐤏𐤅𐤓𐤕	Ecstasy, also a formal noun; a name for a star: Augoeides
𐤀𐤁𐤏𐤅𐤓𐤕	Servient Angel EARTH OF WATER
𐤀𐤁𐤏𐤅𐤓𐤕	Servient Angel EARTH OF WATER
𐤀𐤁𐤏𐤅𐤓𐤕	SON OF SON OF LIGHT, LUNA
𐤀𐤁𐤏𐤅𐤓𐤕	FIRST, IN THE
𐤀𐤁𐤏𐤅𐤓𐤕	3RD MINISTER OF LUNA
𐤀𐤁𐤏𐤅𐤓𐤕	Angel or Essence of the Sun; heart of the Sun
𐤀𐤁𐤏𐤅𐤓𐤕	Sephirotic Cross FIRE OF EARTH
𐤀𐤁𐤏𐤅𐤓𐤕	Name from the tablet of 12
𐤀𐤁𐤏𐤅𐤓𐤕	THOU, O THOU
𐤀𐤁𐤏𐤅𐤓𐤕	BEFORE THEE
𐤀𐤁𐤏𐤅𐤓𐤕	ACT TOWARDS US
𐤀𐤁𐤏𐤅𐤓𐤕	BECOME, THEY ARE BECOME
𐤀𐤁𐤏𐤅𐤓𐤕	WALKS
𐤀𐤁𐤏𐤅𐤓𐤕	WALK
𐤀𐤁𐤏𐤅𐤓𐤕	3RD MINISTER OF VENUS
𐤀𐤁𐤏𐤅𐤓𐤕	HIM THAT LIVES FOREVER
𐤀𐤁𐤏𐤅𐤓𐤕	BRING FORTH
𐤀𐤁𐤏𐤅𐤓𐤕	BRINGS FORTH
𐤀𐤁𐤏𐤅𐤓𐤕	ROAR
𐤀𐤁𐤏𐤅𐤓𐤕	NOT
𐤀𐤁𐤏𐤅𐤓𐤕	IS NOT
𐤀𐤁𐤏𐤅𐤓𐤕	CAN NOT BE
𐤀𐤁𐤏𐤅𐤓𐤕	SHALL NOT SEE
𐤀𐤁𐤏𐤅𐤓𐤕	HOW MANY
𐤀𐤁𐤏𐤅𐤓𐤕	DIVISION
𐤀𐤁𐤏𐤅𐤓𐤕	SON OF LIGHT, VENUS OR SOL
𐤀𐤁𐤏𐤅𐤓𐤕	PROMISE, THE
𐤀𐤁𐤏𐤅𐤓𐤕	Kerubic Angel WATER OF AIR
𐤀𐤁𐤏𐤅𐤓𐤕	NAME OF AN ANGEL
𐤀𐤁𐤏𐤅𐤓𐤕	VAR OF 𐤀𐤁𐤏𐤅𐤓𐤕
𐤀𐤁𐤏𐤅𐤓𐤕	MEANING UNKNOWN
𐤀𐤁𐤏𐤅𐤓𐤕	CALL, IS CALLED
𐤀𐤁𐤏𐤅𐤓𐤕	CALL, IS CALLED
𐤀𐤁𐤏𐤅𐤓𐤕	KNOW, LET HER BE KNOWN
𐤀𐤁𐤏𐤅𐤓𐤕	FRAME, HAVE FRAMED

ⲓⲡⲓⲗ	DAUGHTER OF DAUGHTER OF LIGHT
ⲓⲡⲓⲗⲉ	Servient Angel AIR OF EARTH
ⲓⲡⲓⲗⲟ	Servient Angel FIRE OF EARTH
ⲓⲡⲓⲗⲟ	VESSELS, FROM YOUR HIGHEST
ⲓⲡⲓⲗ	Servient Angel AIR OF EARTH
ⲓⲡⲓⲗ	Servient Angel FIRE OF EARTH

Ĉ Ur (L)	
Ĉ	OF THE FIRST
Ĉ	FIRST
Ĉ	ONE
Ĉ	THE FIRST
Ĉ	ALL ONE.
Ĉ	Of THE FIRST
ĈVĈĈĈĈ	6TH MINISTER OF LUNA
ĈVĈĈĈĈ	PART IN BAG
Ĉ	MEANING UNKNOWN
Ĉ	MEANING UNKNOWN
Ĉ	God
ĈĈĈĈ	TRUTH, THE SECRETS OF
ĈĈĈĈĈĈ	Senior MARS of EARTH
ĈĈ	except the first
ĈĈ	first God
ĈĈĈ	MINISTERING ANGELS
ĈĈĈĈĈ	the first utterance
ĈĈĈĈ	POWER, IN POWER EXALTED
ĈĈĈĈĈĈ	Senior LUNA of WATER
ĈĈ	FOR
ĈĈ	FOR
ĈĈĈĈĈĈ	PART IN ZIM
ĈĈĈĈ	NOR
ĈĈĈĈ	NEITHER
ĈĈ	RICH, THE
ĈĈVĈĈ	NAME OF AN ANGEL
ĈĈĈĈĈ	strong foundation
ĈĈĈĈ	FEET, MY
ĈĈĈĈĈĈ	PART IN LEA
ĈĈĈ	PRAY
ĈĈĈĈĈĈĈ	Zodiacal King ARIES
ĈĈ	Abbreviation for Alt. Part in LIN; Angel of the East
ĈĈĈĈĈĈ	ALT. PART IN LIN
ĈĈĈĈĈĈ	PART IN LIT
ĈVĈĈĈĈĈ	2ND MINISTER OF VENUS
Ĉ	phrase: 'first,the Daughter of Light'
ĈĈ	SIXTEENTH AETHYR
ĈĈĈĈ	Servient Angel WATER OF WATER
ĈĈĈĈĈĈ	4TH MINISTER OF SOL
ĈĈ	first, the Daughter of Light to the East
ĈĈĈĈĈĈ	1ST MINISTER OF SOL
ĈĈĈ	frist, the Daughter of Light visits the interior
ĈĈĈ	first, the Daughter of Light appears

ᐱᑭᕐᓂᕐᓇᕐ	MEANING UNKNOWN
ᐱᑭᕐᓂᕐᓇᕐᓂᑦ	MEANING UNKNOWN, SEE LEHUSAN
ᐱᑭᕐ	SAME, THE SAME
ᐱᑭᕐᓇᕐ	Servient Angel WATER OF WATER
ᐱᑭᕐᓇᕐ	First, the Daughter of Light in woe
ᐱᑭᕐᓇᕐ	First, the Daughter of Light beholds the Son of Son of Light
ᐱᑭᕐᓇᕐ	meaning unknown
ᐱᑭᕐᓇᕐᓇᕐ	ANGEL OF LUNA
ᐱᑭᕐᓇᕐᓇᕐᓇᕐ	BEASTS OF THE FIELD, FOR THE
ᐱᑭᕐᓇᕐᓇᕐ	PART IN ZAX
ᐱᑭᕐ	presense of the Daughter of Light
ᐱᑭᕐᓇᕐᓇᕐ	the 22 nd Aethyr is not the fourth
ᐱᑭᕐᓇᕐᓇᕐ	first, the Daughter of Light with 5
ᐱᑭᕐᓇᕐᓇᕐ	Senior VENUS of WATER TABLET
ᐱᑭᕐᓇᕐᓇᕐ	Senior VENUS of EARTH TABLET
ᐱᑭᕐ	FIRST - VAR ON 'ILI'
ᐱᑭᕐᓇᕐ	SON OF SON OF LIGHT, MARS
ᐱᑭᕐᓇᕐᓇᕐ	Senior SATURN of WATER
ᐱᑭᕐᓇᕐᓇᕐ	Senior SAT of EARTH
ᐱᑭᕐ	THE FIRST AIRE
ᐱᑭᕐ	FIRST AETHYR
ᐱᑭᕐᓇᕐᓇᕐ	BRANCHES
ᐱᑭᕐᓇᕐᓇᕐ	TREASURE, HIS
ᐱᑭᕐ	22ND AETHYR
ᐱᑭᕐᓇᕐᓇᕐᓇᕐ	first, the watery loins of the Daughter of Light
ᐱᑭᕐ	FIFTH AETHYR
ᐱᑭᕐᓇᕐᓇᕐ	WARDEN OF AETHYR 'BAG'
ᐱᑭᕐᓇᕐᓇᕐ	Sephirotic Cross WATER OF AIR
ᐱᑭᕐ	TREASURE
ᐱᑭᕐ	the, that
ᐱᑭᕐᓇᕐᓇᕐᓇᕐ	THE BEAST (Shueler?)
ᐱᑭᕐᓇᕐᓇᕐᓇᕐ	2ND MINISTER OF SOL
ᐱᑭᕐ	FIRST, THE
ᐱᑭᕐ	THE FIRST
ᐱᑭᕐᓇᕐᓇᕐᓇᕐ	KINGDOM, VAR ON 'LONDOH'
ᐱᑭᕐᓇᕐᓇᕐᓇᕐ	SPEECH FROM GOD, VAR. 1
ᐱᑭᕐ	TWELFTH AETHYR
ᐱᑭᕐᓇᕐᓇᕐ	SPEECH FROM GOD, VAR. 3
ᐱᑭᕐᓇᕐᓇᕐᓇᕐ	SPEECH FROM GOD, VAR. 2
ᐱᑭᕐᓇᕐᓇᕐ	SPEECH FROM GOD, VAR. 4
ᐱᑭᕐ	beams
ᐱᑭᕐᓇᕐᓇᕐ	SHINES
ᐱᑭᕐᓇᕐᓇᕐᓇᕐ	BUCKLERS (SHIELDS)
ᐱᑭᕐᓇᕐᓇᕐᓇᕐ	FALL
ᐱᑭᕐᓇᕐᓇᕐᓇᕐ	KINGDOMS
ᐱᑭᕐᓇᕐᓇᕐᓇᕐ	KINGDOMS

[illegible]

Ⲭ Tal (M)	
Ⲭ	EXCEPT
Ⲭ	OF (Schuler)
Ⲭ	except, 9
Ⲭⲗ	possess
Ⲭⲗⲙ	hidden god
Ⲭⲗⲧⲧ	laid up (stored)
Ⲭⲗⲱⲧⲉⲗ	meaning unknown
Ⲭⲗⲱⲧⲙ	expanse, the
Ⲭⲗⲱⲡⲗ	coat, the
ⲬⲗⲔⲬ	encompass
Ⲭⲗⲓ	god, your
Ⲭⲗⲓ	god, of
Ⲭⲗⲓ	god, your
Ⲭⲗⲓ	god, of your
Ⲭⲗⲓⲧⲉⲧ	DAUGHTER OF DAUGHTER OF LIGHT
Ⲭⲗⲓⲧⲉⲧⲧⲥ	ANGEL OF MARS
ⲬⲗⲔⲥ	God's creation
Ⲭⲗⲉⲧⲗⲧ	heaven, you heavens
Ⲭⲗⲉⲧⲗⲓ	iniquity, her
Ⲭⲗⲉⲧⲗⲓ	iniquities
Ⲭⲗⲉⲧⲗⲗⲧ	heaven, you heavens
Ⲭⲗⲡⲧⲥⲱⲧⲉⲧ ⲛⲗⲓ ⲗⲗ ⲧⲉⲧⲧⲙⲟⲩ ⲗⲗⲙⲟⲩ ⲗⲗⲓⲧⲉⲧⲗⲓ	327
Ⲭⲗⲥ	Kerubic Angel EARTH OF WATER
Ⲭⲗⲉ	Servient Angel WATER OF WATER
Ⲭⲗⲙ	In Darkness
Ⲭⲗⲙⲗⲓ	the third is in darkness
Ⲭⲗⲙⲧⲉⲧⲗⲗ	dark heavens (crowley)
Ⲭⲗⲧ	continuance
Ⲭⲗⲥ	Shortened spelling of the Enochian letter Ⲭ, 8
Ⲭⲗⲥⲗⲧ	Sephirotic Cross EARTH OF WATER
Ⲭⲗⲥⲉ	Servient Angel WATER OF WATER
Ⲭⲗⲥⲧⲉⲛⲧ	fires of life and increase
Ⲭⲗⲥⲛⲉⲛ	fire, through-thrusting
Ⲭⲗⲥⲛⲉⲛ	fiery darts
Ⲭⲗⲥⲧ	ENOCHIAN LETTER P
Ⲭⲗⲛ	root of 'in the mind' or 'subtle body'
Ⲭⲗⲛⲙ	in the mind of God/Universal Mind
Ⲭⲗⲛⲧⲧ	descended of God
Ⲭⲗⲛⲧ	mind, in the
Ⲭⲗⲛⲧ	the soul of humanity
Ⲭⲗⲥⲛⲛ	Son of Light
Ⲭⲗⲧⲗⲗⲗⲧ	measure, not to be measured
Ⲭⲗⲛⲉ	9639

ἄγγελος	ANGEL'S NAME, 'TELL THEM'
ἄγγελος	the Magickal Childe
ἄγγελος	the Son of Light with the Daughter of Light
ἄγγελος	the Son of Light unites with the Daughter of Light
ἄλλοι	according
ἄλλοι	the Son of Light is the fourth
ἄλλοι	the Magickal Childe is the sacrifice unto the higher self
ἄλλοι	the Son of Light joins the Daughter of Light
ἄλλοι	millenia
ἄλλοι	thousand, a
ἄλλοι	PART IN ZAA
ἄλλοι	echoing (acc. to Laycock)
ἄλλοι	of the dissolution
ἄλλοι	SIXTH AETHYR
ἄλλοι	These are with Joy
ἄλλοι	DAUGHTER OF LIGHT
ἄλλοι	mighty or powerful soul; highest soul; highest heaven
ἄλλοι	ENOCHIAN LETTER O
ἄλλοι	the star of five
ἄλλοι	to speedily encounter (schuler)
ἄλλοι	angel
ἄλλοι	continuance
ἄλλοι	continuance
ἄλλοι	continuance, long cont.
ἄλλοι	3663
ἄλλοι	mightier
ἄλλοι	power, in power
ἄλλοι	mighty
ἄλλοι	mighty
ἄλλοι	mighty
ἄλλοι	Countenance of the Daughter of Light
ἄλλοι	behold
ἄλλοι	behold
ἄλλοι	corner, the corners
ἄλλοι	wisdom
ἄλλοι	one who is cornered
ἄλλοι	torment, a
ἄλλοι	upon
ἄλλοι	upon
ἄλλοι	PART IN UTI
ἄλλοι	surge, outpouring
ἄλλοι	men, of
ἄλλοι	PART IN ICH
ἄλλοι	surges
ἄλλοι	moss
ἄλλοι	crown, the crowns

𐤂𐤀𐤅𐤅	crown, to crown
𐤂𐤀𐤅𐤅𐤁𐤌	name, the great name
𐤂𐤀𐤅𐤅𐤁	heart, the
𐤂𐤀𐤅𐤅𐤁𐤍	it repenteth me
𐤂𐤀𐤅	A GOD-NAME OF EARTH TABLET
𐤂𐤀𐤅 𐤁𐤌𐤅𐤁𐤍 𐤍𐤁𐤁𐤁	GOD-NAMES OF EARTH
𐤂𐤀𐤅𐤁𐤌𐤅𐤁𐤍𐤁𐤍	NAME OF AN ANGEL
𐤂𐤀𐤅𐤁𐤍	the appearance of the 9 woes
𐤂𐤀𐤅𐤁𐤌𐤅𐤁𐤍𐤁𐤍	VAR OF 𐤂𐤀𐤅𐤁𐤌𐤅𐤁𐤍𐤁𐤍
𐤂𐤀𐤅𐤁𐤍𐤁𐤍	horn, the horns
𐤂𐤀𐤅	joy
𐤂𐤀𐤅𐤁𐤌	joy of god
𐤂𐤀𐤅𐤅	A GOD-NAME OF WATER TABLET
𐤂𐤀𐤅𐤅 𐤁𐤌𐤅𐤁	GOD-NAMES OF WATER TABLET
𐤂𐤀𐤅𐤅	Servient Angel FIRE OF EARTH
𐤂𐤀𐤅𐤅𐤅	Servient Angel FIRE OF EARTH
𐤂𐤀𐤅𐤅𐤁𐤌	angel

Drun (N)	
𐌆𐌵	ENOCHIAN LETTER H
𐌆𐌵	LORD OF HOSTS, TRINITY (also, the formal name NA)
𐌆𐌵𐌵𐌵	fiery God
𐌆𐌵𐌵	glorious
𐌆𐌵𐌵𐌵	Glory of God
𐌆𐌵- 𐌆𐌵𐌵𐌵	ENOCHIAN LETTER H
𐌆𐌵𐌵	The Infinite God
𐌆𐌵𐌵𐌵𐌵𐌵𐌵	PART IN ZEN
𐌆𐌵𐌵𐌵𐌵	renewal or resurrection
𐌆𐌵𐌵𐌵	Servient Angel EARTH OF AIR
𐌆𐌵𐌵𐌵𐌵	the Lord of Hosts is self-begotten
𐌆𐌵𐌵	meaning unknown
𐌆𐌵𐌵𐌵𐌵𐌵	NAME OF AN ANGEL
𐌆𐌵𐌵𐌵𐌵𐌵	POWER, MY POWER
𐌆𐌵𐌵𐌵𐌵	THORNS
𐌆𐌵𐌵𐌵𐌵	EARTH NAME, TABLET OF UNION
𐌆𐌵𐌵𐌵𐌵	Servient Angel EARTH OF AIR
𐌆𐌵𐌵	sword
𐌆𐌵𐌵𐌵𐌵𐌵	SWORD, O YE SWORDS
𐌆𐌵𐌵𐌵𐌵	SWORD, WITH TWO-EDGED SWORDS
𐌆𐌵𐌵𐌵𐌵	Kerubic Archangel FIRE OF EARTH
𐌆𐌵𐌵	the Lord
𐌆𐌵𐌵	Wrath of God
𐌆𐌵𐌵𐌵	The Ruler of the Earth
𐌆𐌵𐌵	pillars
𐌆𐌵𐌵	pillars
𐌆𐌵𐌵𐌵𐌵𐌵	sword
𐌆𐌵𐌵𐌵𐌵	Kerubic Archangel AIR OF EARTH
𐌆𐌵𐌵𐌵𐌵	Servient Angel EARTH OF WATER
𐌆𐌵𐌵𐌵	Servient Angel EARTH OF WATER
𐌆𐌵	HOLY
𐌆𐌵𐌵	holiness
𐌆𐌵𐌵𐌵𐌵	beginning with the Tree-of-Life
𐌆𐌵𐌵	Holy
𐌆𐌵𐌵	holy God
𐌆𐌵𐌵	holiness
𐌆𐌵𐌵𐌵𐌵𐌵	5TH MINISTER OF SOL
𐌆𐌵𐌵𐌵𐌵	Sephirothic Cross WATER OF WATER
𐌆𐌵𐌵𐌵	YOU HAVE BECOME (Crowley)
𐌆𐌵𐌵𐌵𐌵𐌵	2ND MINISTER OF MARS
𐌆𐌵𐌵𐌵	meaning unknown
𐌆𐌵𐌵𐌵𐌵	government

⁷ This word was already in the dictionary and listed as ‘meaning unknown.’

Q7X7V	government, for the
Q6&77E	Unknown
Q6X	Servient Angel AIR OF WATER
Q6X	Servient Angel AIR OF WATER
Q7	28
Q7	24TH AETHYR
Q7X7	noise, your noises
Q76&7	PART IN DES
Q77	come ye
Q77	come
Q77	come away
Q77	come away
Q7EV	season
Q7P	'28 of them' or 'they, the 28'
Q7C7P7V	2ND MINISTER OF VENUS
Q66&C7	6TH MINISTER OF VENUS
Q67	Kerubic Angel FIRE OF WATER
Q6	root of 'interiority: within, inside, self-hood', power, 'my power', thorns, the 'Earth Name, Tablet of Union' (NANAEEL)
Q6	the hexagram
Q7X7E	Sephirotic Cross AIR OF FIRE
Q7X7	BECOME, MAY BE
Q7X7	BECOME, YOU ARE BECOME
Q7X7	BECOME, THUS YOU ARE
Q7X7	BECOME, IS BECOME
Q7X7	BECOME
Q7X7E7	BECOME, LET THEM BECOME
Q7V7C7	PALMS, THE (OF HANDS)
Q7B7E7C	PART IN LIT
Q7B7X7V7	PART IN OXO
Q7E7B	Kerubic Archangel EARTH OF
Q7B7	SERVANT, THE
Q7B7	SERVANT, THE
Q7B7	MINISTER, THE
Q7X77C	ANGEL OF VENUS
Q7B7	the Hexagram is not the fourth
Q77V	YEA
Q7C	the first hexagram
Q7E76	EVEN AS
Q7B7	UNTO YOU
Q7B7	YOU
Q7B7	YOU
Q7B7	YOU, O YOU
Q7B7Q	YOU, FOR YOU
Q7B77	You come away
Q77B7X7	5TH MINISTER OF MARS
Q7E	SONS, YOU

QLE	SONS
QLELEL	SONS, O YOU SONS
QLEP	SIX
QLVLLXQ	IT WAS (?)
QL/	inside
QLMLX	MIDST, IN THE
QOMEX	Kerubic Archangel WATER OF
QOQ/	Servient Angel FIRE OF AIR
QOEQ/	Servient Angel FIRE OF AIR
QEQBEEV	5TH MINISTER OF MERCURY
QEEBQEQ	5TH MINISTER OF LUNA
QETVOLL	4TH MINISTER OF LUNA
QEPZE	Sephirotic Cross FIRE OF FIRE
QAXE	CONTINUANCE, VAR ON 'MIAM'?

𐌚 Med (O)	
𐌚	5, this
𐌚	the Holy Pentagram
𐌚𐌚𐌚	WEAVE
𐌚𐌚𐌚𐌚𐌚	HEAVENS, THE LOWER
𐌚𐌚	AMONG, VAR ON AAI
𐌚𐌚𐌚	GOD, OF GOD
𐌚𐌚𐌚	PLACE;PUT, I HAVE
𐌚𐌚𐌚	I am
𐌚𐌚𐌚𐌚	MOMENT, OF A
𐌚𐌚𐌚	Angel, companion of Roan. Also Oacnr.
𐌚𐌚	(entry not defined)
𐌚𐌚𐌚	garland
𐌚𐌚𐌚𐌚	Sephirotic Cross WATER OF FIRE
𐌚𐌚𐌚𐌚𐌚𐌚	PLEASANT DELIVERER
𐌚𐌚𐌚𐌚𐌚𐌚𐌚	AS PLEASANT DELIVERERS
𐌚𐌚𐌚𐌚𐌚	Sephirotic Cross AIR OF WATER
𐌚𐌚𐌚𐌚𐌚	GARLAND, A
𐌚𐌚𐌚𐌚𐌚	GARMENTS, YOUR
𐌚𐌚𐌚𐌚𐌚𐌚	PART IN UTI
𐌚𐌚𐌚𐌚	HALF, A
𐌚𐌚𐌚𐌚	Servient Angel EARTH OF AIR
𐌚𐌚𐌚𐌚𐌚𐌚	PART IN LIL
𐌚𐌚𐌚𐌚	Kerubic Angel EARTH OF EARTH
𐌚𐌚𐌚𐌚	Servient Angel EARTH OF AIR
𐌚𐌚	AND
𐌚𐌚	NOR (AND)
𐌚𐌚𐌚𐌚𐌚𐌚	PART IN ZIP
𐌚𐌚𐌚𐌚𐌚	she who awakens the eld of the king
𐌚𐌚𐌚	OPEN
𐌚𐌚𐌚	OPEN
𐌚𐌚𐌚	OPENS
𐌚𐌚𐌚𐌚𐌚𐌚	PART IN RII
𐌚𐌚𐌚𐌚𐌚𐌚	SINGING PRAISES
𐌚𐌚𐌚𐌚𐌚𐌚	SINGING PRAISES
𐌚𐌚𐌚𐌚𐌚𐌚	5TH MINISTER OF VENUS
𐌚𐌚𐌚𐌚𐌚𐌚𐌚𐌚𐌚	at the start of the millennia, the angel of death
𐌚𐌚𐌚𐌚𐌚𐌚	1ST MINISTER OF LUNA
𐌚𐌚𐌚𐌚𐌚𐌚𐌚	VIAL, VAR ON EFAFAFE
𐌚𐌚𐌚𐌚𐌚𐌚𐌚	ELEVATED TO (Crowley)
𐌚𐌚𐌚	with the 4th
𐌚𐌚𐌚𐌚	the fourth begotten Son of Light
𐌚𐌚𐌚	'with this'
𐌚𐌚	Root of 𐌚𐌚𐌚; woe

לחז	in or with woe
להי	woe of the Daughter of Light
להיכלבז	DUKE, (Crowley's trans.)
להיל	WOE
להיל	WOE
להילללחזזכזג בזהנ תהיעדזאע בידב לז ז'הי	668
להילתכז	LAW, I MADE A LAW
לי	THIS
לי	THIS
לזא	GOD, OF
לזא	JUST, OF THE JUST
לזאז	WAS, IS, AND SHALL BE
לזזזז	Sephirotic Cross EARTH OF AIR
לזק	A GOD-NAME OF FIRE TABLET
לזק ז'אז וזזלבז	GOD-NAMES OF FIRE TABLET
לזז	THIS IS; THIS IS IT, THAT
לזז	THIS IS; THIS IS IT, THAT
לזז	THIS IS; THIS IS IT, THAT, God
לז	I (poss. "The Maker"- see OLN,
לז	IN THE 24TH PART
לז	(NONE SHOWN)
לז	24
לז	MAKE, I MADE
לזאז	Sephirotic Cross EARTH OF WATER
לזאזל	FOR THE SECOND TIME (Crowley)
לזאזל	FOR TWO TIMES
לזזלב	MEN
לזזלז	MAN
לזז	MADE
לזז	created within
לזזלב	Sephirotic Cross AIR OF FIRE
לזזזאז	man's twin star
לזזלז	MAN, OF MAN
לזזאזזל	Zodiacal King SCORPIO
לזזלזז	LIGHT
לז	KNOW
לז	UNDERSTAND
לז	THE UNDERSTANDING
לזז	UNDERSTANDING
לזזאז	Servient Angel WATER OF EARTH
לזזאזזז	PART IN POP
לזזלזז	NAMES, THEIR
לזזז	KNOW, KNOWEST
לזזזזז	Sephirotic Cross WATER OF WATER
לזזז	Servient Angel WATER OF EARTH
לזזזזזזזז	MIGHTY, BE MIGHTY

LECL	KNOWLEDGE OF THE FIRST
LEN	UNDERSTANDING
LE7LEO?	MEANING UNKNOWN
LD	MADE, BUILT
LD	MADE, BUILT
LD	Made, built
LD7LD	completion
LD7DND	4TH MINISTER OF MARS
LD7P7EO	PART IN TOR
LDNN7	begotten
LD&	Motivation, inspiration—'inertia'
LL?D?EV	PART IN UTA
LL?DL?	EYES, IN THEIR EYES
LL?L?	EYES
LL?L?	EYES
LLDOP	Servient Angel EARTH OF FIRE
LL7	'archetypal man'; 'makes man'; 'making man'
LL7	'archetypal man'; 'makes man'; 'making man'
LL67	CHAMBER, FOR THE
LL6L7&V	4TH MINISTER OF BLISDON
LL6L7&7	4TH MINISTER OF MERCURY
LLOP	Servient Angel EARTH OF FIRE
LN	22
LN?EO	Servient Angel AIR OF FIRE
LN?D?	Servient Angel EARTH OF EARTH
LNNT7	the 22 by 4
LNNT77	coitus, of riding, rides
LO&?B?7	PART IN DEO
LOEO	Servient Angel AIR OF FIRE
LOEO7&	Sephirotic Cross FIRE OF EARTH
LOD?	Servient Angel EARTH OF EARTH
LI	EXCEPT IN
LE	ENOCHIAN LETTER F
LE	[visit, visit us]—appear, 'appear before us'
LE?	third,the third
LEOL	divine visitation
LEL	[the] third man
LEBX?7&	PART IN NIA
LEBX?LE	the mighty manifest
LE??	will indwell
LE??	manifest
LE?	NAME OF A SPIRIT
LE7LN?	life shall not form
LECL	Initiation, Visitation; n.Initiate, visit; v.
LE&?7D7L??	at the start of the millennia, the angel of death
LEEO	Servient Angel AIR OF EARTH

𐌸𐌺𐌺	A GOD-NAME OF AIR TABLET
𐌸𐌺𐌺 𐌺𐌴𐌸𐌴 𐌸𐌺𐌴𐌺	GOD-NAMES OF AIR TABLET
𐌸𐌺𐌺𐌴	UNDER YOU
𐌸𐌺𐌺𐌴𐌸	UNDERNEATH YOU
𐌸𐌺𐌺𐌴𐌸𐌺	[I will] give in secret
𐌸𐌺𐌺𐌸𐌺𐌴	PART IN ZAA
𐌸𐌺𐌴𐌺	Servient Angel AIR OF EARTH
𐌸𐌺𐌺	STONE, BARREN
𐌸𐌺	DARKNESS, WITH
𐌸𐌺𐌴𐌴𐌸	DRUNKEN
𐌸𐌺𐌴𐌴𐌸	DRUNKEN
𐌸𐌺𐌴𐌴𐌸	BUILDINGS, THE
𐌸𐌺𐌴𐌴𐌺𐌺	DRYNESS, WITH
𐌸𐌺𐌴	ENOCHIAN LETTER F
𐌺𐌺	12
𐌺𐌺	12
𐌺𐌴𐌴𐌴	are 12 (12 are); let there be 12
𐌺𐌴𐌸	DISCORD
𐌺𐌴𐌴𐌺	The 12 Lights
𐌺𐌴𐌴𐌴𐌺𐌺	FIRST MINISTER OF HAGONEL
𐌺𐌴𐌴𐌴𐌺	the 12 reign [over]
𐌺𐌴𐌴𐌺	SEAT, THE SEATS
𐌺𐌴𐌴𐌺	SEAT, I HAVE SEATED
𐌺𐌴𐌴𐌺	SEAT, THE SEATS
𐌺𐌺𐌺	Servient Angel FIRE OF AIR
𐌺𐌺𐌺𐌺	Servient Angel FIRE OF AIR
𐌺𐌺𐌴𐌴𐌺	CONFOUND, LET IT CONFOUND
𐌺𐌺𐌺𐌸𐌺	CENTER, TO THE
𐌺𐌺𐌺𐌸	MAGNIFY, MAY BE MAGNIFIED
𐌺𐌺	26
𐌺𐌺𐌸𐌺𐌸𐌺	the 26 comprise the all
𐌺𐌺𐌺	VOMIT OUT
𐌺𐌺𐌸𐌺𐌸𐌺	SEAT, THE MIGHTY SEAT
𐌺𐌺𐌺𐌴𐌴𐌸𐌺	PART IN BAG
𐌺𐌺𐌺	FIFTEENTH AETHYR
𐌺𐌺𐌺	MEANING UNKNOWN
𐌺𐌺𐌸𐌺𐌴	Servient Angel WATER OF AIR
𐌺𐌺𐌺𐌴	Servient Angel WATER OF AIR
𐌺𐌴𐌸𐌴𐌺	MAKE ME
𐌺𐌴𐌸𐌴𐌸𐌺	MAKE US
𐌺𐌴𐌺𐌸𐌺𐌺	PART IN LIN
𐌺𐌴𐌺𐌴	HANDS, MY
𐌺𐌴𐌺𐌺	HEADS, THEIR
𐌺𐌴𐌺𐌴𐌴𐌺	WINDS, MANIFOLD

Q Mals (P)	
Q	8
QX	keep
QXZLF	remain
QXZLF/	remain, let it remain
QXZF	Servient Angel AIR OF WATER
QXBZDXVZXQ	profess the truth
QXBZDXZWE	meaning unknown
QXBZOM	meaning unknown
QXBZTCZ	PART IN ARN
QXBQZL	being of the holy trinity
QXBL	Servient Angel EARTH OF WATER
QXBLB	Servient Angel WATER OF AIR
QXZLGP	justice from divine power without defect
QXTV	oak, an
QX6T	rest
QX6T- 7Q	rest not
QXQ	the Ogdoad (eightfold star)
QXTL	always
QXC	ENOCHIAN LETTER X
QXC	dissolution
QXCZ	TWO (SEPARATED), PAIR
QXCXE	Sephirotic Cross WATER OF AIR
QXCFT	All is in the One
QXCFL	Servient Angel EARTH OF WATER
QXCL	Servient Angel FIRE OF FIRE
QXC6TQ	thou art separated
QXCETL	dissolution into the Daughter of Daughter of Light
QXCL	dissolves into man
QXCET	dissolves into Daughter of Light
QXCFT	raging fire
QXE	8 unto into 9
QXEV/	unto me
QXEOMTL	Babalón astride the Beast
QXEOMTBZ	infernal mother
QXEOMTBZL	mean.unk. contemptuous tone
QXD	Fire pouring down
QXDZL	a thousand angels keep holy
QXD6TN	She who is NOT, pouring down
QXDCL	Servient Angel FIRE OF FIRE
QXDZLQBQ	there are 12 pouring down
QXDQLE	pouring down
QXD6TN	She who is NOT, pouring down
QXLB	Servient Angel WATER OF AIR

QXLEVX	members, her (poss."limbs"?)
QXNVLE	remember, to this remembrance
QXQ9ETL	praising the Lord of Hosts in remembrance
QXQDLA	to this remembrance (alt.sp.)
QXE	in them
QXE8B9	equal
QXE8BCTDX	wedding, for a
QXE8DLXC	dwellings, living
QXE8DLF	virgins
QXE8LXD	part in lin
QXE	run
QXEEL	run, let it run
QXE7F	the daughters reside in the 4 th
QXE7X	with the Son of Son of Light in the 4 th
QXE7LXDX	the Son of Son of Light (Mercury) in the 4 th
QXEJ	also in them
QXEPTLVX	part in chr
QXVVL	daughters, the
QXVBLEV	PART IN LIL
QXVEXTL	profess the truth
QXVJ	Kerubic Archangel FIRE OF EARTH
QXVXF	Servient Angel AIR OF WATER
QXVEXCF	ROCK
QXVEXB8XQ	NAME OF AN EVIL SPIRIT
QXF	keep the one
QXP	FOURTH AETHYR
QXI	33
QXLB7	A GOD-NAME OF FIRE TABLET
Q7	PE, ENOCHIAN LETTER 'B'
Q7	The eight Daughters of Light
Q7CT	HE WHO WORKS WONDERS
Q7CT9	MEANING UNKNOWN
Q7DBLX	the voice of the eight Daughters of Light
Q7LXC	69636
Q7EXC	GARNISH, ARE GARNISHED
Q7ELQXCF	HEAVENS, WITH THE
Q7ELQVLC	HEAVENS, OF THE
Q7ELQVLC	HEAVENS, IN THE BRIGHTNESS OF
Q9EXX	I WILL GIVE
Q9EXX9	GIVE, VAR ON 'PHAMA'
Q9XDX7C	NAME OF AN ANGEL
Q9XE	surrender
Q97	the eight Daughters of Light
Q9EX	Kerubic Angel WATER OF EARTH
Q7	PLACE
Q7	SHE

Q7X	YOUR GOD (alt.sp.)
Q7XQ	JAWS, IN THE DEPTHS OF
Q7XE	RIGHTEOUSNESS, OF
Q7X	BALANCE, THE
Q7VC7E	PLACES OF COMFORT
Q7X7	MARBLE
Q7CX	MOREOVER
Q7C	CONTINUALLY
Q7C7	FIRMAMENT OF WATERS
Q7CPA- 7	MEANING UNKNOWN
Q7E	HOLY ONES
Q7E7Q7	HEAVEN, THE THIRD
Q7C	partakers, 'as many'
Q7CX	PARTAKERS
Q7C77	The eternal cry
Q7C7	AS MANY
Q7C	Servient Angel FIRE OF AIR
Q7C7	Servient Angel FIRE OF AIR
Q7XE	PALACE, OF YOUR
Q7B7	PART IN BAG
Q7B	Kerubic Archangel EARTH OF
Q7C	eightfold law
Q7C	DIVIDE, ARE DIVIDED
Q7C	TWO (TOGETHER), PAIR
Q7C7C	PART IN ICH
Q7C	NINETEENTH AETHYR
Q7C7C	PART IN DES
Q7C7	separate sun of God
Q7C7E	PART IN PAZ
Q7C7B	Kerubic Archangel EARTH OF FIRE
Q7C7B	dwelling in
Q7C7	dwell
Q7C7E	dwell (?)
Q7C	balance
Q7C7	unite
Q7C7E	diminish
Q7C7	praise
Q7C7	fire, with the fire
Q7C7P	those
Q7C7P7	those, with those
Q7C7C7B	PART IN ZID
Q7C	cubed
Q7C7B	Kerubic Angel EARTH OF FIRE
Q7C7	THE WAY (Schuler)
Q7C7	AS UNTO
Q7C7E	SICKLES, SHARP

Q2&67C	FIRE OF FIRE
Q7L78	Kerubic Archangel FIRE OF FIRE

U Ger (Q)	
U	OR
UXX	GARMENTS, YOUR
UXX	CREATION, OF YOUR
UXXUXX	CREATOR, OF THE
UXXC	CREATOR, THE
UXXQ	CREATION, OF YOUR
UXXQTL	OLIVES (alt.sp.)
UXXULQ	CREATION, IN YOUR
UXXT	CREATION, YOUR
UXXTL	OLIVES
U- BLBXIV	TIME, THE CONTENTS OF
U/LQ6	ROTTEN, THE
UaXa	1636
UaXUXX	PLEASURE, OF
UaXIV	DESTROY
UaTLQ	WHEREIN
UaXCV	HANDMAID, A

𐤁𐤓 Don (R)	
𐤁𐤔	east
𐤁𐤔𐤁𐤖𐤗𐤕	KING OF WATER TABLET (VAR)
𐤁𐤔𐤁𐤖𐤗𐤕	KING OF WATER TABLET (VAR)
𐤁𐤔𐤁𐤖𐤗𐤕	ELEMENTAL KING OF WATER TABLET
𐤁𐤔𐤕	east, the
𐤁𐤔𐤕𐤕	east, into the
𐤁𐤔𐤁𐤕𐤅	weeping
𐤁𐤔𐤁𐤕𐤕𐤅	PART IN UTI
𐤁𐤕𐤕𐤓	Servient Angel WATER OF AIR
𐤁𐤕𐤕𐤓𐤓	Servient Angel WATER OF AIR
𐤁𐤕𐤕	PRAISE
𐤁𐤕𐤕𐤕𐤕	THAT YOU MAY PRAISE HIM
𐤁𐤕𐤔𐤓	Servient Angel EARTH OF FIRE
𐤁𐤕𐤕𐤔𐤓	Servient Angel EARTH OF FIRE
𐤁𐤕𐤕	29TH AETHYR
𐤁𐤕𐤕𐤅	WIDOW, OF A
𐤁𐤕𐤕𐤕𐤅	NO PLACE
𐤁𐤕𐤕	MERCY, OF
𐤁𐤕𐤕	MERCY, OF
𐤁𐤕𐤕𐤅𐤕	Servient Angel WATER OF EARTH
𐤁𐤕𐤕𐤅𐤕	Servient Angel WATER OF EARTH
𐤁𐤕𐤕𐤕𐤕𐤕𐤅	furnace (?), crucible (?)
𐤁𐤕𐤕	'is moving'; completed; ending
𐤁𐤕𐤕	'not moving', 'not-ing' or 'making into not (non-existence)', destroying
𐤁𐤕𐤔𐤓	sunrise
𐤁𐤕𐤕𐤕𐤕	Servient Angel FIRE OF WATER
𐤁𐤕𐤕𐤕	Servient Angel FIRE OF WATER
𐤁𐤕	3 rd minister of Sol (a Son of Son of Light (Jupiter) [cf. Rocle on 7x7 Tablet]
𐤁𐤕𐤕𐤕𐤕	SON OF SON OF LIGHT, JUPITER
𐤁𐤕𐤕𐤕𐤕𐤕𐤕	3RD MINISTER OF SOL
𐤁𐤕𐤕𐤕𐤕𐤕𐤕	PART IN TOR
𐤁𐤕𐤕	sun
𐤁𐤕𐤕𐤕𐤓	meaning unknown
𐤁𐤕𐤕𐤕𐤕	wine
𐤁𐤕𐤕𐤕	admiration
𐤁𐤕𐤕𐤕	Servient Angel AIR OF EARTH
𐤁𐤕𐤕𐤕𐤕	Servient Angel AIR OF EARTH
𐤁𐤕	Angel of the East
𐤔𐤅𐤅𐤕𐤓	The power and presence of the Lord of Hosts in the angel of the East
𐤁𐤕𐤕𐤕𐤕	meaning unknown
𐤁𐤕𐤕𐤕	Servient Angel WATER OF WATER
𐤁𐤕𐤕𐤕𐤕	Servient Angel WATER OF WATER
𐤁𐤕𐤕𐤕	Servient Angel EARTH OF EARTH

ⲉⲓⲛⲁⲗ	Servient Angel EARTH OF EARTH
ⲉⲡⲓⲗⲉ	Sephirotic Cross FIRE OF FIRE
ⲉⲡⲉⲗ	Kerubic Angel AIR OF AIR

𐌲𐌴𐌹𐌳𐌰 (S)	
𐌲	FOURTH
𐌲	DAUGHTER OF DAUGHTER OF LIGHT
	Servient Angel AIR OF WATER
𐌲𐌴𐌹𐌳𐌰	PARTS, BY HER
𐌲𐌴𐌹𐌳𐌰	PARTS, IN THE
𐌲𐌴𐌹𐌳𐌰	WHOSE, VAR ON 'SOBA'
𐌲𐌴𐌹𐌳𐌰	who proclaims
𐌲𐌴𐌹𐌳𐌰	CONFIRMING ANGELS
𐌲𐌴𐌹𐌳𐌰	the Daughter of Light is God's glory
𐌲𐌴𐌹𐌳𐌰	ONE, ENTIRE, WHOLE
𐌲𐌴𐌹𐌳𐌰	3RD MINISTER OF MARS
𐌲𐌴𐌹𐌳𐌰	NUMBER, IN ONE
𐌲𐌴𐌹𐌳𐌰	Senior JUPITER of WATER
𐌲𐌴𐌹𐌳𐌰	Servient Angel AIR OF WATER
𐌲𐌴𐌹𐌳𐌰	SULPHUR, LIVE SULPHUR
𐌲𐌴𐌹𐌳𐌰	WONDER, OF
𐌲𐌴𐌹𐌳𐌰	HOUSE, THE
𐌲𐌴𐌹𐌳𐌰	HOUSE, A
𐌲𐌴𐌹𐌳𐌰	HOUSE
𐌲𐌴𐌹𐌳𐌰	the 4 th possesses
𐌲𐌴𐌹𐌳𐌰	PART IN ZOM
𐌲𐌴𐌹𐌳𐌰	the righteous creatures of the Sun of God are separated from the 4th
𐌲𐌴𐌹𐌳𐌰	RIGHTEOUS, TO THE
𐌲𐌴𐌹𐌳𐌰	Sangef (the Master Magickian)
𐌲𐌴𐌹𐌳𐌰	SOUNDS, THE MIGHTY
𐌲𐌴𐌹𐌳𐌰	the mighty ogdoad
𐌲𐌴𐌹𐌳𐌰	PART IN MAZ
𐌲𐌴𐌹𐌳𐌰	the 4 th dissolves
𐌲𐌴𐌹𐌳𐌰	PART IN ZAA
𐌲𐌴𐌹𐌳𐌰	Servient Angel AIR OF FIRE
𐌲𐌴𐌹𐌳𐌰	Servient Angel AIR OF FIRE
𐌲𐌴𐌹𐌳𐌰	mourning, cry
𐌲𐌴𐌹𐌳𐌰	separation
𐌲𐌴𐌹𐌳𐌰	warning
𐌲𐌴𐌹𐌳𐌰	cry gives us the 5 –or- cry gives us the Holy Pentagram
𐌲𐌴𐌹𐌳𐌰	MEANING UNKNOWN
𐌲𐌴𐌹𐌳𐌰	ANGEL OF SOL ???
𐌲𐌴𐌹𐌳𐌰	MEANING UNKNOWN
𐌲𐌴𐌹𐌳𐌰	Semeliel, the angel of the Lord is made strong by the Daughter of Light.
𐌲𐌴𐌹𐌳𐌰	nine cries of God
𐌲𐌴𐌹𐌳𐌰	NAME OF AN EVIL SPIRIT, VAR 1
𐌲𐌴𐌹𐌳𐌰	MOURNING, LAMENTATION
𐌲𐌴𐌹𐌳𐌰	the cry of the 4 th , wherein is.../Wherein is the cry of the Daughter of Light

U'X'EGCV	3RD MINISTER OF MERCURY
U'X'C	Servient Angel EARTH OF AIR
U'X'LC	Servient Angel EARTH OF AIR
U'X'UO	TEMPLE, OF THE
U'X'U	Servient Angel AIR OF AIR
U'X'X'U	SCORPIONS
U'X'U	COVENANT, THE
U'X'U	Servient Angel AIR OF AIR (VAR)
U'X'U'X'	PART IN TAN
U'X'	the temple and covenant of God
U'X'X'	Sephirotic Cross EARTH OF FIRE
U'X'U	Servient Angel FIRE OF FIRE
U'X'U	Servient Angel FIRE OF FIRE
U'X'U'LC	Senior VENUS of WATER
U'X'U- U	ITS REPRESENTATIVE
U'X'X'	ANOTHER
U'X'U'LC	the Seven Sheaths
U'X'U'LC	PART IN NIA
U'X'X'	WHOSE
U'X'X'	WHOM
U'X'U'U	WEST, IN THE
U'X'U'U'X'	WHOSE COURSES (alt.sp.)
U'X'X'	WHOM, IN WHOSE
U'X'U'LC	PART IN LEA
U'X'U'U	HEARKEN UNTO
U'X'U'U'X'	NAME OF EVIL SPIRIT, VAR 2
U'X'U	Sephirotic Cross WATER OF EARTH
U'X'X'	REIGN
U'X'X'	REIGNS
U'X'U'U'U	Senior MERCURY of WATER
U'X'	ACTION
U'X'U'X'	WILL OF GOD, SAINTLY
U'X'	the Daughter of Light keeps
U'X'U'U'U	Senior MARS of WATER TABLET
U'X'	Servient Angel FIRE OF EARTH
U'X'U'LC	DAUGHTER OF LIGHT
U'X'U'LC	SON OF LIGHT, SATURN OR LUNA
U'X'U'U	Servient Angel FIRE OF EARTH
U'X'U'U'X'	KELLY'S GOOD ANGEL
U'X'U'U'U'X'	NAME OF EVIL SPIRIT, VAR 3
U'X'U'X'U	SWEAR, HE HAS SWORN
U'X'U	ANOTHER

𐌵 Gisa (T)	
𐌵	IT
𐌵	ALSO
𐌵𐌶	AS
𐌵𐌶𐌵	Kerubic Angel AIR OF WATER
𐌵𐌶𐌸	GOVERN
𐌵𐌶𐌸𐌶𐌺	GOVERNOR, THE
𐌵𐌶𐌸𐌶𐌺𐌵	GOVERN, LET HER BE GOVERNED
𐌵𐌶𐌸𐌶𐌺𐌴	GOVERN
𐌵𐌶𐌸𐌶𐌺𐌴	GOVERN
𐌵𐌶𐌸𐌴	GOVERN
𐌵𐌶𐌴𐌴𐌴	CAVES
𐌵𐌶𐌴𐌴𐌺	PART IN ZAX
𐌵𐌶𐌴𐌴𐌵𐌴	PART IN OXO
𐌵𐌶𐌴𐌴𐌴𐌴𐌴𐌴	GREAT ELEMENTAL KING OF AIR
𐌵𐌶𐌴	ENOCHIAN LETTER M
𐌵𐌶𐌴𐌴	CUPS
𐌵𐌶𐌴	SEVENTEENTH AETHYR
𐌵𐌶𐌴𐌴𐌴𐌴	PART IN TEX
𐌵𐌶𐌴𐌴𐌴𐌴𐌴	PART IN LOE
𐌵𐌶𐌴𐌴𐌴𐌴	PART IN OXO
𐌵𐌶𐌴𐌴	WORMWOOD
𐌵𐌶𐌴	Kerubic Angel WATER OF WATER
𐌵𐌶𐌴	A GOD-NAME OF FIRE TABLET
𐌵𐌶𐌴𐌴𐌴𐌴	PART IN UTA
𐌵𐌶𐌴𐌴𐌴	DEATH, VAR ON 'TELOCH'
𐌵𐌶𐌴𐌴𐌴	DEATH, OF
𐌵𐌶𐌴𐌴𐌴	DEATH, OF
𐌵𐌶𐌴𐌴𐌴	DEATH
𐌵𐌶𐌴𐌴𐌴𐌴𐌴	DEATH-DRAGON
𐌵𐌶𐌴𐌴𐌴	the exception of death is life
𐌵𐌴	30TH AETHYR
𐌵𐌶𐌴𐌴𐌴𐌴𐌴𐌴𐌴𐌴	GREAT ELEMENTAL KING OF EARTH
𐌵𐌶𐌴𐌴𐌴𐌴𐌴𐌴𐌴𐌴𐌴𐌴𐌴	GREAT ELEMENTAL KING OF WATER
𐌵𐌴𐌴	SEATS
𐌵𐌴𐌴𐌴	SEATS, THEIR OWN
𐌵𐌴𐌴𐌴	SEATS, IN
𐌵𐌴𐌴𐌴𐌴	PART IN PAZ
𐌵𐌴	UNTO US
𐌵𐌴𐌴𐌴	BED, THE
𐌵𐌴𐌴𐌴𐌴	PART IN LIT
𐌵𐌴𐌴𐌴𐌴	SORROW, OF
𐌵𐌴𐌴𐌴	HER, OF
𐌵𐌴𐌴𐌴	HER

𐎠𐎡	TOP LINE OF TABLET OF 12 SQUAR
𐎠𐎡𐎴𐎠	HER, IN
𐎠𐎡𐎴𐎠	HER, IN
𐎠𐎴	HIM, OF
𐎠𐎴𐎡𐎴	SEPARATE (verb)
𐎠𐎴𐎶	Kerubic Angel EARTH OF AIR
𐎠𐎴𐎶𐎠𐎴	PART IN ASP
𐎠𐎴𐎶𐎶	HARKEN
𐎠𐎴𐎶𐎶𐎠	PART IN TAN
𐎠𐎴𐎶𐎴	Servient Angel AIR OF WATER
𐎠𐎴𐎶𐎴𐎶	PART IN ZID
𐎠𐎴𐎶𐎴𐎴	THINGS, ALL
𐎠𐎴𐎶𐎴𐎴	Servient Angel AIR OF WATER
𐎠𐎴𐎶	TRIUMPHS
𐎠𐎴𐎶𐎴𐎶𐎶	FAERIES
𐎠𐎴𐎶𐎴𐎶𐎶𐎶𐎶	NAME OF A GUARDIAN ANGEL
𐎠𐎴𐎴𐎴	Servient Angel AIR OF AIR (VAR)
𐎠𐎴	ALL
𐎠𐎴	ON ALL
𐎠𐎴𐎴𐎴𐎴	CREATURES OF EARTH, THE
𐎠𐎴𐎴𐎴𐎴𐎴	CREATURES, WITH HER
𐎠𐎴𐎴𐎴𐎴	CREATURES
𐎠𐎴𐎴𐎴𐎴	CREATURE
𐎠𐎴𐎴	ALL, VAR. ON 'TOL'
𐎠𐎴𐎴𐎴	DEFACE, LET THEM BE DEFACED
𐎠𐎴𐎴𐎴	FURNISHING
𐎠𐎴𐎴	23RD AETHYR
𐎠𐎴𐎴𐎴	ARISE (alt.sp.)
𐎠𐎴𐎴𐎴𐎴	PART IN POP
𐎠𐎴𐎴𐎴	ARISE
𐎠𐎴𐎴𐎴𐎴	RISE, SHALL
𐎠𐎴𐎴𐎴𐎴𐎴	RISE, ROSE UP
𐎠𐎴𐎴𐎴𐎴𐎴	PART IN CHR
𐎠𐎴𐎴𐎴	Servient Angel AIR OF AIR
𐎠𐎴	HIM, OF
𐎠𐎴𐎴𐎴𐎴𐎴	of darkness
𐎠𐎴𐎴𐎴	MARROW, THE
𐎠𐎴𐎴𐎴	SHALL BE
𐎠𐎴𐎴𐎴	SHALL BE
𐎠𐎴𐎴𐎴	SIT
𐎠𐎴𐎴	BUILDING, A
𐎠𐎴𐎴	Name from T12Sqr
𐎠𐎴𐎴	'It ends with [the goddess] El'; 'Completed by the goddess' or 'Ending with the goddess'
𐎠𐎴𐎴𐎴𐎴𐎴	LETTERS OF T12SQR
𐎠𐎴𐎴𐎴	BEAUTY, IN THEIR
𐎠𐎴𐎴𐎴𐎴	GOING

PTA

Being of the 4

𐌆 Val (U, V, W)	
𐌆	star
𐌆𐌶	spirit of Vaa
𐌆𐌶𐌶	NAME OF AN ANGEL (angel of the 4 moons)
𐌆𐌶𐌶𐌴	Servient Angel FIRE OF WATER
𐌆𐌶𐌴𐌴𐌴	eagle, the
𐌆𐌶𐌴𐌶𐌴	Sephirotic Cross WATER OF FIRE
𐌆𐌶𐌴𐌴	time
𐌆𐌶𐌴𐌶𐌴	Sephirotic Cross WATER OF FIRE
𐌆𐌶𐌴𐌴𐌴𐌴	PART IN LIL
𐌆𐌶𐌴𐌴	the way of the Lord
𐌆𐌶𐌴	ENOCHIAN LETTER V,U
𐌆𐌶𐌴	star
𐌆𐌶𐌴𐌶	starry, stars
𐌆𐌶𐌴𐌴𐌴𐌴𐌴𐌴𐌴𐌴	constellations
𐌆𐌶𐌴𐌴𐌴𐌴	the Scepter of the Daughter of Daughter of Light
𐌆𐌶𐌴𐌴𐌴	the will of heaven
𐌆𐌶𐌴𐌴𐌴	not the fourth star
𐌆𐌶𐌴𐌴𐌴𐌴	fruit of heaven
𐌆𐌶𐌴𐌴	fourth star
𐌆𐌶𐌴𐌴𐌴𐌴𐌴𐌴	the fabric of stars
𐌆𐌶𐌴𐌴𐌴	the circle of stars
𐌆𐌶𐌴𐌴𐌴	truth
𐌆𐌶𐌴	that star, the star in 9
𐌆𐌶𐌴𐌴𐌴	spiritual sun
𐌆𐌶𐌴𐌴	Va'aro (from Loagaeth: Leaf 1A vs. 10)
𐌆𐌶𐌴𐌴𐌴	Servient Angel AIR OF FIRE
𐌆𐌶𐌴	angel of Daughter of Light
𐌆𐌶𐌴𐌴	Servient Angel FIRE OF WATER
𐌆𐌶𐌴𐌴	Servient Angel AIR OF FIRE
𐌆𐌶𐌴𐌴𐌴𐌴	PART IN RII
𐌆𐌶𐌴	ENOCHIAN LETTER V,U
𐌆𐌶𐌴𐌴	work
𐌆𐌶𐌴𐌴	work, that ye might
𐌆𐌶𐌴𐌴𐌴𐌴𐌴	PART IN MAZ
𐌆𐌶𐌴	orbit
𐌆𐌶𐌴𐌴𐌴	guardian star
𐌆𐌶𐌴𐌴	they frown not
𐌆𐌶𐌴	third star
𐌆𐌶𐌴𐌴𐌴𐌴	the Zodiac
𐌆𐌶𐌴	the spark of life
𐌆𐌶𐌴𐌴	VEH, ENOCHIAN LETTER C OR K
𐌆𐌶𐌴𐌴𐌴𐌴𐌴𐌴𐌴𐌴	ENTHRONED
𐌆𐌶𐌴𐌴	flame, as a

אָהעל	the Holy Spirit
אָבנאָ	strength, the s. of men
אָבנב	strong, grow
אָבנב	strong, waxes
אָבנב	strong, become
אָנאָנאָ	meaning unknown
אָנאָנאָל	PART IN ZOM
אָנאָל	nests
אָנאָנאָל	I have beautified (Crowley)
אָנאָ	second
אָנאָ	in the second
אָנאָ	the second
אָנאָנאָל	PART IN UTA
אָנאָנאָל	PART IN ASP
אָנאָ	end
אָנאָנאָל	happy is he
אָנאָנאָ	the end of the beginning
אָנאָנאָ	the end of sorrow
אָנאָ	Name from T12Sqr
אָנאָ	ends, the
אָנאָ	called, named, var on 'vmd'
אָנאָנאָל	towers, strong
אָנאָנאָל	one who resides in the skies
אָנאָ	add
אָנאָנאָל	strength, our
אָנאָ	ENOCHIAN LETTER A
אָנאָנאָל	nine skirts
אָנאָנאָ	these
אָנאָנאָל	skirt
אָנאָנאָל	skirts, the
אָנאָנאָ	is powerful
אָנאָנאָ	meaning unknown
אָנאָנאָל	confound
אָנאָנאָל	also, the Master Magickian
אָנאָנאָל	leaves the 4th
אָנאָנאָל	the Master Magickian
אָנאָנאָ	rest; remainder, the
אָנאָנאָ	requires
אָנאָנאָל	descend
אָנאָנאָל	Sephirotic Cross AIR OF EARTH
אָנאָנאָ	anger, wrath. var on 'אָנאָנאָ'?
אָנאָנאָ	the wrathful sun
אָל	wherein
אָלנאָל	mighty
אָלנאָל	Sephirotic Cross EARTH OF FIRE
אָל	of everyone

ᐱᐤᐤᐤᐤᐤᐤ	unto every one of you
ᐱᐤᐤ	image of God
ᐱᐤᐤᐤᐤᐤᐤ	PART IN ICH
ᐱᐤᐤᐤᐤᐤ	wrath, of
ᐱᐤᐤᐤᐤᐤᐤᐤᐤᐤ	wrath in anger
ᐱᐤᐤᐤᐤ	truth
ᐱᐤᐤ	appearance
ᐱᐤᐤᐤ	visits
ᐱᐤᐤᐤ	over
ᐱᐤᐤᐤᐤ	over you
ᐱᐤᐤᐤᐤᐤ	wherein all
ᐱᐤᐤᐤᐤ	dragons
ᐱᐤᐤᐤᐤᐤᐤ	dragon, the
ᐱᐤᐤᐤ	wherein they are (separated)
ᐱᐤᐤᐤᐤᐤᐤ	wherein they are in the third
ᐱᐤᐤᐤᐤᐤᐤ	WINGS
ᐱᐤᐤᐤᐤᐤᐤ	wings
ᐱᐤᐤᐤᐤᐤᐤ	wings
ᐱᐤᐤᐤᐤᐤᐤ	wings, the
ᐱᐤᐤ	ENOCHIAN LETTER L
ᐱᐤᐤᐤᐤ	ELDERS, THE
ᐱᐤᐤᐤᐤᐤᐤᐤᐤᐤᐤ	The Son of Son of Light, unto the eld[ers]
ᐱᐤᐤᐤᐤᐤᐤ	CONFOUNDING ANGELS
ᐱᐤᐤᐤᐤᐤᐤᐤᐤ	dark star
ᐱᐤᐤᐤᐤᐤᐤᐤᐤᐤ	with beautiful praises
ᐱᐤᐤᐤᐤ	FOURTEENTH AETHYR
ᐱᐤᐤᐤᐤ	25TH AETHYR
ᐱᐤᐤᐤᐤᐤᐤ	beautified
ᐱᐤᐤᐤᐤᐤᐤᐤ	seething, a strong
ᐱᐤᐤᐤᐤ	this one
ᐱᐤᐤᐤᐤᐤᐤᐤᐤᐤ	Servient Angel WATER OF WATER
ᐱᐤᐤᐤᐤᐤᐤᐤᐤᐤ	Servient Angel WATER OF WATER
ᐱᐤᐤᐤᐤ	42

Pal (X)	
	dissolution
	in dissolution
	Kerubic Angel FIRE OF AIR
	Servient Angel FIRE OF WATER
	Servient Angel FIRE OF WATER
	Servient Angel EARTH OF WATER
	Servient Angel EARTH OF WATER

𐌱 Ceph (Z)	
𐌱	THEY
𐌱𐌶	NAME OF AN ANGEL
𐌱𐌶𐌶	27TH AETHYR
𐌱𐌶𐌵𐌱𐌶𐌴	Senior JUPITER of AIR
𐌱𐌶𐌴𐌵𐌴	<i>both S and Ab</i> (should be followed by a verb—such as to say: both S and Ab went to the store; or even preceded by a verb—such as to say: Henry invited both S and Ab); these are names of two of the Daughters of Daughters of Light.
𐌱𐌶𐌴𐌵𐌴	I MOVE YOU
𐌱𐌶𐌴𐌵𐌴	MOVE
𐌱𐌶𐌴𐌵𐌴𐌵𐌴𐌵𐌴	ADAM, IN BOOK OF SOYGA
𐌱𐌶𐌴𐌵𐌴𐌴	PART IN ZEN
𐌱𐌶𐌴𐌵𐌴𐌴𐌴	PART IN ZID
𐌱𐌶𐌴𐌵𐌴𐌴	SHOW YOURSELVES
𐌱𐌶𐌴𐌵𐌴𐌴	APPEAR
𐌱𐌶𐌴𐌵𐌴𐌴	SHOW YOURSELVES
𐌱𐌶𐌴	COURSE, COURSES
𐌱𐌶𐌴𐌴𐌴𐌴	Zodiacal King GEMINI
𐌱𐌶𐌴𐌴𐌴𐌴𐌴	Zodiacal King VIRGO
𐌱𐌶𐌴	TENTH AETHYR
𐌱𐌶𐌴𐌴𐌴𐌴	PART IN TOR
𐌱𐌶𐌴𐌴𐌴	THEY ARE
𐌱𐌴	Daughter of Light
𐌱𐌴𐌴𐌴	the Daughter of Light reigns over
𐌱𐌴𐌴	The Daughter of Light; also a medieval way of pronouncing the English letter Z
𐌱𐌴𐌴𐌴𐌴𐌴	ANGEL OF JUPITER
𐌱𐌴𐌴𐌴𐌴𐌴𐌴	the Daughter of Light's 9 glories from the 4th
𐌱𐌴𐌴	EIGHTEENTH AETHYR
𐌱𐌴𐌴	firey angels
𐌱𐌴𐌴	EIGHTH AETHYR
𐌱𐌴𐌴𐌴	HANDS
𐌱𐌴𐌴	?STRETCH FORTH
𐌱𐌴𐌴𐌴𐌴	FLEW
𐌱𐌴𐌴𐌴𐌴𐌴	PART IN CHR
𐌱𐌴𐌴𐌴𐌴𐌴𐌴	NAME OF GOD
𐌱𐌴𐌴	THIRTEENTH AETHYR
𐌱𐌴𐌴𐌴𐌴	clothed with God
𐌱𐌴𐌴𐌴	HAVE ENTERED
𐌱𐌴𐌴𐌴	VESTURES, MY VESTURES
𐌱𐌴𐌴𐌴𐌴𐌴	Zodiacal King CAPRICORN
𐌱𐌴𐌴	NINTH AETHYR
𐌱𐌴𐌴	I AM
𐌱𐌴𐌴	PRESENCE
𐌱𐌴𐌴𐌴𐌴𐌴	Zodiacal King AQUARIUS
𐌱𐌴𐌴𐌴𐌴	I AM

𐤀𐤋𐤅𐤍𐤏𐤕	I AM THE LORD YOUR GOD
𐤀𐤋𐤏	WONDERS
𐤀𐤋𐤏𐤕	THEY WERE
𐤀𐤋𐤏𐤕	WAS
𐤀𐤋𐤀𐤋𐤏𐤕	PART IN MAZ
𐤀𐤋𐤏𐤕𐤏	TO STIR UP
𐤀𐤋𐤀𐤕	Kerubic Angel FIRE OF FIRE
𐤀𐤋𐤀𐤏𐤕	VESSELS
𐤀𐤕𐤏𐤏𐤕	WATER, TO
𐤀𐤕𐤕	MOTION, MOVEMENT
𐤀𐤕𐤏𐤀𐤕	SWORE
𐤀𐤏𐤕	HANDS
𐤀𐤏𐤕	THIRD AETHYR
𐤀𐤏𐤕𐤏	IN THE MIDST
𐤀𐤏𐤕- 𐤕	THE FIRST FORM (Schuler)
𐤀𐤏𐤕𐤏𐤕	THEY ARE APPARELED
𐤀𐤏𐤕𐤕	OF THE WINDS
𐤀𐤏𐤕𐤏𐤕𐤏𐤕	DELIVERED YOU
𐤀𐤏𐤕𐤕𐤏	BE FRIENDLY TO ME
𐤀𐤏𐤕𐤕𐤕	MEANING UNKNOWN
𐤀𐤏𐤕𐤏𐤕	SEAS
𐤀𐤏𐤕𐤕𐤕𐤕	FERVENTLY, WITH HUMILITY
𐤀𐤏𐤕𐤕𐤕	FERVENTLY, WITH HUMILITY
𐤀𐤏𐤕𐤕𐤕𐤕𐤕	Zodiacal King PISCES
𐤀𐤏𐤕𐤕	MEANING UNKNOWN
𐤀𐤏𐤕𐤕𐤕𐤕	Fervently unto the 4 th Heaven, Rushing

Name	James Justin Sledge
Title	The Cabala of Being: John Dee's Semiotic Ontology in the <i>Monas Hieroglyphica</i>
Words	~ 29,365 (~36,987 with notes)
Student #	5913535
Advisors	MA Thesis 2009 – Dr. C. K. M. v. Stuckrad, Dr. R.P.H. Pauls
Track	Religious Studies: Mysticism and Western Esotericism
Email	Justin.Sledge@gmail.com

The Cabala of Being: John Dee's Semiotic Ontology in the *Monas Hieroglyphica*

James Justin Sledge
MA Thesis - 2009

Qui non intelligit, aut taceat, aut discat.
- John Dee, *Monas Hieroglyphica*, 1564

Quis Monadem Hieroglyphicam philosophi Londini declaret?
- Andreas Libavius, *Rerum Chymicarum*, 1595

Table of Contents

Preface

1582 or the Maps of Dr. John Dee.....	4
---------------------------------------	---

Introduction

Preparatory Remarks on the MH.....	9
The Obscurity of the MH.....	12
The MH in a Continuum of Dee's Oeuvre.....	15
Previous Scholarship of the MH.....	17

Exploration

"Through Miraculous Appropriation"	24
The Alchemy of the Monas Hieroglyphica.....	25
The Cabala(s) of the Monas Hieroglyphica	33
The Cabala of the Hebrews	34
The Pythagorean Cabala	37
"The Cabala of that which is said"	40
The Limits of "The Cabala of that which is Said"	42
The Iconology of the Monas	49
The Monas and Iconology of Renaissance Hieroglyphs.....	51
Previous Semiotic Approaches to the Monas.....	56

Analysis

The Monas as a "Device"	61
The Monas' "Logic of Recursion"	62
A Rejection of Semiotic and Ontological Binarism	66
The Reality of the Monas' Sign Set.....	68
The Location of Signification.....	71
The Reciprocity of Sign and Being	74

Conclusion

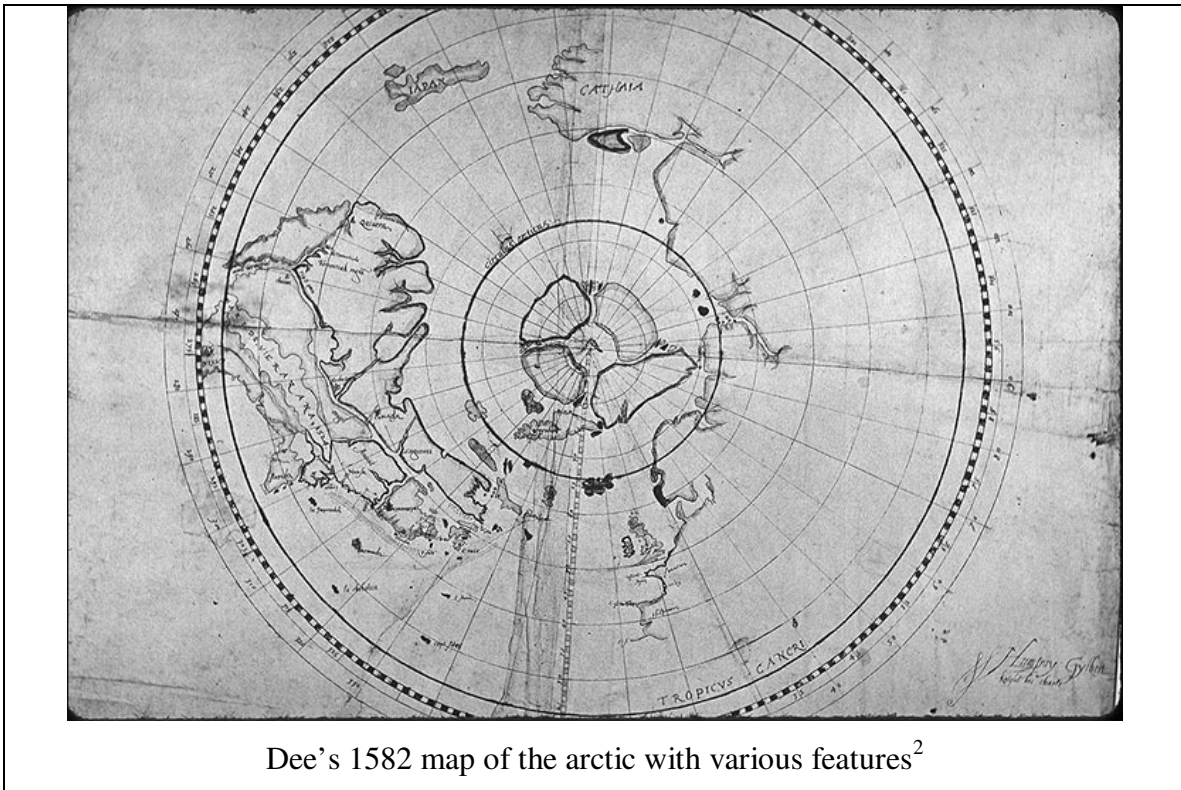
From Map to Trace – Dee and the Twilight of the Monas	81
Appendix I - A Structural Analysis of the MH	84
Appendix II – Dee’s Astrology in the MH	86
Appendix III - Emblematic Analysis and the Monas	89
Appendix IV – Imagery References	94
Issues for Further Research.....	98
Bibliography.....	99

I would like to express my thanks to the Bibliotheca Philosophica Hermetica and to Joyce Pijnenburg for her gracious assistance and thoughts during the preparation of this paper.

1.1 1582 or The Maps of Dr. John Dee

By 1582, Dr. John Dee was concerned with at least three different kinds of maps. One was his attempt at calendar reform, the map of the year, which would have brought England into conformity with the Continent. Such a “popish” notion was rejected and Dee himself oscillated in his diaries when he locates himself on the map of the year between “new style,” “old style,” and “true style.” The British map of the year would not change until March of 1752 when Wednesday September 2nd leaped to Thursday September 14th. In Dee’s time even one’s location in time was wrapped around the contours of geo-politics. The movement toward to such synchronic cartography of Europe was part and parcel of the apocalyptic and utopian hopes which we now know greatly propelled Dee’s “scientific” endeavors.¹

A second map is one we more easily recognize:



¹ For a detailed account of Dee’s relation to calendar reform see Poole: 2005.

² This image was taken from <http://www.henry-davis.com/MAPS/Ren/Ren1/418.html> of which the parent site <http://www.henry-davis.com/MAPS/> is an excellent resource for early modern and medieval maps.

Here we see a map in Dee's autograph depicting the Arctic Circle - Thule, the roof of the world. Dee prepared this map in order to help find the famed Northwest Passage which would allow easy shipping for British vessels traveling the long route to China and India thus securing global dominion – after all, it was Dee who coined the phrase “British Empire.” This map represents a disjunction between reality and representation. We know that the North-West passage was locked by ice in the 16th century – Dee's map was a combination of reality, theory, and speculation. The passage was a virtuality, the striated nature of the ice-sheets only needing conditions, a line of flight, to transition to the actual, smooth space of sea. After some centuries and due to the process of global climate change the first ships actually passed through the Passage in the late 20th century with the first British ship, a father and son team, making the journey in July of 2003. Dee's map was not “unreal,” its virtuality was simply actualized 421 years later. We could say, tongue planted in cheek “The territory simply had to catch up to the map.”³

It seems that Dee grappled at this relationship for years, this process of creating the perfect map, of linking the represented to its representation in one *unit* – indeed it was Dee who in 1570 would give the English language just that word, “unit” as a translation for another, more powerful word – “Monas.”⁴ But, by 1608/9, after continuing this project for much of his life by directly invoking heavenly beings, Dee went quietly into the night likely searching to the very end for the link between map and territory, a process he had begun at the age of 37 with the 1564 publication of a book as brief as it is enigmatic – *The Monas Hieroglyphica*.

³ The map-territory relationship developed by Korzybski has been a favorite topic of many post-structuralists. Some treatments include Borges' famous "On the Exactitude in Science," Baudrillard's discussion of the problem of representation and hypereality in *Simulacra and Simulation* takes the same track, J.Z. Smith has used the relation in the Religious Studies in his eponymous 1978 monograph. We follow Deleuze and Guattari's articulation and playful exploration in *A Thousand Plateaus* not because it is very novel but because of the ontological link it makes with representation as we explore later and think through in relation to the Monas project in the conclusion.

⁴ The OED makes this clear in its history of the usage of the word “unit,” with the first mention, and thus the official invention of the word, as “*DEE Math. Pref.* *iij, Number, we define, to be, a certayne Mathematicall Summe, of Vnits. And, an Vnit, is that thing Mathematicall, Indiuisable, by participation of some likenes of whose property, any thing, which is in deede, or is counted One, may reasonably be called One,” with Dee noting in the margin of the above, “Note the worde, Vnit, to expresse the Greke Monas, & not Vnitie: as we haue all, commonly, till now, vsed.”

2009 may⁵ mark the 400th anniversary of Dee's death and, despite the passing of so many years, his life and intellectual labors remain the course of mystery and speculation. We may even say that 400 years of speculation and research have done to make more myths than clarify the intellectual and religious practice of this Elizabethan figure. Recent scholarship by Clucas, Clulee, Harkness, Szőnyi, Håkansson and others however, has begun to develop a more complex, and therefore richer and nuanced, vision of the intellectual/religious production of a man at the cusp of what we now call modernity – indeed, we find Dee at a fissure where representation and represented break apart, Geberian alchemy begins gives way to atomization, and Paracelsus' war against Galenic medicine.⁶ The difficult interplay of mathematical, astronomical/alchemic, and apocalyptic themes has presented contemporary scholars with a uniquely difficult task of developing a theoretical model into which Dee can be read and understood – in which he can be intelligible to a contemporary gaze. Simply put, certain post-Enlightenment trends towards a reductionist positivism and its polemical division of previous intellectual disciplines have left the contemporary scholar with very little theoretical framework to appreciate, much less, model the philosophical mélange of many 15th through early 18th century thinkers. It is therefore not an easy matter to see the connection between the “scientific” nature of Dee's early work on optics or mathematics and the “occult” collection of the angelic conferences which continued until his death because we both lack the worldview which allowed them cohere in Dee's time and we have developed a habitus of speaking which also renders “science” as a-historical⁷. We cannot assume that map-making has always had the same techniques, goals, or logic thus rendering undecideable and relative exactly what a “good” map is.

⁵ Biographers of Dee cannot decide for certain between 1608/9. We go with 1609 here for literary convenience.

⁶ Hence, we must proceed carefully – the difference of misplacing fifty or even twenty years in this study can prove tectonic.

⁷ In the sense that “science” itself does not have a history in a great deal of our current thinking. The history of science is then the codification of various activities in the past which are fitted into models of scientific discourse developed largely in the 18th and 19th centuries. Archimedes, Galen, Versalius, Newton, and Crick are all then thrown into one continuum with any elements which cause cognitive or narrative dissonance marginalized or simply ignored. Such was the fate in the case of Newton's alchemy and occult interests.

Dee's *Monas Hieroglyphica* (MH) is a text which, because sits as the uneasy edge of a line-of-flight between so many discourses and philosophic movements, simultaneously resist easy comprehension due to its apparent polyvalence yet collapses readily into one domain of discourse when set under the proper gaze. If we wish to see the text as alchemic, or cabalistic, or magical, it becomes, because of its plasticity just what the reader wants to find. Yet, the text destabilizes those readings and further inspection does not allow the easy priority of one reading. Thus for over 400 years, the MH has produced a copious explanatory literature and yet remains a substantially obscure and difficult book.

So, again, are we going to walk into the trap of Dee's Monas⁸ – into its esoteric and infinite semiosis? Not quite. While writing this paper I came across a moment of speculation in Christopher Lehrich's 2003 monograph on Agrippa where he writes: "... Dee's *Monas Hieroglyphica* will require rethinking, as Dee claimed for this single hieroglyphic sigil the possibility of a restitution of all knowledge and language." Which is linked to a footnote which continues, "...Clulee's analysis...is excitingly frustrating in this respect: Clulee takes the analysis to the very edges of a theoretical, semiotic understanding of the monas, then stops. A "theory-headed" re-examination will certainly be necessary."⁹ Curiously, despite throwing down the gauntlet in 2003, Lehrich's recent chapter on the Monas in his 2007 monograph on magic does not attempt such an analysis. Our exploration will go in just such a direction but will not, in large part, pretend a "reading" of what the MH "means." That task is for what Dee would call the "adeptus" for in the meaning of the Monas, as we will see, is the doing of the Monas.

Rather, this investigation will ask a set of philosophic and historical questions: How does Dee employ various intellectual disciplines in order to compose the MH? What is the process by which this appropriation occurs? How does the logic of the Monas allow Dee to proclaim its power? What model best describes Dee's sense of the relationship of representation to the represented? Why did Dee abandon the Monas? Thus this investigation will operate through a differential analysis to investigate the

⁸ For the sake a clarity, when we use the term "Monas" we mean the sign of the Monas itself, as an adjective we use the term "Monadic." If we use the term "Monad" in another sense, we try to be clear in context as to be distinct. When we use "MH" we refer to the text of the 1564 *Monas Hieroglyphica* following the Latin original or Josten's standard translation.

⁹ Lehrich: 2003, 219-220, footnote 7.

historico-philosophic currents which allowed for the development of the Monas (alchemic theory, Renaissance philosophy of language, etc) and then build model for rendering its operation intelligible to contemporary readers. In other words, we will cast the project of the Monas into the light of historical research and semiotic analysis in the hopes of alleviating some of the interpretative difficulties produce by the text. “What the Monas Hieroglyphica means” is not a question we seek to answer lest again we find ourselves caught in its logic of recursion and infinite semiosis. We ask a more modest question – What are the conditions in which such a project as the MH can be intelligible?

To answer such a question this study will move largely through a process of differential analysis in three main arcs before arriving at our model:

1. First, we will locate and discuss the MH itself, its influences, and place in Dee’s oeuvre. This will allow us to reveal Dee’s technique of “miraculous appropriation” by which the intellectual practices of his day were “cartographized” into the Monas. While alchemy and cabala¹⁰ have been the central hermeneutical tools for understanding the MH in the past four centuries, we will show how such a heuristic error deprioritizes the Monas itself and thus greatly affects the comprehensibility of the text in current scholarship.
2. Second, we will explore issues in 15th century theories of language to reveal a tension in the ontological status of the represented and representation. By exploring some of Dee’s influences and an analysis of Renaissance appreciation of Hieroglyphics through an iconographic analysis, we hope to show the underlying ontological tendency in theories of representation and how Dee navigates between naïve realism and Nominalistic conventionalism with the development of the Monas.
3. Third, we will show the need to transition away from issues of philosophy of language to a more robust semiotic-ontological analysis. We hope to show that Dee’s project in the Monas cannot be modeled solely in terms of philosophy of

¹⁰ For the sake of analysis, we will use the spelling “kabbalah” to refer to pre-15th and/or exclusively Jewish speculations while the spelling “cabala” will refer to the Christian use of such forms of thought. Of course, much of what makes up “kabbalah/cabala” is the production of pluralistic and polemical exchanges between various religious and intellectual communities, but we hope this division will help to provide clarity if the division is not a little contrived.

language and how the transition to semiotic analysis is better suited for treating the MH.

Finally, we will synthesize our findings by presenting (1) a technical term for the Monas which captures its semiotic, historical, and performative character, (2) a theory of the recursive logic by which the Monas “works” then (3) we will explore why a Saussurean semiotic analysis cannot model the Monas, and finally we will (4) deploy a synthetic-analytical tool in which we use the triadic semiotic system of Charles Sanders Peirce isomorphically with the three ontological modalities of Gilles Deleuze to model the Monas in contemporary theory but in such a way as to capture Dee’s philosophic underpinnings.

The first objection to such a project is clear. “You are making a map of a map, one Dee himself would find incomprehensible.” Indeed, we have received, after some centuries, a map and told a destination in which the lines of latitude, the contours of the land, the smooth space of the sea, even direction itself are traced and notated before us but are in scripts, languages, and notations dim to us. Our gaze is subject to a cartographic vertigo upon its inspection. Much in the same way that Newton’s *Principia Mathematica*, couched in archaic Euclidean notation still contains its analytic truths but must, nevertheless, be translated into the Cartesian analytic notation to be intelligible to contemporary mathematicians (something which would have rendered it as an enigma to Newton), we too must make a map of a map to understand just how Dee’s map was, after all, in continuum with the territory itself.

1.2 Preparatory Remarks on the *Monas Hieroglyphica*

The MH was composed in Latin over the course of twelve days in January of 1564, likely while Dee lived with Willem Silvius, who would subsequently print the work in Antwerp in March of 1564.¹¹ It is comprised of an introduction in the form of a letter addressed directly to the subject of the works’ dedication, Maximilian of Habsburg (whose coronation Dee had personally witnessed only the year before), a brief but formal

¹¹ Josten: 1964, 87.

letter to the printer reminding him of the importance of printing the text very carefully (which seems to have been well followed, the 1564 text, Josten notes, is printed virtually error free¹²) followed by twenty-four theorems of varying length in quasi-geometric method with accompanying diagrams and emblematic devices. The first edition, a copy of which I have had the privilege to review courtesy of the Bibliotheca Philosophica Hermetica in Amsterdam¹³, is printed handsomely on high quality paper with a deep print impression per page.

Dee's Latin, while technical and crisp, is frequently punctuated by alchemical and Neo-Pythagorean jargon and neologisms some of which appear to occur only in the MH itself.¹⁴ In addition, there are extensive quotations in Greek from classical authors and two instances of unintelligible Hebrew. As fitting such an obscure text, Dee's language ranges from the technical, geometric description for the construction of the Monas itself in theorem XXIII to expressing fear that he may too easily be revealing divine and secret knowledge. The short text provides a compelling specimen for interrogating Dee's intellectual process in its interdisciplinary complexity. Chronologically situated at the hinge of his interests in both mathematics and cabala, the MH emerges after Dee's work on optics but before his more extravagant attempts at communication with other-worldly entities.

It is, at a superficial glance, a densely compressed explanation for the construction, manipulation, and exegetical power of a symbol composed of geometric/astrological elements which oscillate between mathematical clarity and hermetic obscurantism.

The structure of the text, the *more geometrico*, is not accidental and deserves a few words. Dee had employed a similar method in the *Propaedeumata Aphoristica* (1558 and 1568) and was intimately familiar with it from Euclid (in 1570 he would write the preface for the first English edition of the *Elements*) but also in its application to

¹² Ibid., 88.

¹³ Shelf mark H. This copy is also bound with a text entitled *Morien Romani, Quondam Eremitae Hierosolymitani, De Re Metallica, Metallorum Transmutatione, et Occulta Summaq; antiquorum medicina libellus praeter priore editionem accurate reconstitutus* with a corresponding commentary printed in Paris (1564) which describes conventional alchemic theory and practice. The BPH also owns a copy of the defectively printed (the illustrations are especially flawed) Frankfurt edition of 1591. Dee did not edit the text for the production of the 1591 edition and it was likely made without his permission.

¹⁴ e.g. "litrovinium" on 22v, "geogamia" on 14r, and "acioaedes" on 13v, among others.

theological matters from Proclus's commentary which he owned and read.¹⁵ Dee is likely employing the *more geometrico* in order to remain as concise, clear, and as un-“occult” as possible. However, Dee's style moves in rapid, often non-linear succession through various fields of 15th century inquiry – alchemy, astrology, geometry, Pythagorean numerology, etc... A single theorem may contain alchemic, astrological, and/or geometric elements and from theorem to theorem these currents interpenetrate each other in various tangents. Despite the use of the *more geometrico*, the MH does not move in a straightforward, deductive process. Dee rarely arrives at certain conclusions, rather he unfolds them from axioms he never quite makes clear. His theorems are ultimately focal orbits around central themes which, while never total, should prepare the “adept” to employ them to miraculous effect. While the MH is often obscure we are rightly tantalized by Dee's use of the geometric method and should proceed carefully in dismissing what is dark to us on those grounds alone.

Dee claimed to have developed the character of the Monas in 1557¹⁶ being “pregnant with it during the course of seven years¹⁷” noting that it first appears in print on the title page of Dee's work on astrological physics and optical theory, the *Propaedeumata Aphoristica* (1558) and later in his marginal annotations of Pantheus' *Voarchadumia* which he received in 1559.¹⁸ Through the 1560's it seems the symbol of the Monas became increasingly central in Dee's hermeneutic for approaching the varied domains of intellectual speculation which he navigated. Indeed, Clulee argues that Dee may have developed the Monas as a method of rendering stable the polyvalent field of alchemic discourse such that the work could proceed more efficiently.¹⁹ Dee is effusive about the importance of the text and even invokes divine inspiration. He claims that the work itself has a revelatory character in theorem XXIII such that “the pen merely of Whose Spirit, quickly writes these things through me, I wish and hope to be.”²⁰ In his opening letter and dedication to Maximilian of Habsburg, he writes that the work should be subject to “intense studies and work, examining its depths” and that it was a

¹⁵ Clulee: 1988, 152.

¹⁶ Aphorism LII, Shumaker and Heilbron (PA): 1978, 148-9.

¹⁷ MH, 10r.

¹⁸ For a comprehensive analysis of the influence of the *Voarchadumia* on Dee see Norrgrén: 2005, 217-245.

¹⁹ Clulee: 1988, 95-6.

²⁰ “...cuius Spiritus celeriter haec per me Scribentis, Calamum tantum, esse me, & opto, & Spero”

“philosophical treasure.”²¹ Clearly, Dee felt for the years before the beginning of his attempts at communications with angels that the *Monas* was the central key to his thinking and a powerful tool for unlocking the secrets of nature.

Despite a structure that seeks to ensure clarity, Dee’s long intellectual gestation of the concept itself, and his surety of its importance, the work was contemporaneously obscure and has certainly improved little since. Meric Causabon, the first editor of Dee’s “spirit diaries,” would later capture the nature of this odd dialectic between clarity and obscurantism in his comment that, “I can extract no sense nor reason (sound or solid) out of it; neither yet doth it seem to me very dark or mystical.”²² Another scholar has referred to the MH as, “possibly the most obscure work ever written by an Englishman.”²³ Clulee has conjectured that the work was meant to serve as a textbook in conjunction to which Dee himself would explain and tutor individual readers.²⁴ The text itself contains no indication of such a plan although Dee notes that he did actually tutor Queen Elizabeth on the contents of the text. It is precisely this obscurity that stands as the first hurdle to render the MH intelligible.

1.3 The Obscurity of the *Monas Hieroglyphica*

The obscurity of the text likely has three reasons: (1) the semi-esoteric²⁵ yet technical character of the subject matter, (2) the obscurity of the internal logic by which concepts operate, (3) an analytic tool for modeling the object of the MH, (4) and the completeness of the text itself²⁶.

Firstly, the subject matter is a highly technical intellectual domain with its own semi-esoteric jargon. Dee is drawing from many intellectual systems, none of which are characterized by their transparency or consistency. The language of alchemy, for

²¹ MH, 7v.

²² Casaubon: 1659, 38.

²³ Vickers quoted Forshaw: 2005, 247.

²⁴ Clulee: 1988, 96.

²⁵ I mean this in the most common sense of the word – the language is meant to broadcast meaning at one level and conceal it at the next. Alchemic and Kabbalistic discourses are especially dexterous in this regard.

²⁶ Simply put, if Dee did not finish the text, cut it short, or rushed it at some points, he may have left dark something which, had a fuller edition existed, would have been more detailed or fleshed out. If the text is incomplete economy of language can be the difference between encoding and enciphering.

instance, itself is notoriously mobile in its interpretive possibilities and Dee himself uses this polyvalence to great effect in the MH. Dee is not operating from an experimental understanding of the inter-relationships of the systems of knowledge he employs. Indeed, it is likely that Dee had yet to actually begin laboratory alchemy at this point in his career while his astrological knowledge was extensive. Rather, his intellectual movements are preformed in the space of active intellect in which the theoretical sympathies and metaphysical relationships of the elements he manipulates interact due to their essential natures. If such relationships were obscure even in Dee's time (there were certainly dozens of competing theories for such relationships) they are certainly dark to us now. Virtually all previous attempts at making sense of the MH have proceeded by situating these disciplines within their diachronic and synchronic matrices and then fitting the Monas somewhere in their midst. Such attempts have greatly increased our awareness of the source data, intellectual and cultural currents which inform the composition of the MH. However, they have not great gotten at the underlying philosophical project which propelled the creation of the Monas itself in addition to Dee's understanding of its practical application. As we will see, Dee felt that the Monas included and surpassed the intellectual disciplines and praxis of his day (especially cabala, alchemy, and astrology) and thus we must resist the urge to see the Monas as simply an intellectual summation, even of those as evocative as cabala, alchemy, magic, and so on.

Secondly, the geometric method entails a high degree of compression which can make "unpacking" its informational content difficult in that it obscures the internal logic of the work itself. Despite what appears to us as non-linearity in his thinking, we have the impression that Dee is being quite precise in his use of concepts and language. His use of the geometric method, tightly worded theorems, the invention of new words, and the more or less systematic attempt to relate the concepts internally all indicate a precision which, although the logic and concepts are obscure, should be subject to intelligibility. While unclear to us, the concepts seem to inhere within a philosophic framework which was sufficiently rigorous to at least Dee himself. However, for such a precision to be effective, it requires that Dee's audience have a specific theoretical grasp of his operational logic. We are unclear if such an audience ever existed and we should

likely assume that it certainly does not now²⁷. Despite this lacuna in our understanding, Dee was not fool or a rambling madman and simple dismissals should be slow if at all. Dee is not only using alchemic, astrological, and Neo-Pythagorean theoretical terms with their accompanying philosophic baggage, but he is also setting them into motion with each other with an operational logic which he never makes clear to the reader. The internal logic of the MH itself seems to have a rigor which allows Dee to set the wide range of philosophic concepts into play with each other. The geometric compression produces a surface terseness which greatly obscures this underlying logic and therefore seriously impedes an understanding of how the concepts internally relate. Much less work has been done on this front and thus this paper will deal with this problem in detail. Despite the linear printed flow of theorems, we will show that a “logic of recursion” operates within the MH as a text but also within the semiotic structure of the Monas itself.

Thirdly, a central heuristic error that has accompanied virtually all readings of the MH is to focus on the known content of the knowledge systems which act as it proof-texts (specially the pole between alchemy and cabala) rather than on the device of the Monas itself. Dee’s central importance in writing and publishing the MH is to forward a “Hieroglyph” whose power and use is proven by appeals to various disciplines – the central object of investigation should, therefore, be the “Hieroglyph” of the Monas. Only in the past decades have analytical tools for the discussion of imagery been developed and thus it has only recently become possible to employ such fields as iconology and semiotics to such a mixed-format “text.” Indeed our use of the word “text” here, baring the expansive use the term has taken on in recent years, prioritizes what Dee wrote as opposed to the non-discursive character actually at the center of his project. Semiotician Umberto Eco has claimed, and rightly it seems, that all major thinkers have implicitly employed some semiotic system.²⁸ This, while less apparent in some writers, should be clear as Dee participates in the rise of early modern visual culture with the publication of a book whose central focus is a powerful *sign*. Previous analyses have passed over or ignored

²⁷ Dee references several “adepts” in the MH, especially those in Paris, who he seemed to have felt would have understood him. Dee’s Paris lectures were primarily concerned with mathematics and we may conclude that some Neo-Pythagorean elements were discussed as well.

²⁸ Eco 1986: 4-13. He specifically argues that semiotics has always already been at work, as a super-structure over philosophy of language.

this most central aspect of the MH to certain deleterious effects on rendering the MH intelligible.

Finally, the text may be unfinished or incomplete.²⁹ In theorem XXIII, itself a long explanation of how to construct the Monas geometrically formulated with an appendix-like quality, Dee seems to enumerate a four-point program in which he would expand on many of the previous theorems either later in the MH itself or perhaps in another, future book. Oddly, this section of the theorem ends, “We now abruptly conclude,”³⁰ and moves onto an explanation of the Pythagorean quaternary. It seems possible, if not likely, that Dee envisioned a much larger work and, for reasons unknown, ended it prematurely. These largely structural issues with the MH show, even at the outset, the contents of the book itself are heavily resistant to either linear or complete exegesis.

1.4 The *Monas Hieroglyphica* in a Continuum of Dee’s Oeuvre

To get at Dee’s philosophical thinking we should first look at the period in his life directly before and after the MH first appeared in print, i.e. the years between c.1559 and 1564. The period of the early 1560’s has often been made out in the literature as the “occult turn” in Dee’s thinking away from the more empirically-leaning discussion of the theory of rays found in the *Propaedeumata Aphoristica* and towards Hermetic philosophy, magic, cabala, alchemy. In many accounts this is described as the result of an increasing frustration on the part of Dee with the inability of “science” to provide him access to Truth itself.³¹ While it is during this period that Dee begins to shift his attention directly to alchemy and cabala and in turn the learning of Hebrew and the acquisition of books in Hebrew, we must be careful in how we describe such a modulation (not a shift or a breakage) in Dee’s intellectual life. Indeed, Dee was already “pregnant,”³² to use his

²⁹ Curiously, I have not found a single commenter who has put forward such a theory although it seems quite possible from a critical reading of the text itself.

³⁰ MH, 25v. “haecque brevissime absolvemus.” Throughout the section mentioned Dee’s Latin is in the future tense. It is to be noted that the custom of placing the tables of contents for a text at the end of the book did exist in Dee’s time. I have owned a copy of Agrippa’s *De Incertitudine et Vanitate* printed in 1632 and just such a convention was used. In this instance such a convention does not seem to be the case.

³¹ Clulee: 1988, 87.

³² MH, 10r.

language, with the notion of the MH as early as the writing of the PA. While his theory of rays shows some leaning toward empirical demonstration, there seems to be little evidence that he attempted such tests.³³ Indeed, Dee's interest remained largely in the realm of speculative theorizing rather than empirical testing and it should come as little surprise that physical observation, much less empirical testing as we understand it currently, were explicitly jettisoned in the MH.

Firstly, we must be careful not to divide between and reify camps such as "science" and "the occult" or even "astronomia"³⁴ and "alchemy" both in the intellectual character of the 16th century socius and in the philosophic life of Dee himself. Simply put, it could not be that Dee "turned" to the "occult" in that the intellectual world of his day did not have such a taxonomy in which these pairs were set into a dichotomy.³⁵ Thus to parse the registration of Dee's intellectual expression onto 19th century lines of positivist discussion of progress, into which science is seen to have "evolved out of magic" or "chemistry out of alchemy," greatly limits our ability to manage as much historical information as possible. There is very little reason to think that Dee himself or his contemporaries would have perceived any intellectual discontinuity in his transition between the PA and the MH.

Secondly, Dee's intellectual life is not so easily parsed into distinct periods. The symbol of the Monas itself appears first in print in the earlier more "scientific" or proto-empirical period of Dee's speculative career.³⁶ As we pointed out above, the PA is not simply a "scientizing" text on early astronomy³⁷ and optics and the MH an "occultizing" text on alchemy. Rather the two texts are likely complementary parts of a more or less unified underlying philosophy. Indeed, when Dee edited the PA for its 1568 edition, he only added minor emendations to provide harmonizing linkages between the theories of the 1558 edition of the PA and the MH. Dee is unambiguous, he sees alchemy and

³³ Clulee: 1988, 67-8.

³⁴ See Appendix II for an analysis of the role of Dee's astrology in the MH.

³⁵ Such as the much later pairs easily known to us, "science vs. religion," "alchemy vs. chemistry," "astrology vs. astronomy," and "physics vs. metaphysics."

³⁶ Note the frontispiece of the *Propaedeumata Aphoristica* and also Aphorism LII Shumaker and Heilbron (PA): 1978, 148-9.

³⁷ A note on the use of the words "astronomia," "astronomy," and "astrology" – in that Dee used these terms interchangeably we follow him and there is no nuance in the use of one word over another in our analysis.

astronomia as two parts of a single practice concerning the sympathetic, causative, and transformative relationships of various ontologically viable entities. The cabalistic or “magical” elements in the MH are part of a continuum of thought not a shift in emphasis or break in his orientation programmatically. As a corollary to Dee’s larger intellectual habit we may also point to Dee’s introduction to *Euclid’s Elements* in which Dee the mathematician weaves smoothly between what we would label number theory and Neo-Pythagorean numerology (which also features prominently in the MH). Dee’s interest remains firmly grounded in mathematical rigor and clarity, indeed even in his communication with what he perceived to be angelic beings we see him correcting the Angels themselves when they mistake a square for a root.³⁸

All of this points to a continuum in Dee’s intellectual habit that seems not marked by breaks, such as Clulee’s “metaphysical revolution” which must conform to certain anachronistic taxonomies. Nor is Dee simply a “Hermetic Magus,” a hybrid category that existed primarily in the mind of the Warburg school of the mid-twentieth century, rather he appears to enjoy a sophisticated and dynamic modulation in the various fields of inquiry open to a scholar of his age in his quest for Humanist ideal of “radicall truthes.” Dee’s greatest intellectual strength was not novelty of concepts; rather, it was his attempt to synthesize so many disciplines into a single domain of knowledge. Dee’s thinking in the MH will not be unlocked solely by the reconstruction of his sources and the genealogies of his ideas, rather we must develop some apparatus to understand how he weaves these domains around the sign-act of the Monas itself. Such a task is not comprehensible without a discussion of the significant gains made by scholars and exploring the conceptual dimensions of the systems to which Dee appeals to devise the Monas.

1.5 Previous Scholarship of the *Monas Hieroglyphica*

Interest in the MH has been on the steady increase through the late 20th and early 21st centuries and a brief survey of the major monographs and articles concerning the

³⁸ Casaubon: 1659, 80, when Dee corrects the “angel” Nalvage’s confusion between a “square” and a “roote.”

MH is warranted before we proceed to analyze the contents of the MH itself. While a comprehensive account of all the literature would be impossible, we will focus on the salient features of these inquiries here while exploring relevant sections of each in depth as we proceed through this investigation.

These studies have gone to substantial links to establish in fine detail Dee's sources and the genealogy of the ideas he employs. In effect, we may parse the studies into four uneven currents³⁹: the Renaissance Neo-Platonic, the historical-alchemical, the discursive-cabalistic, and the analytical-semiotic. The first current was largely developed, pursued, and declined with scholars of the Warburg school and colors the only scholarly English translation of the MH itself. The second two currents of study far out number the others and were synthesized by Clulee's landmark monograph. The analytical-semiotic, which, to date, only has three published representatives and only one treatment of length, is the newest and poorest represented.⁴⁰ We list and describe the major arcs of study in chronological order with their position in the above taxonomy being more or less apparent:

The contemporary study⁴¹ of the MH in English has, in many ways, been inaugurated by the first scholarly translation (with facing facsimile) of the text by Josten in 1964. Other translations such as those by Hamilton-Jones (1947) were largely produced for use in occult practice and did not include the invaluable prefatory letters printed with the 1564 edition. Indeed, only with the Josten translation was it possible for Dee scholars to appeal to a common, trustworthy and critical text in order to build stable

³⁹ What we leave out is also telling. There are, of course, numerous non-academic, occult, readings of the MH which are often perplexing and imaginative – many are more enigmatic than the MH itself. A rather recent and length occult reading can be found at: <http://www.jwmt.org/v2n13/sign.html> A systematic study of the reception of the MH since the publishing of the Rosicrucian pamphlets (which seems to have greatly increased the use of the Monas as a universal Hermetic symbol) and including the 20th centuries has yet to be done. It seems unlikely that such a study would greatly help in our analysis – the MH has never been clear and a diachronic analysis in this respect would not likely lift the veil.

⁴⁰ Indeed, it is even sparser than it appears. Szőnyi's relies on pre-semiotic iconographic analysis, Szulakowska comes the closest, while Håkansson's longer treatment focuses on situating the MH into early modern visual culture generally with little semiotic analysis. This study will be the first lengthy semiotic analysis which attempts to synthesize as many of the intellectual and historical dimensions as possible to produce a gestalt of Dee's philosophy at work in the MH as a text and the Monas as an ontological-semiotic device.

⁴¹ I was torn as whether to include an analysis of Calder's unpublished PhD thesis as a representative of the Warburg school. While interesting in a certain sense, it has not played a great role in the recent analysis of Dee's intellectual habit. Perhaps in the future I can address this, but it would not change the drift of our work and perhaps, for reasons of economy of space, is better left out.

systems for its comprehension.⁴² We will focus on the readings of Josten, Walton, and Clulee closely because virtually all subsequent commentaries fall generally within the parameters they define.

Josten reads “the Platonist” Dee’s “magic parable” as a text primarily concerned with the alchemic transformation (read, transmutation) of the individual magus into a spiritually superior form.⁴³ This process is expounded in three thematic centers in Josten’s reading: a psychological transmutation of the magus, a bi-elemental alchemic theory, and a symbolic expression of the unity of the cosmos. For Josten, the magus is the subject of the MH in such that the book is a study in the process of inner, or psychological alchemy whose aim is illumination in a vaguely Neo-Platonic sense. By a combination of alchemic and astrological magic in which the interior Monas substitutes for the exterior world (alchemy, astrology, optics, etc...) the illuminatory benefits of such practices directly affects to transform the magus.⁴⁴ In this reading alchemic elements are analogized into psychological types (mercury becomes the magus, “fiery and sulphurous fumes” become “spiritual, or psychological, dangers rather than poisonous vapours,” and so on). This “process of spiritual transmutation” is that “which his [Dee’s] treatise is chiefly concerned.”⁴⁵ Secondly, Josten reads Dee’s alchemic theory as slightly unorthodox focusing on two central elements, Fire (Aries, the process of transmutation) and Mercury (the material to be transmuted) rather than the more common tri-elemental scheme of salt, mercury, and sulfur.⁴⁶ While positing such an alchemic reading, Josten admits stultification to some extent as to how Dee imagined such a theory’s instrumentalization. “One would try in vain to go any further in the alchemical interpretation of Dee’s symbol and to derive from the text and information on the practical, or psychological, application of Dee’s hermetic doctrine.”⁴⁷ Finally Josten reads the MH as developing a symbol for the “oneness” of the “elementary world.”⁴⁸ Such an oneness was shown by Dee in the form of his alchemic theory (the priority of

⁴² Although, as we will see later, Josten’s philosophic pre-suppositions concerning what the MH means deform aspects of the translation attempt.

⁴³ Josten: 1964, 100.

⁴⁴ Ibid., 101-102.

⁴⁵ Ibid., 102.

⁴⁶ Ibid., 103-104.

⁴⁷ Ibid., 104.

⁴⁸ Ibid., 105-108.

mercury) and in his Pythagorean theory of numbers which Josten traces to Trithemius.⁴⁹ This reading, admittedly, while not comprehensive, represents one of the first sustained scholarly accounts of the text.

Michael Walton's 1976 *Ambix* article seems to be the first reading of the MH as a text whose central concern is, in a broad sense, cabalistic-linguistic in nature. In this reading, the MH is situated in the dual Kabbalistic sense of the cosmographic character of creation and the manipulation of meaning through "alphabetic manipulation."⁵⁰ Watson reads the MH as a cabalistic tool for teaching a purer form of astrology through the manipulation of a parent symbol. As Watson puts it, "The grand scheme of the Monas, then, was to reveal the real Cabala as show how its proper object, the Monad, could teach astronomy by divine force 'without words.'"⁵¹ He goes on to describe that Dee's use of techniques first developed for the manipulation of Hebrew letters (notaricon, tsiruf, and gematria) become a "key to understanding the universal harmony" of "signs, symbols and numbers which the astrological, alchemical, and scriptural traditions had developed up to his [Dee's] day."⁵²

Clulee's groundbreaking 1988 monograph on Dee's natural philosophy was the first lengthy and sustained attempt to present a comprehensive reading of the MH.⁵³ Clulee, following Walton, presents the MH as an "alphabet of nature" in which all the symbol sets of alchemy, astrology, and numerology are captured in one symbol which can be manipulated Kabbalistically in order to restore and improve nature.⁵⁴ Clulee focuses heavily on Dee's prefatory letter in which Dee declares his intention for the reform, through the MH, of all intellectual disciplines. While Walton did not attempt a sustained reading of the alchemic elements in the MH, Clulee reads Dee's alchemy as a "cabala of metals," following Pantheus, in which all elements are manipulated into their primal states.⁵⁵ Clulee understands the Monas as a sort of commentary on nature in which it was "meant to mirror nature because it reflects the geometrical and

⁴⁹ Ibid., 108-111.

⁵⁰ Walton: 1976, 116.

⁵¹ Ibid., 119.

⁵² Ibid., 181-183.

⁵³ Clulee: 1988, 75-115.

⁵⁴ Ibid., 82-95.

⁵⁵ Ibid., 101-105.

numerological principles inherent in creation.”⁵⁶ From this reading Clulee develops three principle thematic arcs in the MH: (1) Inferior-Superior Astronomy⁵⁷ (the relationship of celestial influences on the elements and their changes (alchemy) which the Monas restores to a more perfect harmony through, (2) Alchemical Magic⁵⁸, how through the Pythagorean balancing of the elemental conditions within a given body perfect proportion can be achieved, finally resulting in (3) Adeptship,⁵⁹ which Clulee sees as a “new discipline superior to the traditional sciences” which is the result (or results in) a perfect blend of faith and reason which allows for an illuminated understanding of the cosmos, mathematics, and mystical speculation.

Nuanced and learned studies of the MH, and Dee generally, began to appear more frequently through the 1990’s and even more important monographs and articles have already appeared in the first half of the 21st century. Subsequent approaches to the MH have better situated the work in its intellectual setting and have fallen somewhere between the poles of alchemic or cabalistic reading of the text. Håkansson’s monograph provides a learned and systematic exploration of the Monas within the field of Renaissance hermeneutics and symbolic exegesis to show Dee’s preoccupation with a “universal grammar” which would ultimately restore all knowledge.⁶⁰

Szőnyi has shown the influence of Ficino’s talismanic magic⁶¹ on the MH in addition to situating the Monas within a Renaissance notion of the *exaltio* or illumination of the intellect⁶². Szőnyi has also attempted to situate the symbol of the Monas into the larger field of iconography which Grombrich first developed.⁶³ Szulakowska has carried such a reading even further, employing Peircean semiotic analysis to understand the Monas as an “index” in which a continuum between sign and signified is carried through a commonly linked sign.⁶⁴

⁵⁶ Ibid., 105.

⁵⁷ Ibid., 106-110.

⁵⁸ Ibid., 110-111.

⁵⁹ Ibid., 111-115.

⁶⁰ Håkansson: 2001. While his argument is diffused throughout the text key passages include 73-84, 180-200, 332-337.

⁶¹ Szőnyi: 2001, 1-11.

⁶² Szőnyi: 2005, 161-174.

⁶³ Szőnyi: 1996, 250-63.

⁶⁴ Szulakowska: 2000, 2-3, 56-69

The November 2005 edition of *Ambix* was dedicated solely to exploratory issues in Dee's MH.⁶⁵ Norrgrén's article has shown the deep influence of Pantheus's *Voarchadumia* (Venice, 1530).⁶⁶ Clulee in the same year nuanced his previous account with a more sustained alchemic reading of the MH.⁶⁷ Forshaw's article traced the reception of the MH in later alchemic circles and how the symbol was itself transformed to fit various hermetic prerogatives.⁶⁸

Two further articles appeared in the 2006 volume edited by Stephen Clucas *John Dee: Interdisciplinary Studies in English Renaissance Thought*. Karen De Leon-Jones examined in detail the Kabbalistic (and notably, the un-Kabbalistic) aspects of Dee's appropriation of ideas from Reuchlin (especially how both men seem to link Pythagorean and Kabbalistic speculation).⁶⁹ Cavallaro has shown the wide range of potential alchemic sources Dee may have employed in the composition of the MH and provides a sustained alchemic reading of the text.⁷⁰

Lehrich developed an analysis in which the creation and use of the Monas is a form of self-conscious, condensed ritual experimentation in which the Monas is externalized and thus is both displaced and ontologically guaranteed through its writing and through it as a process of writing in which Dee, and others, can encounter it in its transformative sense.⁷¹ Lehrich's analysis represents the first reading of the Monas under the light of Post-Structuralism, especially Derridean tropes.⁷²

It is clear that while the MH has not garnered numerous studies, those that have appeared have been serious, nuanced, and deeply specialized. What they have produced is an impressive body of the intellectual and culture influences to which Dee appeals to prove the power and application for the Monas itself. While the strengths of such approaches is clear, the gaps they produce also reveal the deep agnosticism with which

⁶⁵ The dedication of an entire issue of *Ambix*, a journal of the history of chemistry, also shows how deeply the alchemic priority in reading the MH has become.

⁶⁶ Norrgrén: 2005, 217-245.

⁶⁷ Clulee: 2005, 197-215.

⁶⁸ Forshaw: 2005, 247-269.

⁶⁹ De Leon-Jones: 2006, 143-158.

⁷⁰ Cavallaro: 2006, 159-176.

⁷¹ Lehrich: 2007, 48-61 primarily but 48-81 in toto, including an interesting differential reading comparing the Monas to the Japanese Nō theater.

⁷² This is clearest in a telling comparison of Dee creation/discovery of the Monas to Artaud's notion that his poetry had been stolen from him before it was written on 53-54. The Monas becomes, in this sense, a Derridean *trace*.

many historical scholars have treated the philosophical underpinnings which led Dee to produce the MH at all. By tracing the contours of the intellectual genealogy of Dee's sources, it is possible to detect lacunae in comprehensibility and inconsistencies in their explanatory power. The MH, a deeply philosophic text, reveals the limits of a purely historical approach to its comprehension in two senses. Firstly, it brings the intellectual practices, such as alchemy and cabala, which cohere in it, to auto-critique through its logic of recursion. Secondly, it does this through a persistent, but implicitly semiotic theory which is inherently mobile but ontologically viable. These two structural mechanisms at work in the MH reveal a heuristic error in a great deal of previous literature: They prioritize singular philosophic features in the MH which the Monas itself recursively deconstructs in order to actualize.

2.1 “Through Miraculous Appropriation”⁷³ – Dee’s Process of Philosophic Assimilation

The vast majority of the readings of the MH, past and present, have been done through alchemic and/or cabalistic lenses. Dee himself was clearly interested in the relation of his alchemic theory to the Monas and the use alchemy had in proving the power and viability of it. Likewise the power of cabalistic speculation was a central aspect in establishing the interwoven power of the Monas into reality itself. These two practices form the dual core of the vast majority of subsequent exposition and Dee’s chief thematic centers in establishing the power of the Monas. Thus it is necessary to investigate the topography of the alchemic and cabalistic (in the forms it takes in the MH) theory as it is deployed in the service of the Monas. Our study will reveal that Dee’s prioritizing of the Monas follows a set assimilative logic in relation to these practices in which they undergo:

- (1) Erasure – in which the dominant philosophic practice (alchemy, cabala, etc...) Dee employs is shown to be lacking or deformed and is thus erased and set into a palimpsestic ontological status which is present-at-hand but in a virtual status. Dee is thus able to erase the power of the previous system but employ its components as he sees fit.
- (2) Intensification – in which the practices is exported (sometimes re-named) from the previous virtual state to be used as proof and thus reinvested in power for the validity of the Monas. Dee thus expropriates these elements to make-up and support his development of the Monas.
- (3) Actualization – in which the intensive practice is set into the recursive logic of the Monas’ semiotic-ontological power and integrated into the other assimilated disciplines as part of a refined, ready-to-hand, extension of the Monas. The expropriated element is then “refined” or “reformed” and re-expressed through the Monas itself.

⁷³ I borrow this phrase from Pico, Thesis 11>6 where he describes how the Tetragrammaton actually reveals the trinity “per mirabilem appropriationem.” The term seems to fit Dee’s process of philosophic assimilation into the Monas perfectly. All references to Pico are to the Farmer: 1999 edition.

We argue that while Dee employs the language and theory of alchemy, cabala, Pythagorean speculation, he does so in order to appropriate its contents through the process described above. Thus, as we trace the structure and influences of these systems of thought/practice in Dee's use of them in the MH, we should watch for this process of appropriation to occur. This three-fold process stresses the hermeneutical reprioritizing of the Monas in our reading and the situating of other systems of thought (alchemy, cabala, etc) as subsumed, transformed and re-expressed in the context of the larger project the MH lays out generally.⁷⁴ We provide this process first in order to see it occur in our exploration of these systems of thought which both inform the Monas project but are thought by Dee to be supplanted, repaired, and perfectly expressed in the *practice* of the Monas itself. This process occurs doubly, we argue, in Dee's thinking – both as a transfer in terms of signs but also in being of the referent itself. In that alchemy and cabala, in the various senses Dee employs it in the MH, are the primary tools used to construct Monas device, we explore this dynamic process of “miraculous appropriation” in them at length.

2.2 The Alchemy of the *Monas Hieroglyphica*

The MH has been received and interpreted as a text primarily concerned with alchemic theory and there can be no doubt that Dee was deeply interested in alchemy by the times of its composition.⁷⁵ One of the earliest commentaries on the text, and indeed the preface to an either lost or aborted c.1600 English translation by Thomas Tymme, states:

His [Dee's] whole purpose & drift is, to give unto ☿ the mastery in Alchimy, and the α and ω in the worke, & for this cause his Monas Hieroglyphicall hath the first

⁷⁴ In other words, Dee *detrterritorializes*, to use the language of Deleuze and Guattari, the previous regime of signs in order to cartographize them, and then *reterritorializes* them by mapping them onto the Monas in a reformed way, within a new, mobile plane of sign-being assemblages.

⁷⁵ By 1564 it is clear that Dee owned many alchemical books but his only dated laboratory experiments date from a later period.

in the top & the last in the foote, the Cross going Betweene, which signifies the dejecting and humiliacion of ☿ before his exaltacion.⁷⁶

For subsequent generations of readers the MH was seen as a compendium of alchemic knowledge, an example of the combined power of alchemy and cabala and a symbol for the great work itself.⁷⁷ Like many sufficiently obscure but learned texts, the readers would often find in the text just what they were looking for regardless of what it was there or not.⁷⁸ The literature concerning the possible sources of Dee's alchemic knowledge are varied and vast and there is significant division about how much practical knowledge Dee held by the 1564 publication date of the MH.⁷⁹ Clulee has traced Dee's central sphere of influence to a mix of primarily Geberian alchemy and notes the clear relationship of Trithemius's commentary on the famed *Tabula Smaragdina*⁸⁰ on the Monas.⁸¹ Another key source for Dee is the *Turba Philosophorum*, which he owned several copies, the works of Roger Bacon (especially the *Radix Mundi* and to a lesser

⁷⁶ Tymme quoted in Norrgrén: 2005, 221.

⁷⁷ The MH seemed to attract negative attention for being obscure in Dee's own lifetime. Andreas Libavius referred to certain aspects of the text as "ineptiae" which prompted Dee to retort in his 1595 *Discourse Apologeticall* that he would answer Libavius' criticisms in a future book. As far as known, Dee never composed the text. Libavius, as quoted in Clucas: 2007, 44, would go on to condemn the "Londinas philosiphus" for referring to "Haec cruces varisque et ductus contulit...Ensoph literam Pythagorae et nescio quae alia ex multis scientiis corrupta maleque adnibita." Despite such a contemporary dismissal, Dee would send the book far and wide as well to various monarchs and scholars. Within a generation after his death it would be printed and reprinted. It seemed that while most disclaimed it obscurantism they simultaneously felt it held profound mysteries. For a comprehensive account of this early reception, especially in alchemic circles, consult Forshaw: 2005.

⁷⁸ One may compare such an intellectual apophenia to the reception of perhaps the most obscure book of all time, the *Sefer Yetzirah* and its countless and sundry commentaries.

⁷⁹ Clulee: 1988, 96 points to a strange inconsistency in Dee's alchemic education. "The list of fifty-six alchemical works Dee read in July 1556 that marks the beginning of his serious interest in the subject is an imposing body of material from which it is difficult to identity individual works of singular importance for understanding his Monas. The lists of things he owned, however, are not rich in alchemical literature, and there survive few alchemical books and manuscripts with inscriptions dated before 1564." Clulee seems to accept at face value Dee voracious 1556 reading but admits that a later date has Dee not owning many MSS or books prior to 1564. Perhaps future studies of Dee's marginalia, especially like the careful one of Norrgrén: 2005 will help to clarify just what Dee was reading before 1564. Szulakowska, 1996, 10-11, dates Dee's earliest purchase of an alchemical text to 1551 including over 100 Paracelsian texts by 1562 including many doubles (perhaps for the use of teaching). The only surviving records of Dee's own practical, laboratory practice date from the 1580's although it is certain he was working prior to this.

⁸⁰ Ruska: 1926 remains a standard study of the *Tabula* in its long and obscure history from Greek, to Arabic, to Latin.

⁸¹ Clulee 2001: 183-184 for Geberian tendencies, 191-197 on Trithemius' influence on Dee.

extent the *Secretum Secretorum*⁸²) and nascent Paracelsian elements can also be detected.⁸³ This study will not attempt to add source data to the discussion in that our focus is on Dee's theory of representation as opposed to his alchemic theory of 1564. Rather, by proceeding via disjunction we want to show that while the MH employs alchemic theory, it is secondary and always in service to the development and deployment of the Monas itself.

Despite the generations of insistence that the text is centrally concerned with alchemy, the MH is not a systematic presentation of an alchemic theory nor is it a laboratory guide for the practical application of a theory.⁸⁴ Alchemic references in the MH are unevenly distributed in the text and the alchemic theory developed or displayed therein is anything but transparent. Despite such a muddle, certain salient features emerge from the MH to point to his sources:

1. Dee's theory employs a classic four elemental theory with some Paracelsian interpolations. As Dee states in theorem VII "It will, therefore, not be absurd [to assume] that the mystery of the four elements (into which their several compounds can be ultimately resolved) is intimated by the four straight lines going forth from one indivisible point and into opposite direction." These four elements stem from a common source, the classic *materia prima* of Aristotle's physics (and Geberian alchemy generally⁸⁵), and combine to form all other elements and so can be equivocally dissolved. Although we would like to simply assume the classic quaternary, earth, air, fire, and water, we wonder about the

⁸² Bacon's alchemical theories are quite similar to Pseudo-Geber and it seems likely to me, based on Dee's language that he is consulting Bacon over Pseudo-Geber although he owned both texts. For *Radix Mundi* see translation in Linden: 2003, 111-122 (esp 113-115).

⁸³ Dee employs the Egg model from the fourth dictum of the first book (discussed more below). Paracelsian elements are explored in Szulakowska 2000: *passim*.

⁸⁴ Cavallaro: 2005 attempts to systematize most of the oblique alchemic references in the MH although I think he does so at the cost of reaching too far. For instance, a great deal of the significant portions of his analysis rely on the 1617 *Atalanta Fugiens* which post-dates the MH by some years along with much unreferenced alchemic theory. While it is possible that both sources draw from a common well, it is difficult to prove influence from later to older. Similarly Cavallaro does not work closely with Dee's known sources and his notes do not mention the relationship between the texts he relates to the contents of the MH to and possible books Dee could have read.

⁸⁵ A significant difference is Dee's silence on the corpuscular theory which importantly undergirds Geberian theory (and is essential to understanding the development of quantification which gives rise to chemistry). Dee speaks of simply the four elements and their chemical referent without the particulate intermediaries. See Newman 1991: 153-162, and more thoroughly 2001: 291-330 for a discussion of this corpuscular aspect of Geberian alchemic theory.

place of the “Aries Fire” discussed below. These elements, according to theorem XVI, exist in equal and unequal portions which will be perfected balanced through correct application of the Monas itself. Dee is never very clear on how this should happen practically but it seems that, for him, due to a geometric propensity of the relationship between lines and points, the elements too strive toward some perfect “flowing together.”

2. The Sun and the Moon form the primal polarity in which the sun is the active agent (it emits the influence of the “rays”⁸⁶) and the moon is the passive or reactive agent, with the same relation of this dyad to the elemental quaternary.⁸⁷ The correspondence between the sun and gold and the moon and silver is doubled as the primal elements and the physical metals unite through the alchemical process of purification.⁸⁸ Dee echoes Pseudo-Geber on the nature of the “lunar silver” although in some cases he seems to have in mind a type of hermetic quick silver (the “luna, existens viva” of theorem XXI).⁸⁹ Indeed, the sun and moon for Dee seem to have a primal existence followed by a subsequent period in which they can be affected by other planetary objects (the increased power through the “exaltation” of the Sun in the sign of Aries or the moon in the sign of Taurus).⁹⁰ This primal sun and moon “infuse their corporeal virtues into all inferior bodies that consist of elements in a far stronger manner than do all the other planets...”⁹¹
3. The sign of Aries represents the dynamic change of the elements through the application of fire as Dee states it in theorem X “We have added [in the symbol of our Monad) the astronomical sign of Aries, therefore, to signify that (in the practice of this Monad) the aid of fire is required.”⁹² For Dee this fiery dynamism fuels and transforms the Monas itself into an internal combustion and

⁸⁶ Cf, PA, 188-9.

⁸⁷ MH, 12v, 14r - 15v

⁸⁸ Cf the role of Sun and Moon in the *Tabula Smaragdina* with the father as the sun, mother as moon and womb (matrix) in which the elements are then separated. Linden (ed): 2003, 28.

⁸⁹ Dee seems to want to fit these elements within the matrix Geberian Mercury theory by using the moon to be the hypothetical Sophic Mercury in addition to the primary passive tendency of the Emerald Tablet. Cf Newman: 1991, 669-674 in Pseudo-Geber on the relationship of Sun, Moon, and Mercury.

⁹⁰ This double process best represents Dee’s commitment to the notion that Alchemy and Astrology are two parts of one discipline.

⁹¹ MH, 18v.

⁹² Ibid., 13v.

- transmutation.⁹³ Aries is connected alternatively to the sun (XV, in its “exaltation”), the moon (XI, in its shape), and fire (X, as above).
4. These components, the four primal elements in addition to the sun and moon, along with the fiery⁹⁴ dynamism of Aries come together to form, both graphically and alchemically, all others signs and physical compounds (XII) through a series of “revolutions” in which Mercury is made “sophic” and united with the Sun⁹⁵
 5. Mercury, in the form of “his uterine brother,” is given specific priority. This Mercury, the “sophic” mercury, is the result of the perfect combination between solar and lunar forces (and presumably those in between) with the indivisible center of the four-fold elemental quaternary.⁹⁶ This higher mercury is linked with the “sun of the philosophers” the exalted and perfect alchemic “gold.”⁹⁷ To show how this process is mirrored in the astronomical realm Dee borrows the image of the celestial Egg from the *Turba Philosophorum* as combined with his specific theory of the chemical revolutions. It is to be noted that in the *Turba* mercury is dually represented as the egg itself and the planet/influence within the egg – a possible source for Dee’s mercurial doubling.⁹⁸ Like Pantheus in his *Voarchadumia* (discussed more below) notes “the metals of the philosophers are six (for quicksilver [‘Arg. Vivi’] is not a metal, but the matter of metals.”⁹⁹

⁹³ Cf Newman: 1991, 727-730 on the need of the influence of Aries to accelerate the process of the purification of Mercury in order to remove “humidity.” Dee extends this, using Astrological correspondences, to it to mean dynamism generally. The relationship of Aries to Mercury would produce the Sophic Mercury, devoid of humidity and thus able to be totally united with the Solar influences.

⁹⁴ The role of fire, and the heating via solar and lunar influences, dung, and warm are all qualitatively different in this period of alchemic theory. Thus the Aries fire is different from the burning of wood or the heating in the “Lamina earth” Dee mentions later in the MH. For more on the various fires see Debus 1967.

⁹⁵ Clulee 2001: 185 uses Thomas Norton’s *Ordinall of Alchemy* to show that the process of “...recomposition occurs involving seven circulations of the elements presided over by the astrological influences of the planets. The seven circulations are divided into two sequences. The first begins with (1) fire acting on (2) earth producing (3) pure water, leading to (4) air. The second sequence begins with (5) air and leads through (6) clean earth to return to (7) fire.” While Dee’s system does not mirror this process exactly, the from fire to fire is the certainly mirroring the process by which Mercury is purified. Dee illustrates this process on MH 14v.

⁹⁶ Note that Dee is not appealing for the use of Sulfur at all. Pseudo-Geber allows for a “Mercury Alone” theory as well with sulfur only being an impurity. It seems likely that Dee is adopting just such thinking. See Newman 1991: 204-208 for an exploration.

⁹⁷ This process is described at length in theorem XVIII.

⁹⁸ Sheppard: 1959, 143.

⁹⁹ Norrgrén: 2005, 243 notes that Dee seems to have accepted Pantheus’ analysis of quicksilver but disagreed about the number of metals. Dee actually inserts a spare notesheet and copies a section from an

6. Although not without parallel in previous literature, Dee's elemental Sun, Moon, Aries, and Mercury all undergo a transformative process of doubling in which they variously unite with each other¹⁰⁰ or become transmuted into a purer form.¹⁰¹ This transformative doubling, while a process of purification in classical Geberian thinking, is recursive in Dee's thinking and is one example of the recursive logic of the Monas we will discuss in detail during our analysis.
7. Two specifically Paracelsian references are clear in the text. The first is when the Monas itself is referred to as a "gamaaea".¹⁰² It is unclear just what Dee meant but he probably had the idea of the Monas as a type of talisman. Secondly, Dee mentions that the Monas itself can "effect a healing of the soul and a deliverance from all distress...." This medical application of the Monas itself has Paracelsian echoes.¹⁰³

These features represent the larger theoretical arcs employed by Dee throughout the MH. Dee's use of these concepts ranges from axiomatic declarations to minute points of application within a given discipline. While Dee's alchemic theory of c. 1564 is largely a version of the "Mercury Alone"¹⁰⁴, version of the Pseudo-Geberian (with some Paracelsian interpolations), Dee's propensity to swerve obliquely through the various sources and disciplines he appeals to produces more parabolic digressions more than linear exposition which has no doubt contributed to its odd, dual status of condemnation for unintelligibility and persistent fascination. Like many aspects of Dee's intellectual character, the alchemic theory which emerges in the MH is marked by hybridity,

earlier work of Pantheus, his *Ars Metallica*, in seven metals are required. In both cases Dee heavily underlines six in the *Voarchadumia* and seven in the earlier *Ars*. In the MH, Dee employs the traditional number of seven but does understand mercury in Pantheus' dual sense.

¹⁰⁰ This process is described with an illustration in Theorem XIII

¹⁰¹ This process is described in the difficult Theorem XXI in which Dee inverts the Monas.

¹⁰² The word is of Paracelsian origin but mysterious otherwise (perhaps from the Hebrew word for amulet *kami'a*?). Paracelsus felt that a "gamaaea" could "trap astral influences as in a box." See Szőnyi: 1995, 257 for a further discussion.

¹⁰³ As Szulakowska: 1996, 11-12 points out, Dee was well acquainted with Paracelsian doctors and corresponded with them although after the MH period.

¹⁰⁴ How long Dee held this version of the Geber theory is unsure. He seems to be actively using sulfur during his later period. Szulakowska 1996: 14, points to Dee's practical use of large quantities of sulfur by 1581 and during his continental work with Edward Kelly and if Kelly's writings are any indication of Dee's later theory, sulfur is certain though to be a central part of the elemental makeup with the sulfur-mercury version in Kelly's *Theatre of Terrestrial Astronomy*. The title of the work is clearly a nod to Dee's language of *alchemia* as *astronomia inferior*.

innovation, with a strong carry-over from previous sources.¹⁰⁵ Dee glides easily from quoting late classical alchemical authors in the original Greek to creating his own neologism to synthesize what, for him, was the very latest in high alchemic theory. What can be compiled from the references in the MH reveal Dee's alchemic theory to be a nuanced structural alteration of previously alchemic theories made to fit the contours of the theoretic primacy of the Monas itself.

Regardless of the exact character of Dee's 1564 theory was, assuming he had just one, a pernicious reading has seriously clouded appreciating alchemic writings, in situ, generally – the unnecessary psychologization (or de-materializing) of alchemic theory notably inaugurated by Jung. Indeed, we should resist readings, such as Josten's, which psychologize the alchemic process as primarily an elaborate allegory for the transformation of the individual subject (the "self," "spirit," or "soul") as a sort of "spiritual alchemy." Such a philosophic priority in Josten's thinking results in an unfortunate anomaly in the English translation of the MH. Likely because they do not fit into this psychologizing tendency, the table of correspondences on 23r and the enormously interesting cosmic map featuring the Pico inspired "Horizon Aeternitatis" on 27r are simply left untranslated with only the explanation that they are "deliberately veiled" while the other is even "less intelligible."¹⁰⁶ This study will explore both diagrams in our analysis.

Calder forwards this as a reading of the MH as part of the Warburg school of reading Dee as a "Neo-Platonic," or more programmatically "Hermetic Magus." Josten's introduction of the MH follows suits and such a reading¹⁰⁷, although significantly more nuanced and constricted, occurs in Clulee as well¹⁰⁸. Such a reading is heavily dependant on an unfounded prioritizing of one sentence in the introduction letter Dee attaches to the MH and a very allegorical reading of the text itself.¹⁰⁹ Opposed to such a reading, we

¹⁰⁵ Mostly directly, as we have shown, the *Tabula Smaragdina* in Trithemius' commentary, the *Summa-Perfectionis* of Pesudo-Geber, and the *Turba Philosophorum*.

¹⁰⁶ Josten: 1964, 111.

¹⁰⁷ Ibid., 100-102.

¹⁰⁸ Clulee: 1988, 111-113.

¹⁰⁹ The key sentence is on MH 7-7v "...he who fed [the monad] will first himself go away into a metamorphosis and will truly afterwards very rarely be held by mortal eyes. This, O very good King, is the true invisibility of the magi which has so often (and without sin) been spoken of, and which (as all future magi will own) has been granted to the theories of our monad." Surely a striking claim but one that Dee does not develop further in the introduction nor does he mention it in the actual theorems. While we are

would offer that Dee is not only primarily interested in the material composition and transformation of substances (as he understood them¹¹⁰) but that such an opposition between “spiritual” and “physical” alchemy is simply anachronistic in the mid-16th century. Based on Norrgrén’s careful analysis of Dee’s marginalia in his copy of the Pantheus’ *Voarchadumia* (Venice, 1530), we can no doubt conclude that Dee takes up Pantheus’ “anti-alchemical” stand against those that simply color metals as opposed to being able to actually transform and alter them physically.¹¹¹ Pantheus’ “cabala of metals,” presented Dee as early as 1559 a theoretical foundation for a quantifiable method by which to measure and manipulate metallic substances. Indeed, Dee’s annotations of the *Voarchadumia* employ the Monas symbol both on the cover and throughout the text.¹¹² The spiritual or psychological reading of Dee’s alchemic theory seems more a modern attempt at normalizing the theory anachronistically than situating it historically.

The unevenly distributed and unsystematic character of the alchemic references in the MH leads points to the need to situate the alchemic tendency in the text within the parameters of a larger explanatory matrix. It seems that Dee is employing a rather nebulous alchemic theory in order to substantiate the philosophical relationship between the sign of the Monas and physical, as opposed to a “spiritual” or “psychological,” reality. Indeed, we would not be far remiss to understand Dee’s alchemic theory as a physics in which composition and change can be described both in the sub-lunar terrestrial world along with their celestial influences in relation to the or, better, through the Monas itself. Despite being primarily read as an alchemic text, the priority is not the centrality of alchemic theory but the central place the Monas plays in Dee’s vision of the

slow to simply dismiss it as simply marketing bombast we are certainly not going to hinge a reading of the text itself upon such a statement.

¹¹⁰ We do not want to be seen as claiming that Dee is a physicalist in the modern sense. As we will show below, Dee’s physics and metaphysics are deeply connected but precisely opposite to the bifurcated, post-Cartesian configuration we currently inherit.

¹¹¹ We conclude this based on Norrgrén’s: 2005, careful reading of Dee meticulous experimentation with Pantheus’ “alchemy of metals.”

¹¹² It is especially written over sections in which mercury is seen to have been “actualized” by solar forces. Indeed, on the cover of his copy of the book, Dee’s places the Monas at the top of a triangle between the dual bases of Mercury and the Sun. On the scroll surrounding the Monas on the cover of MH 1564 there reads “Mercury becomes the parent and the King of all planets when made perfect by a stable pointed hook.” The “stable pointed hook” alludes to the sign and fiery power of Aries.

cosmos and its representation. Alchemy is meant to be proof for the power of the Monas not vice versa.

In Dee's prioritizing of the Monas a disjunction is created which Dee uses to draw a wedge between his "anti-alchemy" alchemy (Monas-centered) and the alchemy perceived as in practice around him. In employing the Monas, Dee indicates that he is separating himself from alchemy as he perceived it practiced stating unequivocally "May the wretched alchemists hence take admonishment and learn to recognize their various errors."¹¹³ This theoretical disjunction formed by Dee's prioritizing of the Monas results in his deployment of several neologisms to distinguish his reformed material theory of elements such as the Pantheus' inspired term "Voarchadumicus"¹¹⁴ and referring to the process as the "Arioton Art"¹¹⁵. While tantalizingly spare in his description of these processes, Dee adopts this strangely anti-alchemical "alchemy" which is crystallized around the reforming and transforming power of the Monas itself. While unrecognizably different in appearance to most eyes, Dee suspends what he perceives as erroneous in "alchemy" to expropriate enough of its content to simultaneously prove the validity of the Monas and undermine the previous practice, alchemy, generally. This anti-alchemical alchemy is then modeled on the contours of the Monas as an image-act of expression in which the practice is made isomorphic to the image-architecture of the Monas and then actualized in Dee's semiotic-ontology.¹¹⁶ This process of erasure, intensification, and actualization is the central mode of argumentation Dee takes with all philosophical systems he uses to stabilize the priority of the Monas.¹¹⁷ As we will show in our later analysis, this process bears an isomorphic relationship to the semiotic-ontology at the heart of the Monas' logic.

2.3 The Cabala(s) of the *Monas Hieroglyphica*

Dee himself said that he wished to describe his Monas "mathematically, magically, cabalistically, and anagogically..." with the most persistent of these methods

¹¹³ MH 17v.

¹¹⁴ Ibid., 7v.

¹¹⁵ Ibid.

¹¹⁶ This process is described in detail in our analysis below.

¹¹⁷ The same process is clearly applied to *Astronomia* on 3v-4r. and to *Language* on 4r-4v.

in the interpretive history of the MH being its “cabalistic” dimension. Within a generation of Dee’s death we find Meric Casaubon writing in the preface to *True and Faithful Relation*, the first printed record of Dee’s “Angelicall Conferences,” that “Dr. Dee, of himself, long before any apparition, was a cabalistical man, up to the ears, as I may say; as may appear to any man by his *Monas Hieroglyphica*....”¹¹⁸ Indeed, Dee invokes the word “cabala” and “cabalistic” multiple times in the MH and often in several distinct senses in the theorems. We will explore these in this order: The first is the ability for linguistic units to be decomposed into constituent parts in order to reveal mystical or hidden meaning. As we will see below this “cabala” takes the form of alpha-numeric manipulation of words and symbols. In the second sense, Dee seems to link, as Reuchlin did before him, “cabala” in a general sense to (neo)-Pythagorean numerical philosophy. This second sense, while less clearly developed in the *Monas*, would feature more prominently (although less provocatively worded) in his 1570 Euclid Preface. The third sense, Dee’s “cabala of what is said” is his understanding of the relationship of discursive language and linguistic power explored in the next chapter. Dee’s ultimate sense of the “cabala of the real” is developed in the preface and our discussion of what he may have meant will be developed in depth later in the paper.

2.4 The “Cabala of the Hebrews”

Whatever Dee knew of the cabala by 1564 was likely drawn directly from Christian sources, especially Pico, Reuchlin, Postel and Agrippa and perhaps superficial use of primary Hebrew texts.¹¹⁹ It does not appear that Dee took much if any interest in the cabala until around the year of the publication of the MH and to what extent Dee’s knowledge of Hebrew was ever proficient is unclear. Regardless, he seems convinced that there is a relationship between cabala and the use and understanding of the *Monas* itself. Although Dee’s equation of the primitivity of geometric form and language is clear in the preface, there is no theorem which, in simple terms, states that the creation

¹¹⁸ Casaubon: 1659, 38.

¹¹⁹ Harkness 1999: 84-5 points to Dee’s book buying to indicate a surge in the purchase of cabalistic texts around 1560-62. Dee seems to increase his purchase of Hebrew books but in the period directly before the composition of the MH but it is unclear how well of if at all he could read them. Prior to this period, 1556-7, Dee seems to own only the authors mentioned above.

and manipulation of the Monas is a linguistic enterprise.¹²⁰ However, the configuration may be manipulated using classic methods of Kabbalistic alphanumeric permuting: Gematria, Notarikon, Temurah, and Tsuruf.¹²¹ It becomes clear that Dee employs cabalistic methods to manipulate the symbol in a way previously only reserved for language, especially Hebrew. Through this process of cabalistic permutation of the symbol(s) of the Monas Dee wishes to both provide proof for the universal application of the Monas symbol but also, according to the preface, in doing so to reform all previous disciplines by a sort of proof-reading the *liber naturae*.¹²²

As convincingly pointed out by Walton and developed by Clulee, Dee employs the cabalistic techniques of Gematria, Notarikon, Temurah, and Tsuruf to deconstruct the symbol of the Monas itself in order to display its cosmographic character exegetically.¹²³ In this sense, Dee likely understood the Monas as a quasi-linguistic token which was subject to the same manipulation previously preserved for biblical exegesis. For Dee, the Monas itself is a type of fractal in which each part contains every other part and can be extracted and rearticulated back into the feedback cycle.¹²⁴ Each section can be decomposed into parts and refer to a larger program of central elements. This is very similar to the cabalistic process of *notarikon* in which the first letter of several words are reassembled into a new word or acronym meant to carry the linguistic content of both simultaneously. The Monas itself contains within it a matrix of reference in which the symbol stands as a loaded cipher for its various symbolic capacities. For Dee this fractal like quality of the Monas means that it contains all possible combinations of symbolic knowledge and therefore can correspond to any discrete point of data, be it a

¹²⁰ Dee draws such a conclusion about language and geometry when he forms an identity between the point, line, and circle and the “Iod & Chireck” on MH, 5r. Dee seems to be seeing an affinity, or co-extension, between the linear quality of the ך although he seems to have compounded two other vowel signs into one word both of which are small points either below (hirik) or at a medial point in a letter (shuruk). Perhaps Dee would have been better served by a Vav ך for the former. Here his knowledge of Hebrew seems confused.

¹²¹ These techniques are attested in a wide range of sources, including Christian cabalists such as Reuclin and Agrippa and involve, as we discuss below, making use of anagramming, the double-duty that Hebrew (and Greek) letters can also be numbers and can thus be subject to arithmetic manipulations, and so on. For more on these techniques see Scholem 1974: 337-343.

¹²² This is Clulee’s thesis, described in depth below.

¹²³ Walton: 1976, 179-180 and Clulee 1988: 92-5. Note that Dee mentions these by name in the preface on 6v in which he refers to the techniques as “Artis suae tres quasi praecipuas claves.”

¹²⁴ This is a curious bit of logic we will explore in detail when detailing the Monas’ “logic of recursion” below. It is also a function of the Monas’ peculiar semiotic articulation discussed below.

mathematical number, an alchemic process, or an astrological influence. The manipulation of the Monas in its most mobile can be seen in theorems XII (in which all the astrological signs are derived from and combined with to form the Monas itself), XVIII (in which the Monas is shown to perfectly mediate the celestial and sub-lunar worlds), XX (in which mathematic linear ratios are brought to bear on elemental balances in nature), and XXI (in which the Monas itself is decomposed and inverted to reveal more “philosophical treasures”). These complex matrices of elements in various states of composition potentially form the purest means of expression for the disciplines Dee is intent on reforming.

Dee similarly employs gematric techniques¹²⁵ in which decomposed elements of the Monas are shown to be simultaneously numbers and letters. For instance, in theorem XVI Dee decomposes the center cross of the Monas to form two “L”-shaped sections which simultaneously represent the Roman numeral for fifty but also when turned 90 degrees are pronounced, in English, as “El” which Dee gleefully notes is the one of the Hebrew names for God. Dee will go on to derive the number 252¹²⁶ from a complicated manipulation of the “+” and subsequently derive the formulation “LVX” from the right angles in theorem XVII. Here Dee seems to want to prove that from the Monas alone he can derive not only astrological and alchemic symbols but potentially all numbers and letters which compose mathematical and discursive language.

Lastly Dee also employs *tsiruf*, indeed he mentions, “the tziruph or themura of the Hebrews”¹²⁷ in Theorem XXIII. This process is central for Dee in that the vast majority of the MH is concerned with decomposing and recomposing elements of the symbol to show how they relate to astrological entities and alchemical processes. For instance, in theorem X and XI Dee explains how the symbol for Aries is constructed by a “firery triplicity in the sky”¹²⁸ and how the semi-circles which compose the symbols for the sun

¹²⁵ The substitution of numbers and letters in various permutations and arithmetic processes to “reveal” hidden of mystical meaning.

¹²⁶ Why Dee felt this number was so important is unclear. In taxonomical breakdown of theorem XXIII Dee seems to associate it with the philosopher’s stone. Josten: 1964, 175 points out that Dee may have found it significant that $2^2 + 3^2 + 4^2 + 5^2 + 6^2 + 7^2 = 252$. Outside of this, the number does not seem to feature as important in other Kabbalistic literature.

¹²⁷ MH, 25v. “Hac ego in Hebraeorum Tziruph (sive Thmura)

¹²⁸ Itself commonly linked to the various “heats” of Aries, Leo, and Sagittarius. This “nesting” is a common feature of the logic of the MH.

and moon can be deconstructed to create the astrological symbol itself as well as the alchemic engine of fire which makes the Monad itself dynamic.

This “miraculous appropriation,” to borrow a phrase from Pico, of processes normally reserved for use in Kabbalistic exegesis of Hebrew clearly shows Dee’s propensity to place under erasure the previous practice in order to expropriate it as proof for and for use in the power of the Monas. Dee is clearly unapologetic in this process:

And now I come to the Hebrew cabalist who, when he will see that (the three principal keys to his art, called) Gematria, Notariacon, and Tzyrurph, are used outside the confines of the language called holy, and that, moreover, the signs and characters of that mystical tradition (which was received from God) are brought together from whencesoever....he will call this art holy, too; and he will own that, without regard to person, the same most benevolent God is not only [the God] of the Jews, but of all people, nations, and languages; also that no mortal may excuse himself for being ignorant of our holy language....¹²⁹

Here Dee resituates the Kabbalistic techniques within the Monas such that they act as a syntactical logic in its permutation without which Dee cannot accomplish the needed semiotic mobility of the sign. Again, Dee employs the same threefold process as he did with the practice of alchemy to conform these techniques to the Monas.

2.5 The Pythagorean Cabala

Dee’s second sense of the word “cabalistic” seems to imply a conflation with a Neo-Pythagorean speculation not fully clear by 1564 (Dee would speak a bit more in these terms in his 1570 Euclid Preface) but only briefly expounded in the MH itself. This is clearly visible in theorem VIII when Dee speculates “Besides, a cabbalistic expansion of the quaternary [i.e. the elements], in accordance with the customary style (when we say, one, two, three four, produces, in sum, the denary, as Pythagoras used to say; for 1, 2, 3, and 4, add up to ten.” In this case “cabalistic” almost could be replaced with “Pythagorean” with no change in meaning. The conflation of cabala and Pythagorean

¹²⁹ MH, 6v.

philosophy is also found, and likely has its roots¹³⁰, in Reuchlin's *De Arte Cabalistica* (1517). In the dialogue Philolaus, himself a "Pythagorean by persuasion,"¹³¹ describes the Kabbalah as "This kind of knowledge [Kabbalah] most nearly approaches Pythagorean teaching, or so I am given to understand by scholars when they have the time for discussion and are in an expansive mood. They say that Pythagoras derived most of his ideas from this source."¹³² The second book itself is a long discussion of a form of Neo-Pythagorean philosophy as dictated by Philolaus to Marranus as Simon (the Jewish Kabbalist) has broken from the group to keep the Sabbath. Of significance to our discussion is Philolaus' presumed distillation of "Kabbalah" which may very well have lined up with Dee 1564 understanding "...Kabbalah is simply (to use the Pythagorean vocabulary) symbolic theology, where words and letters are code things, and such things are themselves codes for other things."¹³³ While this does not fill in the content of Dee's thinking it does provide some insight into his use of the word and the genealogical conflation of the terms as he would have encountered them.

While this cabalistic sense of the MH was not as persistently employed by later interpreters it was not forgotten. In Petrus Bungus' 1618 *Numerorum Mysteria* a very similar graphical construction of the word "OVUM" is derived from various alchemical procedures in addition from the symbol for Aries. Various other similar relationships are developed which are clearly influenced by the MH.¹³⁴ This Cabalistic priority of the text has actually been taken up by most modern Dee scholars in their reading the MH as a type of symbolic language meant for various ends, ranging from developing a Hermetic ecumenical religion, stabilizing the polyvalent discourse of alchemy itself, to reform in the liberal arts generally. Again, and much like in Dee's use of alchemic appropriations, Dee seems to employ the language of the cabala and its techniques in the service of

¹³⁰ Pico also links Pythagorean speculation to Cabala, e.g. Thesis 11>55, et al. but not as systematically as Reuchlin.

¹³¹ Reuchlin: 1517, 40/41. "...disciplina Pythagoreum"

¹³² Ibid., 42/3. "...quae una facultas (ut sepe audiui doctissimos homines suavi ocio & consiliis oberrimis affluentibus praefente arbitrari) prae caeteris esset quae philosophiae Pythagoricae cognatio tanquam nihil similius. Nam esse Pythagoram omnia ferme dogmata istinc expifactum aiunt."

¹³³ Ibid., 238/240. "Cabalam aliud nihil esse nisi (ut Pythagorice loquar) sybolicam theologiam, in qua non [the following five words are so heavily abbreviated and ligatured I cannot accurately transcribe them fully hence I reproduce them as they were printed] << nō mō lřæ ac nōīa >> sunt rerum signa, verum res etiam rerum."

¹³⁴ Forshaw: 2005, 253.

proving the priority of the Monas itself. We can point to the scattered and various manners in which Dee uses cabalistic tropes to show his main interest in the MH is certainly not developing a new “cabala” as a continuation or response to previous Jewish speculations (of even much of Christian cabalist speculation) but to *intensify* the cabalistic techniques he has appropriated for service within the Monas itself. What is left out here is the most telling. As De Leon-Jones points out, Dee does not employ any of the “classic” kabbalistic themes such as the priority of Hebrew as a divine language, the sefirot and their place in the chain of being, mystical biblical exegesis and so on all easily accessible to Dee through other Christian Cabalists he undoubtedly read.¹³⁵ Whatever Dee meant by “cabala” is drastically curtailed to wrap such ideas around the contours of the Monas and not vice-versa. Rather, he wishes to employ such techniques, at the time thought to be highly powerful tools for unlocking mysteries, to show the priority of the Monas itself.

There can be no question that the primary systems of thought Dee appeals to in order to prove the validity, describe the structure, and display the function of the Monas itself are alchemy (/astronomia) and cabala. Virtually all theorems can be read through one of these lenses but, as we have seen, neither one seems to totally or coherently describe the Monas nor do both theories seem to produce a conjoined theoretical amalgamation. Dee appeals to them unsystematically, unevenly, and always at the service of the priority of the Monas itself. In other words, the Monas cannot simply be the ideographic summation of Dee’s alchemic and cabalistic theories.

In order to render the MH intelligible most commentators have over-expanded either the alchemic or cabalistic readings as their central hermeneutic device. Calder, Josten, and many modern occultists have nullified, or generously liberalized, the materialist alchemical theory by internalizing (or psychologizing) the transformative processes described by Dee into a system for developing inner magical or psychic power. For them, the Monas is a key for inner transformation and exaltation. On the other hand,

¹³⁵ De Leon-Jones: 2006, 146-7. Curiously, however, she states later in her paper “Like the cosmic egg, the Adam Kadmon represents the dimensions of the universe. In essence, the glyph of the Monas is the Adam Kadmon, and the sefirot that compose the figure are contained in the dimensions of the text.” This parallel seems liberal given her position stated earlier in the paper that Dee is not a Kabbalist and “In the MH Dee is concerned with a different sort of revelation, that of a new form of numerical revelation that is closer to Cartesian than traditional Jewish Kabbalistic thought....” Both parallels seem unwarranted and a bit forced.

other commentators such as Walton, Clulee and others have expanded the cabalistic reading to understand the MH as describing a “language of nature.” This language, in their readings, will reform the liberal arts (including alchemy), nature, or both.

As we have shown above, Dee did not write the MH to be understood from a single hermeneutical apparatus or even a summation of various systems. Alchemy and Cabala, as we have described above, while important thematic arcs for Dee in proving the importance of the Monas, are not totalizing or coherent bounding systems into which the MH can or should be read. On the other hand, Alchemy, Cabala, Pythagoreanism, etc are but facets which Dee appeals to in order to prove the power and significance of the Monas and its deep relation to reality itself. Thus, we argue, the prior privileging of one discipline for framing and reading the MH is not only invalid but deeply opposed to the central thrust of Dee’s work resulting in a serious heuristic error. In other words, in order to get a handle on the text commentators have increasingly mistaken the handle for the text. What is needed, therefore, is an analysis of the Monas device itself and the philosophic conditions by which Dee understood its ontological status and its ability to interact with reality at large. The MH cannot simply be the result of a hybridizing of alchemy and cabala and it seems we require a more over-arching theory to get at what Dee means for the Monas to be the *only* component within his “cabala of being. For Dee the “cabala of what is said,” while a facet of the Monas itself, faces a similar auto-deconstruction as it is subsumed, appropriated, and replaced in the prioritizing of the larger project set forward in the MH. Before we move on to a semiotic analysis, we must turn to this notion of the Monas as “symbolic language” in relation to Renaissance philosophy of language and Dee’s evaluation of it within the logic of the Monas.

2.6 “The Cabala of that which is said” – Mid-16th Century Language Issues in the *Monas Hieroglyphica*

Most directly influenced by the influx of earlier cabalistic ideas, the ontological priority of language seems present but inconspicuous in Dee’s thinking in the early

1560's.¹³⁶ Dee does however take part in the booming intellectual fascination with the Hebrew language. As Harkness has pointed out, Dee likely begins to learn Hebrew and purchase Hebrew books as early as 1560.¹³⁷ While it is unclear what degree of proficiency Dee achieved with the language by publishing of the MH, he is certainly able to explore the Hebrew Biblical text in the original for exegetical purposes and during the later angelic conferences he is able to work directly with Hebrew names of God and other key words.¹³⁸ Likely, his fascination with Hebrew is also related to the greater Humanist interest in re-discovering the perfect, pre-lapsarian language of Adam of which Hebrew was likely to be either a good candidate or that language itself in a degenerated form.¹³⁹ As we will see, for Dee, it appears, unlike Reuchlin and Postel and others before him, that Hebrew did not hold such a central position. Such an original language must be something different than discursive communication, even such an ancient one as Hebrew, and must connect all realms into a coherent whole.¹⁴⁰ We are reminded of Plotinus when he says, "It must not be thought that in the Intelligible World the gods and the blessed see propositions; everything expressed there is a beautiful image."¹⁴¹

It is during this period between the PA and the MH that Dee also composed his *Cabbalae Hebraicae Compendiosa Tabella*¹⁴² which has since either vanished or in fact

¹³⁶ This tendency seems to gain considerable momentum and by the period of the spirit diaries, in the early 1580s. Dee is very taken with the angelic "languages" in their various forms.

¹³⁷ See Harkness: 1999, 85-87 for a discussion of Dee's Hebrew. We are faced with a curious fact. Dee's Hebrew is almost universally thought to be inferior to that of Reuchlin but his private library at Mortlake would go on to contain more Hebrew books than any library in England during his lifetime and for some time after. Dee's bibliophilia likely crossed the line to become bibliomania.

¹³⁸ Dee employs Hebrew only once in the theorems of the MH, most significantly on 22v, and it is a highly cribbed text. According to Dr. James Bowley's (Professor of Hebrew and Biblical Studies, Millsaps College) it reads, "Line 1: the salt constantly 6 (days?) soaked/dissolved cloth/skin // Line 2: or after from above/on top to be mixed," matching vaguely with the previous alchemical section. Where this text, a quotation, comes from remains a mystery to me and is being investigated. The other two examples are in the introductory letter with Dee seeming to phonetically spell "aurum" in Hebrew letters ("אָרֻם") and a garbled transliterated phrase "Voar Beth Adumoth" which Josten renders tentatively as "the light (?) of two red ones." Dee's 1564 Hebrew is so idiosyncratic or poor it approaches total incomprehensibility.

¹³⁹ Harkness 1999: 79-84 discusses Dee in this context. Our discussion of Hieroglyphics below also explores the non-discursive dimension of this context.

¹⁴⁰ Likewise numbers, and not "those of merchants" but numbers in a much more primitive and powerful sense, held a central place in Dee's conception of the relationship between language and reality.

¹⁴¹ Quoted in Szönyi: 1996, 258.

¹⁴² Very little is known about this book. It appears to have been addressed to "Paris Adepts" and purports to reveal Dee's work in the "Hermetic sciences" over the previous 20 years of his life. While commonly assumed to be alchemy, Dee was actually lecturing on mathematics in Paris. I would lean more toward a type of Neo-Pythagorean mysticism than an alchemic one in this case considering Dee linkage of the cabala with such thought and the title.

became the later MH. Here Dee claims in the preface of the MH that he developed his distinction between the “cabala of that which is said”¹⁴³ which deals with the language-centered mystical-exegetical practice, and the more powerful “realem nominavi Cabalam, sive του οντος” or rendered often as “the Cabala of that which is” although I prefer the “Cabala...of Being.”¹⁴⁴ Unlike the cabalists¹⁴⁵ before him, Dee moves away from discursive language (be it Hebrew or not) to a symbolic unit which forms a continuum between sign and signifier, object of expression and object expressed. This “cabala of being” is the central idea of our later exploration and analysis of the MH itself. First we must explore in quick fashion, some of the linguistic theories at work in the MH itself and Dee’s eventual rejection of the priority of “language” in its relation to the Monas.

2.7 The Monas and the Limits of “The Cabala of that which is Said”

While we have discussed how Dee employs some “cabalistic” methods in order to manipulate the Monas we must also nuance this discussion by following Dee’s line of thinking a bit further. Specifically in his separation between the “cabala of that which is said” and the “cabala of the real” both of which seem to inform Dee and be the reactionary source of the MH itself. While in the Monas we see the precursor to the explosion in interest in the slightly later, 17th century, interest in developing either a universal language (an idea which persists to this day) and/or the first, Adamic, language, it is not without precedent before him, specifically in the writings of Pico, Reuchlin and Postel.¹⁴⁶ Such theories represent a theoretical framework from which the “cabala of that

¹⁴³ “...cabalisticam nomino GRAMMATICAM sive τω λεγομενω”

¹⁴⁴ MH, 7r.

¹⁴⁵ As Wolfson: 2005, esp. 197-220 et passim, has masterfully shown, Jewish Kabbalists (and Sufi mystics) have long held (stretching from the enigmatic *Sefer Yetzirah* through *Zohairic* literature but also nascent in several key *Talmudic* narratives) a philosophic commitment to the notion that language (Hebrew or Arabic) is ontological tied to Being itself as a link, in Hebrew for instance, between “shem (name)” and “guf (body or essence).” The question in our study is to what degree, if any, Dee, by 1564, knew of or was influenced by such a tradition. I am of the mind that he was not directly or his contact was minimal and he thus arrived at a similar but critically distinct position. Dee’s rejection of the priority of Hebrew (with discursive representation generally), the absence of so many other central aspect of Kabbalistic discourse (the sefirot, speculative cosmological layers, theosophical language, etc) and the narrow scope of his cabalistic erudition at this point seem to support this conservative stance.

¹⁴⁶ Our analysis will be brief and focused narrowly on the relation of these thinkers to the Monas. For a more lengthy view see the articles below, for a relevant overview of the ontological status of language and these thinkers see Von Stuckrad: 2008, 430-436.

which is said” arises. This tension between the “cabala of that which is” and “that which is said” itself is likely the result of the semiotic-ontological tension in this extremely volatile period in the philosophy of language in which the logical ends of Nominalism¹⁴⁷ are ever more drawing a line between the represented and representation which may be most overtly seen in the *900 Thesis* of Giovanni Pico della Mirandola.

Pico’s *900 Theses* are not systematic or often terribly coherent, but they are very telling. While dense and provocative many of his pronouncements, especially in the sections on cabala and magic, remain either wildly speculative or the product of some reasoning lost on the modern reader. Regardless, his work in bringing Cabala, through the copious translations of the converted Jew Flavius Mithridates, into the high intellectual fashion of the following centuries cannot be ignored. In his work, we want to briefly bring attention to his oscillations between a Nominalist position and one more commonly linked with Neo-Platonism generally – that is, the ontological relation of *nomina* to their objects.

As Von Stuckrad has pointed out, Pico seems to unknowingly, or uncritically, lay Nominalist and “Realist” positions directly beside each other, such as at 3>5, 6 where Pico writes: “Quiddities possesses their formal existence from eternity from themselves, not from something outside themselves¹⁴⁸,” then “No definition is adequate to the thing defined.^{149,150} While Pico has certainly inherited the ontologized features of languages from the Cabala, especially in regards Hebrew, he incorporates them in a framework of largely Nominalist positions. Indeed, this is due to the final nature of his work – magic, as he understands it, and cabala, as he wants to employ it. As he writes in thesis 9>24 at, “Out of the principles of the more secret philosophy it is necessary to acknowledge that characters and figures are more powerful in magic work than any material quality.” Such “figures and characters” are linguistic or symbolic and thus have some ontological status¹⁵¹ however they would simply perish if too long in Pico’s, otherwise, Nominalist

¹⁴⁷ We mean it here in the dual sense as to the question of the existence of universals and of the relationship of words to objects. Both ideas can be said to flow philosophically into each other.

¹⁴⁸ “Quiditates habent ab aeterno suum esse formale a se, no ab extrenseco.”

¹⁴⁹ “Nulla diffinitio adaequat diffinitium.”

¹⁵⁰ Von Stuckrad 2008: 431.

¹⁵¹ This is clear at 9>25 when Pico writes “Just as characters are proper to a magical work, so numbers are proper to a work of Cabala [note the Pythagorean-Cabala connection here and in 9>23 when he mentions

air. Pico's aim is largely one of an appeal to secret, although world-reforming, knowledge and magic is a central part of that program. While he attempts, often in a very *ad hoc* and uncritical manner, to navigate a problem of which it is unclear he had a conscious awareness. Here we break slightly with Farmer's desire for a more nuanced reading of Pico to situate such tensions as part of a larger, semi-conscious anxiety about the ontological nature of representation generally. For Pico, and so too for Dee, the relationship between certain representations obviously had an affect on what they represented or corresponded to, yet, Nominalism was central to their process of interrogation at several levels leading to a semiotic-ontological anxiety. In other words, their analysis required a Nominalist architecture and procedure but their ends were often "magical" and incompatible with their methodology.

As we have seen in Pico¹⁵², with Christian interest in Kabbalistic ideas came an intense interest in the Hebrew language and long held Jewish attitudes to its ontological status.¹⁵³ Christian cabalists, especially in the northern Italian environment of religious-cultural exchange, despite its serious power asymmetry, were able to gain substantial insights into previously inaccessible realm of Kabbalistic ideas. In addition to this exchange they also made use of recently converted Jews and, to varying levels of proficiency, began to learn Hebrew themselves in order to read central Kabbalistic texts such as the *Zohar*, *Sefer Yetzirah*, *Sefer Bahir*, and Joseph Gikatilla's popular compendium on the sefirot, *Sha'are Orah*.¹⁵⁴ Two figures, one a generation before Dee

"magical arithmetic"], with a medium existing between the two, appropriable by a declination between the extremes through the use of the letters."

¹⁵² We should not limit ourselves to thinking that Pico alone is representative of this intellectual current. Among others, we should add to this list the Augustinian cardinal Aegidius of Viterbo, philosopher Pietro Colonna Galatino, bishop Domenico Grimani, Franciscan friar Francesco Giorgi, German scholar Johann Albrecht Widmannstetter.

¹⁵³ The literature on this subject is vast. We are most directly informed by Idel: 2002 and Wolfson: 2005.

¹⁵⁴ The complex exchange of cultural information between Jews, Christians, and Muslims in the early modern period is incredibly rich, complex and only recently probed in depth. Mainly northern Italian figures have provided key insight into, at times polemical, others fluid, exchange across religious lines in the 15th and 16th centuries which would prove essential to the Humanist movement generally. Figures such as the Jewish Averroist Elias del Medigo (another translator of Pico who would eventually become disenchanted with his syncretism), Kabbalistic philosopher Yohanan Alemanno, linguist Elia Levita, translator of the *Zohar* Baruch of Benevento, philosopher and rabbi Judah ben Jehiel Roфе, and others are among key figures on the Jewish side (depending on conversion status, although even a converted Jew was still often "other" – such as the famed Flavius Mithridates) of this exchange. Important studies are Coudert and Shoulson's 2004 edited volume *Hebraica Veritas?*, Idel's ongoing studies of Yohanan Alemanno, Gareth Loyd Jones' *The Discovery of Hebrew in Tudor England* is the primary study of Hebrew in English speaking areas, Wirszubski's 1989 *Pico della Mirandola's Encounter with Jewish Mysticism*

and one his contemporary (in fact, Dee met him in Paris), feature most prominently in the linguistic reading of the MH: Johannes Reuchlin and Guillaume Postel. It would be impossible to describe the rich variety of their appropriation of Kabbalistic sources and thus we will remain close to those issues for our reading of the MH.

Schmidt-Biggeman has explicated how Reuchlin links the Tetragrammaton, the ineffable four-letter name of the biblical God, with a host of quaternaries, the most telling of which are the four elements, the four dimensions of a body (point, line, area, volume), and the Pythagorean quaternary. Reuchlin describes how artists and scientists had employed the four-fold system to:

...chisel the universality of all things in a true imagery and form it in one image so that there would be no need to pronounce the highest name again, since they were afraid that too frequent usage would lead to its contempt. Of course they called this image holy, and the sculptors were named as “Hieroglyphers.”¹⁵⁵

For Reuchlin the tetragrammaton was the “wonder working word” in which all knowledge, especially mathematics, was a condensation thereof. The Adamic language, for Reuchlin was indeed Hebrew, but only in how the letters emanated out of the primal “hieroglyphic” characters of the tetragrammaton. First from the primal Hebrew letter Yod¹⁵⁶ in which “A Monad, begetting a Monad, reflects itself in ardor¹⁵⁷,” through the unfolding of essence and existence (Heh), the Trinitarian “copulative conjunction” of the Vav, and finally the final Heh which broadcasts all creation in the form of the rest of the Hebrew letters. Reuchlin borrows a classic Kabbalistic theme of the creation of the universe through the Hebrew alphabet but also nods to the logical conclusion of such thinking. If the Tetragrammaton is the method by which creation came into being, it must also be a conduit for its manipulation. Such an idea would be picked up by Agrippa

show the in depth role the convert Flavius Mithridates played being both the first and one of the most laborious translators starting around 1486, David Ruderman’s 1988 *Kabbalah, Magic, and Science: The Cultural Universe of a Sixteenth-Century Jewish Physician* which studies of Italian Jewish physician and occultist (and possible convert) Abraham Yagel.

¹⁵⁵ Reuchlin: 1494, rpt. 1964, 68 quoted in Schmidt-Biggemann: 1999, 103.

¹⁵⁶ Postel below, along with Dee MH 5r, both place significant importance on the priority of the Yod.

¹⁵⁷ “Monas, monadem gignens in se unum reflectens ardorem”

and many contemporary magicians and there can be little doubt of Dee's familiarity with such a method.¹⁵⁸

The French polymath Guillaume Postel was an amazing linguistic by any standard. He traveled widely and his knowledge of Semitic languages was unsurpassed in his day. Kuntz¹⁵⁹ shows that Postel consistently held that Hebrew was the language from which all other languages emerged, the best taxonomy for accounts of created things, and also the most pure language for mathematics and science.¹⁶⁰ He also accepts the relationship between the Tetragrammaton and the Pythagorean Quaternary. For Postel, Adamic Hebrew and creation shared a direct, non-arbitrary relationship. Like Reuchlin, Postel would prioritize the Hebrew letter Yod as the basis for geometry, the rest of the Hebrew alphabet, the Zodiac, and so on. All of this pointed, for Postel, to a grand reunification of language in which Christianity and sectarian political strife would be reconciled in a divine *restauratio* with Venice as the new Jerusalem.

What Dee, Reuchlin, Pico and Postel share is the notion that there exists a non-arbitrary system of signification, likely defined by its antiquity and thus its nearness to the divine, which can be employed by mankind in order to reform the world. It is clear, however, that in the MH Dee breaks with previous thinking. Most significantly is Dee's break with (1) the priority of Hebrew as the best candidate for the Adamic language¹⁶¹ and (2) the priority of the Tetragrammaton as the ontologically central device from which creation is said to flow.¹⁶² In this sense, what remains is only the general idea that the three share in common – the search for a primal source from which nature emerged, which remains hidden in nature, and through which nature can be manipulated. While the

¹⁵⁸ This discussion closely follows Schmidt-Biggemann: 1999, 102-108. Note also Reuchlin's link of Pythagorean philosophy and cabala.

¹⁵⁹ For a detailed description of linguistic issues see Kuntz: 1999, 123-149.

¹⁶⁰ Note in Postel the early shift from the ontology of language to philology. Postel, like Dee lived and though largely in this rupture period and their writings betray this ambivalence.

¹⁶¹ Here we must draw a distinction. The Adamic was the first language and was considered "perfect" in its ontological relationship to its method of representation. Such an idea certainly had currency in the 16th century and before. The universal language was variously considered linked with the Adamic in the mid-17th century, such in Van Helmont's 1667 *Alphabet of Nature*, but also could be created ad hoc, an idea much more linked to late 17th century in writers like Leibniz. To avoid anachronism we should resist conflated the ideas out of hand. For more on this distinction see Coudert: 1999 & 2007.

¹⁶² Dee does, however, strongly nod to such a theory in the introduction of the MH at 5r in which the tetragrammaton emerges out the Yod which Dee links to the straight line noting that such letters could not have come into existence with divine aid. However, he gives the same status to Greek and Latin just above this comment. For Dee here, they all emerge from a central point which he, of course, calls the "Monas." As Håkansson: 2001, 188-189 has pointed out, Dee is likely following Proclus here.

influence, especially in Dee's language, of Reuchlin and Postel is apparent, there is a theoretical break which cannot be glossed over. In this sense, Dee's Monas is a greatly de-theologized cabalistic device.¹⁶³

While Dee places the "cabala of what is said" lower than "the cabala of being" he stressed its linguistic application and power. In the dedication letter presented as a preface to the MH, Dee declares that the Monas itself will, "...either establish this sacred art of writing as the first founders of a new discipline, or by his counsel renew one that was entirely extinct and had been wiped out from the memory of men."¹⁶⁴ For Dee the "cabala of what is said" is not simply a trifle to be discarded. Firstly, Dee claims, the Monas will "admonish them [grammarians] in a friendly way that the first and mystical letters of the Hebrew, Greeks, and the Latins, issue from God alone and were [by him] entrusted to mortals;" and, to mirror the Monas itself, "[also] that (whatever it may be the custom of human arrogance to vaunt) are derived from points, straight lines, and the circumferences of circle."¹⁶⁵ Secondly, the Monas will explain the reason "for the shapes of letters, for their position, for their place in the order of the alphabet, for [their] various [ways of] joining, for their numerical value, and for most other things (that must be considered with regard to the primary alphabets of the three languages¹⁶⁶)."¹⁶⁷ Dee goes on to link this alphabetic power to "...He, who is the only author of mysteries, has compared himself to the first and last letter" and finally how the Monas will, much like in Postel's linguistic-utopian vision, unite those "... (compelled by truth, if he may understand) he too will call this art holy, too; and he will own that, without regard to person, the same most benevolent god is not only [the God] of the Jews but of all peoples, nations, and languages."¹⁶⁸ Dee, however, given his Neo-Pythagorean disposition, eventually "dismissed those philosophers of letters and of language" to move toward a higher form of proof, one grasped by the *dianoëa*¹⁶⁹ itself – mathematics, itself

¹⁶³ This is, perhaps, more radical than it first appears. In fact, Dee states on MH 4r "Mercury may rightly be styled by us the rebuilder and restorer of all astronomy and an astronomical messenger by our IEOVA..." In other words, this process is Hermetically mediated, likely, by the Monas itself.

¹⁶⁴ Ibid., 4r.

¹⁶⁵ Ibid., 5r.

¹⁶⁶ Almost certainly Latin, Greek, and Hebrew.

¹⁶⁷ Ibid.

¹⁶⁸ Ibid., 6v.

¹⁶⁹ The technical Platonic mental faculty which directly "grasps" or intuitively mathematical or analytical truths.

too being eclipsed.¹⁷⁰ Again, Dee is moving in the same process of erasure, intensification, and actualization in his theory of language.

For Dee, the symbol of the Monas was grounded simultaneously in its geometric basicity in conjunction (or, indeed, correspondence) with the chief astrological entities. The point, the straight line, and the circle not only are the primitive elements of the Monas itself but also the inverse insofar as, “by virtue of the point and the Monad that all things commence to emerge in principle.”¹⁷¹ While Dee makes it clear that the Monas is ostensibly composed of these primary geometric forms, his larger point is to refer us immediately to his theory that the Monas itself is, in fact, the origin for the forms. These basic shapes and their respective correspondences compose the elements for a new “mystic language”¹⁷² in that the link between physical objects, especially astrological objects, is both expressed more purely through the Monas (the objects themselves “emerge in principle” from the Monas) and when studied through this lens the disciplines are thereby purified.

Dee is clearly interested in how the “cabala of that which is said” proves the Monas as relating to the deeper “cabala of being.” Dee goes on to list how his Monas will, as Clulee has pointed out clearly, either “improve and transcend” certain disciplines or “subsume and elucidate them.”¹⁷³ This process is accomplished through a twofold mechanism in which a reformation of language itself occurs (the shift to symbolic, non-discursive language more directly tied to the objects of inquiry) and a hermeneutical revolution (in which the new symbol is used to proof-read the *liber naturae*). The vagaries of the “vulgar grammarians” and “vulgar cabalists” must be superceded by a purified post-discursive semiotic system in which the objects described are intimately linked to the objects which describe them. For Dee the idea is not simply finding the language in which sign and signifier are minimally arbitrary but to invent/discover a new system of representation in which they are co-continuous. The “cabala of that which is said” points away from itself, beyond its power to simply reform the liberal arts, to the deeper relationship between the Monas and being itself. This primal semiotic ontology is

¹⁷⁰ Ibid., 5v.

¹⁷¹ MH 12v. “Puncti proinde, Monadisque ratione, Res est esse coeperut primo.” Dee is probably employing in a double entendre here between the Pythagorean Monad and his symbol.

¹⁷² Ibid., 22r.

¹⁷³ Clulee: 1988, 82-5.

the operative philosophic notion behind Dee's notion of the "cabala of being" which grounds the explication of the power of the Monas. Dee can be said to side-step the larger Renaissance project for the search for the primal language – the *Ursprache* – by moving directly, we argue, into the realm of what is now called semiotics.¹⁷⁴

2.8 The Iconology of the Monas

Thus far we have explored various intellectual practices which inform and instruct the structural and informational content of the MH including alchemic theory, various "cabalistic" techniques, and finally a version of the "symbolic language" theory put forward most recently by Clulee and others. As we have seen, the primary failure of these systems to be a totalizing hermeneutical foil is that they all de-prioritize the Monas itself as the central concern of the text: rendering it a summation of alchemy theory/symbolism, cabalistic speculation, or another expression of the Renaissance desire for a perfect or original language. For Dee, as we have stated above, the Monas itself is the priority of the text and any theory for reading the MH must share this concern. While the "linguistic" reading of the MH brings up closer to a comprehensive theory for clarifying the underlying philosophic strata of Dee's conception of the power of the Monas itself, the tool quickly deconstructs when we consider in detail the slippage between Renaissance and Modern concepts of the relationship between symbolic representation and language more generally. This will provide us the necessarily theoretical space to transition to our semiotic analysis.

Dee, as we have shown, discounts the "cabala of that which is said" as being the chief goal in the development (or, discovery) and application of the Monas itself. For Dee, the non-discursive¹⁷⁵, poly-syntactical¹⁷⁶ quality of the Monas' method of

¹⁷⁴ We can nuance this with a bit of micro-history. It seems that Dee's thinking exists somewhere directly in-between the event horizon of Nominalism's separation of represented and representation (what von Stuckrad: 2008, 428-9 has provocatively called the "tragedy of Nominalism") and the eruption of an "esoteric" rejection of this thinking. The MH seems to have been developed in the twenty or so years in which the semiotic-ontological anxiety was perceived (and thus viewable to us now) but not theoretically articulated. The MH, we argue, perfectly captures this undecideable, transitory period in philosophy of language.

¹⁷⁵ Perhaps, "trans-discursive" is the better word here in that Dee clearly held that the Monas could and does best communicate information.

representation is key to its importance. The MH is unavoidably about the philosophic primacy of a representational device and not a concern with discursion (as a syntax for representational mediation) or simple symbology (as a sensible expression of such mediation). In other words, while the MH is primarily concerned with the inter-relationship between material, form, and its representation, it does not distill the method of representation into language or by simply being a go-between for the real and its expression. In this sense, Clulee's notion of the Monas as "symbolic language" begins to unravel and we must transition our discussion into the more technical field of semiotic analysis.

Indeed the problem may be pinpointed to a lack of analysis in the "articulation" of the Monas itself. Articulation, in theoretical linguistics and semiotics, refers to the structural composition of a given sign.¹⁷⁷ A sign is said to have single articulation if it is non-reducible to other meaningful signs. A red traffic light indicating "STOP" is only composed of one sign, the redness of the light, and cannot be reduced to further signs. A sign is said to have double articulation when it is composed of minimal units which do not have meaning in themselves. English¹⁷⁸ words, for instance, are made up of letters which have no meaning in themselves, but serve to compose systems which do (/a/, /b/, /t/ mean nothing as letters but serve to compose words and, importantly, differentiate between them, e.g. /bat/) vs /tab/).¹⁷⁹ Signs can therefore be of single articulation, double articulation, or no articulation.^{180 181}

This is quite tidy but in its application to the Monas, and perhaps Renaissance semiotics generally, a slippage appears. The Monas clearly has double articulation: as a sign it is composed of minimal elements (the point, line, and circle) and can be

¹⁷⁶ As we will see in the Kabbalistic transformations, and later in its ability to deconstruct and invert, the Monas seems to express a number of syntactical paradigms – linguistic, astronomical, alchemic, Pythagorean, etc.

¹⁷⁷ Here we follow Nöth: 1990.

¹⁷⁸ Hebrew words can be more playful, a polyvalence taken advantage of by Kabbalistic exegesis.

¹⁷⁹ Note that this differential, differential relation is structurally vertical. Horizontally, a sign may be complex (like written signs for numbers, /sixty-four/) but each part remains composed of this vertical stratification.

¹⁸⁰ A sign with no articulation is a series of signs which have no direct relation to each other and are not made up of reoccurring elements. For instance, a sign system which links days of the week on which a child was born with the disposition of that child.

¹⁸¹ We are simplifying a complex discussion here to make a point. While the conversation of articulation in signs systems is more nuanced than discussed here, our point in the following paragraph is not significantly disturbed.

configured such as to produce a huge array of representing elements (alchemic signs, letters, mystical truths and relations) and thus bear a similar economy to the way letters and words relate. However, these primitive elements in Dee's thinking also had meaning¹⁸² and because of the recursive logic of the Monas could themselves feature dually into the expressive features of the Monas in its various permutations. This process of recursion produces a potentially infinite semiotic loop in which the point of expressive articulation is undecideable in the decoding of the Monas' representation. Thus, the Monas shares a certain *apparent* relation with language in its double articulation but because of its recursive logic the border between its articulation strata is permeable and impossible to determine, something which would undermine the ability of a language to operate.

This misapplication seems to have emerged from the unsystematic use of the idea of a "symbolic language" and the fast and loose application of both components, "symbol" and "language," in an uncritically, equivocal manner. As we will discuss below, "symbols," "icons," and "language" all have technical features which, while inter-related, cannot be easily conflated as they have very different functional and expressive characteristics.

2.9 The Monas and Iconology of Renaissance Hieroglyphs

The notions of "symbol" and "language" have themselves undergone significant mutation over the centuries and without situating these terms in the theories of 16th century representation we run the risk of fallacious anachronism. Thus to avoid this error of equivocation, we must look differentially at the status and function of such terms in both modern and early-modern theories of representation. To make this point clear we can turn briefly to how Renaissance thinkers conceived of the function of Egyptian Hieroglyphics. Marsilio Ficino most succinctly states the non-discursive theory of Hieroglyphics in the Renaissance mind, "When the Egyptian priests wished to signify divine mysteries, they did not use the small characters of script, but the whole images of

¹⁸² The point is referenced to the "earth," the line is connected with the "elements," and the circle variously operates as the "sun" and other signs. Theorems I-IV, VI, VII treat these relations.

plants, trees, or animals; for God has knowledge of things not by way of multiple thought but like the pure and firm shape of the thing itself (sed tanquam simplicem firmamque rei formam).”¹⁸³ As Lehrich points out, the two salient features of Egyptian Hieroglyphics, derived primarily from Horapollo’s *Hieroglyphica*, were (1) secret, priestly ‘writings’,¹⁸⁴ which contained unlimited sources of information about nature, God, and the cosmos, and, in addition, were (2) allegorically related to reality and therefore non-discursive in nature.¹⁸⁵ For example, a circle would represent the sun, which, in turn, would represent eternity.¹⁸⁶ These combinations were both apparent but also deeply nested and inter-related, producing an infinite variety of meaning and expressability. As Lehrich succinctly puts it, “The idea is that the hieroglyph is perfectly transparent and extremely dense.”¹⁸⁷ Thus, for Renaissance thinkers this allegorical method meant that rather than passing through the “fallen” world of post-Babel languages, one could, as Dee puts it, “speak hieroglyphically, without words.” Dee’s use of the word “hieroglyphic” is often used to precisely capture this dialectic. In many cases, Dee uses the term to connote something deductively obvious¹⁸⁸, while in other places he uses it to mean something to the effect of “allegorical,” “dense,” or better, “encoded”¹⁸⁹, but the term is always thematically consistent with its non-discursive quality. There was, for thinkers of Dee’s time, little connection between the spoken language of the Egyptians and the perceived allegorical symbol-set of their Hieroglyphics.¹⁹⁰ They were, on the other hand, an

¹⁸³ Ficino: 1576 (*Opera Omnia*), 1768 quoted in Gromrich: 1978, 158-9.

¹⁸⁴ We use the ‘ ’ to capture the difference between our notion of writing as “graphic speech” and this Renaissance notion discussed below.

¹⁸⁵ Lehrich: 2003, 128-9.

¹⁸⁶ Horapollo: 1505, 57.

¹⁸⁷ Ibid., 129.

¹⁸⁸ E.g. MH, 5v “good Hieroglyphical arguments (optimis argumetis hieroglyphicis)”

¹⁸⁹ E.g. MH 4r “that all of this should be embodied in a single Hieroglyphic symbol (Et haec omnia in Uncio ...Charactere Hieroglyphico...)”

¹⁹⁰ Dempsey: 2000, nuances this view. He separates the Renaissance understanding of hieroglyphics into three unevenly distributed groups. The Neo-Platonic (366-372) which corresponds to our notion above, the Discursive (372-4) which can be “read” because their meaning has been habitually stabilized, and Paronomastic (374-376), the closest to a relationship between icon and phonemic identity, which is a sort of rebus. In Dempsey’s analysis the Neo-Platonic understanding is by far the greatest employed – the others mostly begin to exist in the late 16th and, especially, in the 17th centuries.

infinitely dense repository of secrets which could be unlocked through the gaze of the hierophant and none-else besides.¹⁹¹

This goes to the heart of an understanding of the incommensurability between Renaissance and Modern theories of language and representation. One of the central tenets of modern linguistics operates by separating between a theoretical “natural” and “conventional” language to conclude that all language, written and spoken, is, in fact, arbitrated by cultural and historical factors.¹⁹² The Renaissance thinker like Dee would have likely had a slightly more nuanced view. As we have seen in Postel’s thinking, languages were both divinely ordained (created by God or the result of an ontological continuity with the cosmos) and thus “arbitrary” but also connected, in the pre-Babel period, perfectly to the objects which they represented and were thus simultaneously “natural.” Leirich points out precisely this thinking in Agrippa in such all languages are “not so disposed, and formed by hap, or chance, nor by the weak judgment of man, but from above, whereby they agree with the celestial, and divine bodies, and virtues.”¹⁹³ Dee echoes this sentiment, although with the Monas in priority, when he states that the Monas will restore current astronomical symbology, reveal the correct origin of letters in all languages as we have pointed out above. Thus, while the Monas would certainly, in Dee’s view, been able to incorporate and produce linguistic data, linguistic data could not have captured and produced the Monas. The quest for the Adamic language, while certainly known and of interest to Dee, is by-passed for a non-discursive system of representation.

A similar critique must be made of the notion of the Monas as “symbolic.” Much like the divide between “natural” and “arbitrary” language, many modern semiotic systems (we are following specifically Eco on this point) also divide between an “icon (non-arbitrary)” and a “symbol (arbitrary/conventional).” To situate ourselves in this distinction it is useful to engage and show the limits of Panofsky’s theory of iconism which separates between pre-iconography, iconography, and iconology.

¹⁹¹ This “hierophantic gaze” is mentioned explicitly by Dee at MH 17r “Raising towards heaven our cabbalistic eyes (that have been illuminated by speculation on these mysteries [the Monas]) we shall behold an anatomy precisely corresponding to that of our Monad...”

¹⁹² The contemporary sense in which such semiotic and linguistic features are arbitrary character data goes back to Saussure’s *Cours*. Eco has continued this thinking with various attacks on Panofsky’s theory of Iconism.

¹⁹³ Agrippa quoted in Leirich: 2003, 135-6.

The pre-iconographic image is created and expresses its meaning prior to cultural mediation.¹⁹⁴ It is thus non-arbitrary and universal – the smiling face, a shining sun, a pointed object, or a countryside. For many Renaissance thinkers, the hieroglyphic image and therefore many magical images (such as those with celestial markers in Dee’s thinking¹⁹⁵, angelic/demonic sigils and Paracelsian “signatures”) were likely to have been understood in this sense as well. Dee certainly felt that the mathematical character of the Monas could be instantly grasped by the *dianoëa*, that the structures produced “naturally” and thus “really” by geometry were basic to the formation of the Monas and likewise the cosmos. For Dee this basic character of the composition of the Monas affirmed its ontological primitivity and power.

The iconograph itself was based on the previous structures but filled-in with culturally informed, and thus arbitrary, data – the image of a crucified man, a dwarf holding a fish, a young boy with winged feet, etc....¹⁹⁶ These more arbitrary elements follow a logic of representation and can be created, memorized, reproduced, and taught. Likely for the Renaissance thinker such elements were extensions, of greater or lesser efficacy, of the previous, pre-iconographic structures. Rather than being learned, however, they were “discovered” or “recalled” in anamnetic sense.¹⁹⁷ The logic of correspondence webbed them back together into a coherent system of divinely ordained, primitive unity from the distended unharmonious world of matter in a chain of representation. In such a way the Monas is able to produce, slightly down the chain of being, the “cabala of that which is said” in terms of specific letters, alchemic formulae, and astrological symbols.¹⁹⁸

Iconology is the ability to derive meaning through the application of a theory to the two previous structures of presentation as Panofsky states “through synthesis rather

¹⁹⁴ Panofsky: 1982, 28-29, 33, 40.

¹⁹⁵ In MH theorem XII Dee discusses how the primal five signs of the Zodiac are derived directly from the point, line, and circle and thus are the most basic and thus “pure” in their transmission from the Magi.

¹⁹⁶ *Ibid.*, 35.

¹⁹⁷ Note that Dee speaks in terms of “restoration” of the astrological signs, alphabets, and mathematical transmutations. We cannot but help of the influence of the Lurianic notion of “Tikkun.”

¹⁹⁸ It is to be noted how Dee usually describes these as in their current lower form but in the Monas they are restored. The Astrological signs on 4v are now “quasi-barbaric” but in the Monas can become “...characters imbued with immortal life and should now be able to express their especial meanings most eloquently in any tongue and any nation.”

than analysis” – thus Marxist, Feminist, or Neo-Platonic iconologies.¹⁹⁹ For the Renaissance interpreter it is not simply a question of coherent comprehension of meaning but also participating in the power dynamic of the ontological connectivity of sign-signified sets. The ability to correctly read the “book of nature” entails the ability to “reverse-engineer” the process of representation as well. Such a feat directly underlies Ficino’s theory of correspondences for his creation of amulets in the chapter of *De Vita Coelitus Comparanda* as he describes it “On the virtue of imagery, what power pertains to the figures in the sky and on earth, which of the heavenly configurations were impressed on images by the ancients, and on the use of those images.”²⁰⁰ While, Grombrich situates such a thinking firmly within the scope of Renaissance Neo-Platonism stating “Philosophically it should be clear why the Christian Platonists had to lay such stress on this interpretation of symbolism as a code derived from God and handed down in history: in the Platonic interpretation of symbols the symbol is the imperfect reflection of the higher reality which arouses our longing for its perfection.”²⁰¹ While likely, Grombrich may not be taking serious the importance of the appropriated Lurianic notion of “tikkun – reparation” which significantly informs the discussion of Christian Cabala and hermeticism.

Dee’s notion of the reparation of iconography in this sense can easily be read in such a light of a concept like “tikkun.” The Renaissance constructor and manipulator of icons is not at all playing a game of semiotic deference in which the play of meaning is perpetually created by the viewer. Rather, as we will see in Dee’s MH, there is a real attempt to provide readers with a semiotic device which closes the loop, through a reparation in the chain of being itself, between the real, its representation, and the mental process which unites them both in the active intellect and in reality itself.²⁰² Again, while Warburg uses the term *Denkraumverlust* to describe, as Grombrich puts it, “this tendency of the human mind to confuse sign with the thing signified, the name and its bearers, the literal and metaphorical, the image and the prototype” this manner of intellection in the form of a breach or as cognitive dissonance does not seem to occur in the thinking of

¹⁹⁹ Panofsky: 1982, 30-32.

²⁰⁰ Szőnyi: 2001, explores this relationship between Ficino’s talismanic magic and the Monas in depth.

²⁰¹ Grombrich: 1978, 150.

²⁰² Indeed, this could serve as an ad hoc definition for much of Renaissance magic.

Agrippa, Dee, and Renaissance semiotics generally.²⁰³ The “symbolic” and the “real” exist on a continuum rather than in dichotomy. Thus the notion of the Monas as being simply “symbolic” in the modern sense so simplifies the complex character of representation, both in its Renaissance and Modern expressions, that it profoundly deforms our ability to make sense of the MH itself.

As we have seen, the MH presents the reader with a serious hermeneutical difficulty. The Monas itself is not clearly simply a language and supercedes the “cabala of that which is said” in that it seems to exist prior to linguistic expression, reforms post-Babel languages, and is expressed “hieroglyphically, without words.” Secondly, it is certainly not a transitional state between pre-iconographic and iconological expression and does not yield itself to fitting easily into Panofsky’s iconographic taxonomy either. The Monas, for Dee, is dialectically composed of pre-iconographic forms and the fount from which they flow, are manipulated, and have their most “proper” meaning iconologically. In a strange way, the Monas is then iconologically *sui generis* in Dee’s thinking. This iconographic mobility most importantly occurs simultaneously on the level of the Monas’ composition of various icons and at its polyvalent intersections with reality. In other words, the logic of the Monas is one of semiotic and ontological recursion with the theorems of the MH being semi-systematic and tangential points of contact within this logic. An iconic analysis, while useful in describing many elements in the relation of image, object, and viewer, simply cannot accommodate this logic of recursion in its analysis or the ontological power of the Monas.

2.10 Previous Semiotic Approaches to the Monas

Despite the overwhelming amount of studies devoted to Renaissance iconology and semiotics generally, only two such analyses of the Monas have been produced. Szőnyi employs a taxonomy of icons largely influenced by Grombrich and Panofsky into which he wishes to group and understand the vast field of information-bearing-signification in the “occult sciences” of the Renaissance.²⁰⁴ In the taxonomy he groups

²⁰³ Warburg: 1932, 491 in Grombrich: 1978, 125.

²⁰⁴ Szőnyi: 1995, 250-63.

“Icons oriented around Tradition,²⁰⁵” that is, icons which are meant to diachronically broadcast coherent meaning to those outside of the individual who produced them. Such icons then fall into three types:

(1). Didactic Icons – correspond to an actual thing or process. The alchemic image of the green lion devouring the sun represents the caustic process of nitric acid on gold. These icons are cerebral and provide smooth correspondence to ontological entities.

(2). Revelative - correspond to “symbolic-intuitive” ideas or rarified philosophic processes. The ouroboros, or tail-devouring snake, represents unity in difference or the eternal process of creation and destruction. These icons provide a pictorial link via “intuition” to a non-rational idea.

(2). Powerful – or “occult” icons carry ontological power such that their very use can change reality. The use of a Goetic sigil can actually shape occult forces to align with one’s will. These icons bridge the gap between image, imagination, and reality.

Interestingly, Szőnyi points out that Dee himself calls the Monas a “gamaaea”²⁰⁶ or talisman which stores power but does not manipulate it therefore he places it within the “Revelative” category of his taxonomy.²⁰⁷ The Monas seems quite a bit more sophisticated and powerful in Dee’s thinking, however. Szőnyi’s error lies in his reading of the Monad as a compressed bank of alchemic and astrological information, prioritizing the systems of knowledge that the Monad itself is supposed to supercede – the iconological result of the heuristic error we have described above. As pointed, while the Monas has alchemical application it is far more than a database of alchemic memes. Szőnyi’s analysis of the Monas is unfortunately brief in this case and seems to fail to capture this “magical,” or “powerful” in his language, use of the Monas to alter reality. A more robust semiotic interpretation of the Monas is done by Szulakowska in which she sees the icon as having an “indexical quality.”

²⁰⁵ As opposed to direct images in the mind or asemic expressions which carry no mimetic content.

²⁰⁶ The word is of Paracelsian origin but mysterious otherwise. Paracelsus felt that a “gamaaea” could “trap astral influences as in a box.” See Ibid., 257 for a further discussion.

²⁰⁷ Ibid., 257.

Employing the Peircean taxonomy²⁰⁸ of symbol²⁰⁹, icon²¹⁰, and index, Szulakowska describes the relationship between symbol-sets and how the Monad functions as an index rather than a simple referent.²¹¹ An Index, she describes, creates a semiotic continuum “between the viewer’s space and the image itself.”²¹² A dark cloud in the distance will not only symbolize rain but will actually mean that rain is approaching; likewise, the symptom of a disease actually occurs in the corpus of its expression. The index is the site of an ontologically viable metonym rather than an arbitrary process of reference. However, pointing to a general shift in alchemic iconography in the late 14th-16th centuries toward naturalism and especially the ability of images to stand independent of their textual counterparts, Szulakowska claims that the Monas is itself a “mobile cipher” in which alchemic theory and practice is perfectly captured such that it becomes a “metonymic continuum of physical and conceptual alchemy.”²¹³ In other words, it takes on a quasi-ontological status in relation to alchemic and astrological domains of semiotic structures – but only in relation to them. An index is always dependent on the web of signs onto to which it is made and into which it provides indexicality.

Szulakowska identifies this process as a response to the increasingly arbitrary character of the relationship between sign and signifier in the transition between 16th century epistemes.²¹⁴ Nominalism in its continued form as the rise of Humanistic philology eventually leads to a powerful severing of the world of correspondence and sympathy in which words and objects were held together by an occult force.²¹⁵ This semiotic-ontological anxiety led many toward Cabalists, such as Reuchlin, Postel, and Agrippa, toward the prioritizing of Hebrew as the linguistic bridge while Dee, perhaps

²⁰⁸ However, Szulakowska does not situate Dee’s semiotic in the more basic semiotic-triad of Representamen, Interpretant, and Object.

²⁰⁹ Arbitrary and relative to context. An alchemic symbol for sulfur or salt for instance. c.f. Didactic as above.

²¹⁰ Carries even non-rational information, c.f. “Revelative” and “Powerful” as above.

²¹¹ Szulakowska: 2000, 3.

²¹² Ibid., 3.

²¹³ Ibid., 6-7.

²¹⁴ Ibid., 57.

²¹⁵ Szulakowska is admittedly thinking of Foucault’s analysis in *The Order of Things* of the Vintage/Pantheon edition 1994: 30-94.

sensing that even sacred Hebrew would face a similar fate, opted for a more radical solution.

To use Szulakowska's language, the Monas becomes "a condensation of a discursive text into a unique sign"²¹⁶ in which the economics of representational identity with reality are placed beyond encroachment by a diminishing in status for discursive language and syllogistic logic. The metonymic relationship of the Monas with reality itself provides a non-arbitrary cipher through which knowledge is standardized, critiqued, and transformed. While a radical step, the hermeneutical power of the Monas is reliant upon the deeper axiom that reality itself is not only co-continuous with, and thus transformed by, dependant upon Monas itself. While we agree that Indexicality is at work in the Monas we will break significantly with Szulakowska in our analysis below.

Combining elements of Szőnyi and Szulakowska's semiotic accounts it would seem that Dee's notion of the Monad has both the metonymic-ontological quality of an Index but also the ontological potency of the "Powerful" icon. As we saw above in theorem XIII, Dee felt that the Monad has achieved perfect semiotic continuity with the objects it represented. This ontological continuum between sign-index-object directly allows the Monas to create a viable simulacrum in which reality itself can be altered through the manipulation of the icon itself.

While Szulakowska's analysis is an important start, it fails to be semiotically robust and philosophically comprehensive. In order to produce a theoretical framework into which we may understand the device of the Monas in its operational logic, we will have to forward a semiotic theory²¹⁷ which captures the three central aspects of the MH: Firstly, we will need to cast the semiotic theory as a power set which captures the elements in which the Monas coheres philosophically. It must be able to make sense of the various approaches which Dee uses to present the Monas as coherent (cabala, alchemy, Pythagorean philosophic speculation, etc) – it must capture the "cabala of that which is said" and thus be able to *semiotinize the ontological*. Secondly, it must be able to capture and taxonomize the Monas in its various semiotic permutations. The Monas is an incredibly mobile system which connects itself internally to various semiotic tokens,

²¹⁶ Ibid. 64.

²¹⁷ Especially, in this case, as opposed to a philosophy of language.

externally to tokens it produces, and to the recursive interplay of these systems. Third, it must be able to render the ontological connectivity and power of the Monas intelligible. In Dee's thinking the Monas will replace experimentation and have miraculous powers to transform reality, this ontological power of the Monas must be explained. In other words, to make sense of Dee's "Cabala of Being" we will need to employ a system which can *ontologize the semiotic*. Such a system must also have an isomorphic philosophic component which sufficiently analyzes the ontological situation and power of the Monas in addition to describing its recursive inner logic. Creating and employing this system of analysis will form the contents of the final section of this study.²¹⁸

²¹⁸ As a point of methodology we are not only trying to understand the Monas in contemporary terms but cast Dee's understanding of it in those terms. Dee relies on a non-arbitrary semiotic continuum with signs and being, an axiom most people reject and for good reason, however, to get at Dee's system in a coherent way we must allow him to "speak" through our language in order for us to understand his thinking and thus the puzzle of the Monas generally.

3.1 Towards a Technical Term – The Monas as a “Device”

Thus far we have employed an array of conventional and technical terms in describing the Monas – symbol, character, icon, hieroglyph, token, etc. These terms have been employed to suit a certain context of conversation but have not been very systematic in their application generally. Thus, we feel the need to forward a single term which will suffice to satisfy a maximal number of the conditions in which we seek to comprehend the Monas itself. For the purpose of our analysis, we forward the term “device” as the one that best captures the Monas for the following reasons:

1. The term “device” is a one generally employed in the developed and study of early-modern English emblematics²¹⁹ to indicate a combinatory, representational system which unites a sign with a discursive unit (usually a slogan or a motto) to produce a singular gestalt upon in the viewers’ field of perception.²²⁰ The Monas performs a very similar function implicitly, in that as a sign it broadcasts a certain guided intellectual prompt (to alchemy and astrology) to its viewer, and explicitly, in that Dee situates it within the immensely popular and contemporaneous field of emblematic designs.
2. The term “device” is etymologically linked with the notion that a thing is “devised” or “created” by a certain craft or operational knowledge. Dee certainly produced the Monas from a varied and sophisticated pool of intellectual programs and practices ranging from mathematics to magic (not that Dee himself would have seen this as a “range” in the sense we use it here). Thus the Monas has a history, a context, and an intellectual genealogically – something, perhaps, like a image-etymology, which can be explored and into which it can be situated.

²¹⁹ See Appendix III for some exploration of the relation of the Monas to 16th century emblematics in more detail.

²²⁰ There is, however, no totally agreed upon definition for the variety of 16th century emblems, *imprese*, and allegorical systems of which explode in popularity around the time of the publication of the MH. We follow Daly and Whitman: 2000 in their definition. Manning: 1999, xiii describes the state of confusion in Latin and vernacular terminology for these systems even contemporaneously.

3. Finally, the term “device” is keen because it connotes a system which is active – which is itself productive – even performative.²²¹ Dee clearly imagines the Monas to be a powerful object by which and in which intellectual systems, their praxis and celestial objects together are manipulated in isomorphic parallel with the device itself. The Monas is expressive in that it not only represents but in its dramatic power to shape reality itself around its shifting contours. In short, we may link the Monas with what Liza Bakewell has called an “image act.”²²²

In these three senses, we employ the term “device” in regards to the Monas. While it certainly can be described in the terms we have used above, the need for a technical term is certainly transparent and we feel this term, as we have outlined it, serves maximally.

3.2 The Logic of Recursion in the *Monas Hieroglyphica*

We have discussed above that one of the primary hurdles in comprehending the MH as a text and the Monas as a system of representational ontology is the underlying logical system concurrently at work in both. As we have seen, the often confusing layering of various speculative strata in the MH does not follow a linear progression of deductive analysis. Rather, the ideas seem to move in various dimensions at once to model the various intellectual currents informing the MH in their erasure and are informed by the Monas in their reinscription.²²³ Before we move forward we should trace the outlines of this logic in some detail. In effect the logic operates within three basic parameters: Durational Memory (formation), Nesting Feedback (causation), and Parity of Part and Whole (relation). All three operations are at work in various intensities in the text in the production of axiomatic theorems, the transitioning between them in the architectural sense, and finally in the inter-relations of their contents. These operations are not discrete and readily identifiable on their own, but penetrate beneath the sense of

²²¹ As I have recently discovered, American copyright law also uses the term “device” for an object under its protection because it “produces” revenue based on branding. This indirect ontological link in terms of production is telling in how in even our time representation systems can still be thought to have ontic impact and thus draw one into ritual behavior. We can very likely classify such a sign as an “image-act.”

²²² See Bakewell: 1998, 22-32 for a more detailed explication.

²²³ What we have called Dee’s process of “Miraculous Appropriation” above.

the text and its contents as a manifold of relations upon which the text, along with the system of the Monas itself, is bounded. Simultaneously, they rely both on themselves and each other to function in their totality to dynamize the MH and the Monas. This recursive character, that they assume themselves and each other in their functive operation throughout the text and within the Monas, is the unifying quality in which they are comprehensible. While we explore each of these operations in semi-isolation, their actual deployment in the text is much more obtuse and interpenetrative.

Durational Memory – The data which flows in the encoding and decoding process of the semiotic (representation) and mimetic (philosophic content) of the MH and within the Monas persists as ontologically ready-to-hand at any temporal point within that cycle. The duration of the Monas' memory is thus recursive: It may refer to itself in any semiotic permutation to produce mimetic content in any temporal direction. Thus, Dee is able to take advantage of the varying states of semiotic and mimetic polyvalence within the MH and the Monas to advance its content and employ its explanatory power.

An example of this operation can be most clearly seen in the production and use of the manifold character of the + device at the equatorial center of the Monas. For Dee, it is primitively described as “lines signifying the elements are produced by the continuous fall of [successive] drops becoming a flow (if we consider drops to be like mathematical points)”²²⁴ which are immediately co-opted, in the following theorem, to form the Roman numeral X, the grapheme /t/, and proof of the Pythagorean quaternary as effectively related to the four elements.²²⁵ Thus the semiotic faculty of the + is produced from point of singularity (“earth”), which “flows” into a binary, ternary, then a elemental quaternary with a specific geometric configuration all of which finally results in a dense, open semiotic repository which can be appealed to in order to produce mimetic content (graphemes, mathemes, alchemic elemental icons, philosophic speculations about the reparation of nature, etc...) at any state of its construction. Such a process can likewise easily be seen in the production and appeal to various astronomical symbols, influences, and transmutations. Thus the memory of any device produced within the Monas and any

²²⁴ 13r of MH Theorem VII

²²⁵ MH Theorem VII and VIII which are the “remembered” via theorem XX

meme produced out of the Monas is perpetually ready-to-hand to its user temporally, semiotically, and mimetically.

Nesting Feedback – The data produced in the above process can be nested within previously produced micro-systems to yield synthetic macro-systems. One can think of this as if an acronym could be nested within another to carry the meaning of both.²²⁶ Thus the relationship of the produced of novel to previous data by the Monas and within the MH is non-linear and non-mutually-exclusive. This nesting feedback is likewise recursive in that it refers to itself to persist but may be used as feedback to produce further novelty.

The clearest example of this process is the creation and use of various astrological and alchemic doubles throughout the text.²²⁷ The elemental forces created in the early theorems seem to present abstract, primal elements which, through various cosmological influences, alchemic processes, and adaptation into the Monas are doubled into secondarily active elemental forces. This doubling affects virtually all the major elemental and astrological entities in the earliest forms of the Monas' semiotic production: the Sun, Moon, Mercury, and Aries. We can follow the genealogy of Mercury within the MH to see this clearly. Mercury itself seems to be produced by a tensive relationship between the Solar and Lunar influences by theorem XIII which, in turn, spirals cosmologically through the super-lunar system to be rejoined with Gold (a sort of philosophic mercury in the super-lunar world) or with the Moon (as a sub-lunar, living mercury). These processes do not seem to be simply the final results of cosmic influences but the creation of novel ontological entities which feature back into the Monas' power and within the MH itself – this is especially clear in the use of all thus far produced elements in the dizzying analysis of the inverted Monas of theorem XXI.. Thus the creation of this double-mercury, which both transcends the Solar and Lunar in one sense but is directly affected by them in another, represents the non-linear progression of the theorems in the MH and the ontologically important nesting feedback which is necessary for the dynamic movements of the Monas itself.

²²⁶ For instance, if in a business H.R.D. = Human Resources Department which is then nested into H.H. = Human Resources Department and Hiring. The nesting provides economy at the cost of intelligibility if one does not know the history of the code. For Dee, this history would be somehow apparent.

²²⁷ We have discussed these doubles in more alchemical-theoretical detail above.

Parity of Part and Whole – Any semiotic or mimetic element produced by the Monas and encoded within the MH maintains a relationship of equal ontological parity to the elements which produced it. This is, of course, the classic Hermetic relationship of “as above, so below” but applied specifically within the confines of ontological bounds of the Monas.

Likely the easiest logical operation to detect within the MH, this is best shown by the most general example possible. The three elements features which compose the Monas (the Point, the Line, and the Circle) are ontic elements which not only compose the further astrological and alchemic elements graphically but ontologically ground them as analytic structures of being. Thus they are “latent in the folds of nature”²²⁸ in a virtual sense and intensify themselves through their actualization into more and more discrete elements of reality (the Sun, Moon and further on to even minute elements of grammar). This process is schematized by Dee in the expansive theorem XXIII when he moves from “numeral” in the vague sense of the ontological viability of quantification to the discrete alchemical processes of “preparation, putrefaction, separation, etc” and their material counterparts of “the lapidific and the fermentative.”²²⁹ While the eye reads this progression left to right as a linear process it is likely that Dee and other Renaissance thinkers would have seen such a process of wrapping around and within itself as a circular manifold in which each part connects within the whole of the other as a recursive matrix of causation and influence. Thus these basic elements of quantification bear in them the full expression of all reality and each part of reality points back and is informed by the basicity of those elements.

These logic processes are closely related and operate in relation to each other to produce the topographical character of the Monas and the MH – one, admittedly, that borders being a vertigo of conventional logic at times. Thus, while a more deductive procedure would prove more “logical” and likely produce a more comprehensible text to modern readers, these logical processes are provide Dee the necessary conditions for the Monas to operate in the framework of Dee’s intellectual priorities. Now that we have described the logic upon which the Monas operates, we can move onto to the final two

²²⁸ Theorem I on MH 12r.

²²⁹ 26r, v.

issues in our analysis of the Monas and its function: modality and our semiotic analysis of Dee's "cabala of being."

3.3 A Methodological Rejection of Semiotic and Ontological Binarism

As we have seen, Dee, like many of his contemporaries, assumes a modal link between sign and signifier such that a pure form of representation will itself be ontologically affective – the MH is itself littered with such modal cues. We are not dealing with a simple language-world-isomorphism on Dee's part however. The recursive logic of the Monas and the need for representational reform in his thinking makes clear that not only is there a rupture in ontological nomenclature but that words alone, even holy ones such as Hebrew, cannot do the task of authentic, and thus transformatory representation. Dee however is clearly not giving up on such a task by a retreat into naïve linguistic realism or radical skepticism. It seems that Szulakowska is correct in following Foucault in seeing this rupture as part of a semiotic-ontological anxiety in which the medieval Nominalism will transform into a clear distinction by the 17th century between represented and representation and the explosion in theories of signs.²³⁰ Due to the proximity of such a shift, Dee's thinking sits on a margin which does not lend itself to straightforward analysis or easy taxonomy in ontological or semiotic terms.

In Dee's maintaining of a modal relationship in the process of signification it does not make sense to retrofit any theory of semiosis which assumes ontological arbitrariness and thus sign-signified-binarism onto Dee's thinking in the MH. Here we clearly have Saussure in mind. While it is not commonly pointed out, for Saussure, the signified was a mental construct and only potentially an object in reality. This represents not a gap in his thinking but more likely a sense of modesty in his approach – he did not want to overstep the bounds of being a linguist into those of being a philosopher. For Saussure, the differential relation of signification was abstract and psychological, thus a "linguistic sign is not a link between a thing and a name, but between a concept and a sound pattern.

²³⁰ Szulakowska: 2000, 56-58 is admittedly thinking of Foucault's analysis in *The Order of Things* of the Vintage/Pantheon edition 1994: 30-94.

The sound pattern is not actually a sound; for a sound is something physical. A sound pattern is the hearer's psychological impression of a sound.”²³¹ In this way the Saussurean binary model in which sign and signifier is a wholly mental process of the differential play of signs in forming meaning cannot prove robust enough to deal with the ontological leakage which pervades Dee’s Monas and arguably Renaissance semiotics generally.²³² In this sense, there is an ontological leakage which the sign-signifier-binarism cannot wholly capture no matter how much “incessant sliding of the signified under the signifier,” to use the famous phrase from Lacan, occurs. We therefore require an analytic tool which makes use of a third semiotic term and thus we will employ a modified Peircean system.²³³

Similarly, the ontological properties and affects of the Monas are also not so easily parsed into “real” and “unreal.” For Dee, the Monas itself, precisely due to its continuum with being, is able to perfectly represent and transform material elements of the cosmos thus being the “the real cabala, or [the cabala] of Being (...realem nominavi Cabalam, sive του οντος)”²³⁴ The Monas persists, as we will show in more detail below, on an ontological continuum in which it expresses itself and can be thus employed as a device in various modalities. While the Monas exists on such a continuum, representation is still fed through and informed by, in Dee’s thinking, the applicative power of the Monas itself. Thus the reality, representation, and the Monas itself share a certain ontological relationship which, through filtered through the Monas’ logic of recursion, form an ontological circuit. Finally, because Dee seems to indicate that the Monas operates analogically, through the registrations of intensities, rather than digitally, through modal binarism, we will employ the ontological categories of Deleuze to comprehend them.²³⁵

²³¹ Saussure: 1916, 66.

²³² This does not mean that the Saussurean system is somehow then “false,” it simply means that semiotics is largely a descriptive affair and various historical periods have employed, although implicitly of course, varied semiotic systems. I often wonder if Saussure knew how much of his *description* would become a *prescription*.

²³³ Modified in two central ways, to accommodate Dee’s semiotic non-arbitrariness and to focus on the performative value of the sign itself. This exploration is meant to be descriptive and we feel no need to criticize Dee philosophically only to seek an understanding of him.

²³⁴ MH, 7r.

²³⁵ Lehigh: 2003, 138-140 develops a similar notion in regards his reading of Agrippa employing the term “analog signification.”

Thus we propose to use a synthetic analysis directly informed by Peirce's three-fold semiotic system of Representamen, Interpretant, and Object isomorphically with Deleuze's ontological modalities of the Virtual, Intensive, and Actual.

3.4 The Representamen and the Virtual: The Reality of the Monas' Sign Set

C.S. Peirce was a man obsessed with triads and taxonomies and he produced dozens of versions of his semiotic theory during his lifetime. Thus we are forced to choose one system, in one form, and we must admittedly do so without being fully aware of the great depth of nuance in his thinking. Thus we choose to go with the most generic model, the often-cited triad of Representamen, Interpretant, and Object which Peirce had more or less settled on toward the end of his career.

Peirce's Representamen can be thought of as the genetic condition towards signification: a virtual 'sign' which stands for an intense then actual one. It is both the expressive tendency within a set of signs towards articulation and the sum of the members of that set although in an obscure form. Peirce writes "A sign, or Representamen, is something which stands to somebody for something in some respect or capacity. It addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign."²³⁶ The Representamen is an expression out of the differentiation within a set of signs towards a singular prompt in the process of semiosis. Its obscure signaling will create a more specific sign, the Interpretant, which we will discuss below.

Likewise, Deleuze's notion of the Virtual is the differential set of obscure conditions which becomes the Actual through Intensification. It is the "realm of problems," transcendental but not transcendent, universal but not general; quoting Proust he describes it "Real without being actual, ideal without being abstract"; and symbolic without being fictional. Indeed, the virtual must be defined as strictly a part of the real object."²³⁷,²³⁸ It is the modality in which differential conditions exist and are

²³⁶ Peirce, A Fragment, CP 2.228, c. 1897. All references to Peirce are to volumes in the collected works by Harvard University Press.

²³⁷ Deleuze developed his ontology throughout his career. We draw primarily from *Difference and Repetition*, Deleuze's most "standard" philosophical expression of the ideas rather from the more creative,

differentiated yet obscure and become differentiated and determined as the Actual.²³⁹ As a purely difference internally and not a unified pleroma it is nor a “coincidence of opposites” or an overflowing emanation. Bonta and Protevi oversimplify it a bit to describe it as the “modal status of the set of possible²⁴⁰ states of the system, along with the probabilities of attaining a particular subset of those states.”²⁴¹ It is the “plane of consistency” which is populated by multiplicities or better the differential relation of all haecceities as Deleuze borrows the language of Scotus. “The reality of the Virtual consists of the differential elements and relations along with the singular points which correspond to them. The reality of the Virtual is structural.”²⁴²

Most importantly for our isomorphic notion of the Virtual and the Representamen is that *both are fully real*. They are not potentialities. Deleuze follows Bergson’s argument that in thinking of the “possible” as somehow pre-existing we are actually taking an existing thing, adding a negation of its existence to it, then projecting that into the metaphysical past.²⁴³ Then by reversing such a process we then “add existence” to this “possibility,” because the “real” is logically “more than the possible.” Bergson, and in turn Deleuze, reject this notion by saying that the Virtual is fully “real” in that it is Actualized. The undetermined states or bodies which may be individuated are not “unreal,” they are simply awaiting actualization; likewise with the Representamen. For instance, a blinking red light at an intersection is the condition for a more developed sign to be developed, that of the idea that “a blinking red light at an intersection means ‘stop.’” Thus such a state cannot be imagined alone (nor can the Virtual be reified separate from its connected ontological modalities), the blinking red light, if it cannot create this second level sign cannot mean anything but, clearly, is both real and needs to

and at times, bewildering version in *A Thousand Plateaus*. Deleuze also significantly develops his notion of the Virtual and Multiplicity in his *Bergsonism*. For his discussion of the Virtual see Deleuze: 1968 (1994), 207-214.

²³⁸ Deleuze: 1968 (1994), 209.

²³⁹ Ibid., 209-10.

²⁴⁰ The problem here is with the word “possible.” For Deleuze, the virtual is always defined by its “hereness / thisness.”

²⁴¹ Bonta and Protevi: 2004, 17. Note that Bonta and Protevi follow Delanda in their complexity theory reading of Deleuze. Because of the non-linear and recursive manner by which the Monas works, this language, although a bit jargon heavy, is complimentary to our discussion.

²⁴² Deleuze, 1968 (1994), 209.

²⁴³ On this continuation of Bergson’s critique see Deleuze, 1968 (1994), 211-212.

be actualized to be a sing. The virtuality of the sign and the virtual sign are both fully real.

Dee declares²⁴⁴ the contents of the Representamen which will form the semiotic system of the Monas very early in his project although in a non-linear order. Dee writes that the “First and most simple manifestation and representation of things, non-existent as well as latent in the folds of nature, happen by means of the straight line and the circle.”²⁴⁵ Dee here indicates that non-existent or latent objects are both first and simply expressed through the straight line and the circle. Dee then backtracks in the following thesis to indicate “Yet the circle cannot be artificially produced without the straight line, or the straight line without the point. Hence, things first begin to be by way of a point, a monad. And things related to the periphery (however big they may be) can in no way exist without the aid of the center point.”²⁴⁶ In this sense we may think of these shapes as the semiotic Power Set, the set of all sub-sets, which through various, infinite permutations this semiotic-ontology unfolds. For Dee, the straight line and the circle are virtual and real conditions to those things which only have relationship to another set of modalities, latency and non-existence.

Thus the being of other objects is determined by a differential relation to these geometric basicities but is also only expressed or represented through them. Things, as we will see, do not become “realized” through these shapes but are individuated through their various articulations. This backtracking finally has the feature of insinuating a non-hierarchical relationship between the primitive elements and the actual articulations of the Monas itself. While Dee indicates that they flow from each other in a logical sense, he has no trouble speaking about their efficiency in a non-linear manner. We may say that the non-linearity of the logic in the Monas, because it, after all is Dee’s priority, likewise emerges in the progression of the theorems of the text of the MH.

²⁴⁴ Peirce would call this a “Universe of Discourse” borrowing the term from predicate logic. We have resisted this term because we have used the term “discourse” in relation to discursive practices previously. Thus we have borrowed from the language of set theory for a similar theoretical tool.

²⁴⁵ MH, Thesis I “Per lineam rectam, circulumque, prima, simplicissimaque fuit rerum, tum, no existentium, tum in naturae latentium inuolucris, in lucem production, representatioque.”

²⁴⁶ Ibid, Thesis II “At nec sine recta, circulus, nec sine puncto, recta artificiose fieri potest. Puncti Monadisque ratione, res, et esse coeperut primo: Et quae peripheria sunt affectae (quantaecumque fuerint) centralis puncti nullo modo career possunt ministerio.”

In these first two theses Dee makes his two most important semiotic and ontological relationships. First he declares the contents of his Representamen in terms of the point, the line, and the circle. From these elements he will devise the Monas itself. It is important to recall from above that these elements are not simply place-holders to build up the Monas. They have already have articulation (the Monad is the “terrestrial body,” the lines are the elements, and the circle is the Sun/Moon) and Durational Memory in which these exchanges can be carried forward as influences within the system at a higher level of articulation. Early on we see the extreme mobility of the Monas which makes it both rich in its expressive capacity and its difficulty to describe in equilibrium.

Secondly, Dee links representation with being. The line and the circle first best represent which are in turn made up of the point “by which things first began to be.” Dee, as Håkansson has shown, is following Proclus in describing being emerging from the point but Dee links the Monad in the Neo-Platonic sense with the representing, geometric Monad. By Theorem III Dee links this combination of the Monas with the representation of the Sun and Moon and thus builds the first continuum between these primitive elements and the celestial world. It is clear that in Dee’s thinking, these elements have ontological status (especially the Monad in which representation and represented seem to all but collapse) and are the means by which more complex objects have their being in a, perhaps, roughly Pythagorean, geometric sense.

This all occurs well before the Monas itself, in its full form, is developed. These real elements, the point, line, and circle, then become the primitive semiotic set which will create in the perceivers’ mind another, more specific sign which will prompt an infinite cycle of ontological-semiosis.

3.5 The Interpretant and the Intensive: The Location of Signification

As we have pointed out above, the Representamen produces a secondary, more specific sign in the perceiver which narrows the process of signification into a singularity. As we allow Peirce to continue his thought from above “A sign, or representamen, is something which stands to somebody for something in some respect or capacity. It addresses somebody, that is, creates in the mind of that person an equivalent sign, or

perhaps a more developed sign. That sign which it creates I call the interpretant of the first sign. The sign stands for something, its object. It stands for that object, not in all respects, but in reference to a sort of idea, which I have sometimes called the ground of the Representamen.”²⁴⁷ The Interpretant is the more specific sign and can be understood as similar to the Saussurean notion of the Signified. It can also be thought of as the sense made of the Representamen or as a specific configuration of the Representamen which conveys meaning to the perceiver. The Interpretant is the condensation of the Representamen in as determined by its Object. In this relation it “stands for” something definite outside the process of semiosis.

The Monas, in variously definite combinations representing certain external, although we will complicate this relationship of inside and outside, objects or processes forms the Interpretant in our analysis.²⁴⁸ The combinatory system envisioned by Dee and appropriated from the Cabala allows the basic three elements to be permuted into myriad shapes and systems of shapes in various orientations to represent various Objects. Thus when Dee begins to build the Monas out of the early elements into various Astrological, Alchemical, and Linguistic features he does so because he expects them to link definitely with a specific object in the viewers mind. Thus the Monas is the optimal equilibrium state, as we discuss below, between the sign sets and their referents – indeed, for Dee, the Monas is the focal point for a project of radical transformation in those referents. As we have discussed before, one of Dee’s primary interests is the way in the Monas can be employed to perfectly capture through representation astrological, astronomical, linguistic, and numerical signs. Dee likely thought the Monas could perfectly replace Representation itself because of the primitive nature, both as basic signs and ontological firstness, of the Representamen set of which the Monas is primarily composed.

Deleuze’s notion of the Intensive captures this sense in which it is the “location of assemblage” the space and tendency of the Virtual to be conditions into a specificity as a connection between differentiating virtualities. It is the process of the actualization of the virtual and the site of its expression. While the modalities of the Virtual come together as Intense, they also rupture and disconnect from previous Actualities to couple to form new

²⁴⁷ Peirce, A Fragment, CP 2.228, c. 1897

²⁴⁸ See illustrations in Appendix IV bottom of p. 95 for possible Interpretants of the Monas developed by Dee.

modes of expression. The Intense is the place where, through its defacement (the intense itself is always becoming-virtual or becoming-actual), ontological elements are presented, suspended, and propelled towards actuality and disassembled into the Virtual.²⁴⁹

In the composition and decomposition of the symbols of the Monas there is a sense in which the internal elements are coupled and permuted in a sphere of the real not yet actual but not an obscure virtuality. We may think of them as influencing or modeling reality but not quite replacing it as we discuss below. The combination of such elemental features of the Monas for Dee is temporary but always ontological substantial.

Perhaps this is most clear in the table of correspondences Dee builds on 23r which he describes as “from our Hesperidian gardens so that they may be viewed as a mirror (in speculo videndos); and yet we shall not be showing anything but our Monas (nihil extra nostrum monadem); for the straight line appearing in Alpha is homologous to the one [resulting] from that part of the last anatomy of the cross which is marked M. From that anatomy it can also be seen whence everything else [in the scheme which follows] came to this place:”²⁵⁰ What Dee then displays is a table of correspondences in which the Monas is decomposed into the Interpretant elements of a miniscule alpha (α), a cross (+), and a miniscule omega (ω)²⁵¹ which are then set into correspondence with various tripartite cycles. Likely because the table of external correspondences did not fit with Josten’s Neo-Platonic, psychologized reading of the MH, the table itself was not translated. We do so here:

α	Existing before the Elements	Mortal Adam, Male and Female	Perishing	Enshadowed, Obscure	Born in a Stable
+	Arrangement of the Elements	The Genealogical Consummation of the Elements	The Cross	The Cross	Sacrificed on the Cross

²⁴⁹ We are following Deleuze: 1968 (1994), 222-224, 232-235.

²⁵⁰ MH, 22v, 23r. The Table of Correspondences is reproduced in Appendix IV, p. 96.

²⁵¹ Note that Dee has also shown the derivation of these signs previously. The elemental + occurs in Theorem VI, the derivation of the Taurus influenced alpha is found in the Annotatio of Theorem XV, with the Aries influenced omega developed toward the end of Theorem XXI (21v)

Ω	Existing after the Elements	The Immortal Adam	Resurrecting	Most Clear	Ubiquitous King
---	-----------------------------------	----------------------	--------------	------------	--------------------

Conceived by One Influence	Seed of Power	Creation of Matter	Earthly Marriage	Beginning	α
Death and Burial	יהיה Virtue of the Decad	Refining of the Elements	Martyrdom on the Cross	Middle	+
Risen by Own Virtue	Triumph in Glory	Transmutation	Divine Marriage	End	Ω

Similar tables can be found in Agrippa, however the Monas-centered arrangement is specific to Dee. Here disagree with the previous semiotic analysis of Szulakowska in which she describes the Monas itself as an Index. Rather, we would argue that by both relying on what Dee felt was a certain semiotic relationship in perception of his readership and in creating standardized links, such as the table above, of semiotic-to-ontological reference, Dee desires for the Monas to produce Indices rather than itself be an Index itself. Thus the individual elements which Dee creates to act as an ontological correspondent to an given object (alchemic signs to objective elements, linguistic signs to graphemes, numerical signs to mathemes, etc) are in fact the Indexes. The Monas itself, as it is actualized, is a much more robust semiotic device.

The MH is the record of experimentation with the Monas in order to display its various powers in perfectly representing Being or the Book of Nature. Because of the ontological character of Dee's semiosis, the boundary between the signs and their being in the world is continuous. The Monas and its Objects of representation themselves form assemblages which both emerge from the cabalistic interplay of the signs within the Monas and from the determination of the objects from which it is devised.

3.6 The Object and the Actual: The Reciprocity of Sign and Being

The Object for Peirce is the exterior thing or condition which bounds the process of representation and which is modeled by the semiotic loop between the Representamen

and the Interpretant. Peirce writes “[A sign] must be determined to correspond, according to some principle, and by some species of causation, with something else, called its Object. In a word, whether physically, rationally, or otherwise directly or indirectly, its Object, as agent, acts upon the sign, as patient.”²⁵² In another way we read something Dee would have likely understood his Monas as doing, “A sign is intended to correspond to a real thing, or fact, or to something relatively real; and this object of the sign may be the very sign itself, as when a map is precisely superposed upon that which it maps. It is a perfection of the sign if it separately represents its object; in which case it becomes a proposition and is true or false.”²⁵³ Peirce’s notion of the Object is likely the easiest to comprehend yet it is one of the defining characteristics of his system as opposed to Saussure, in which the process of signification is always psychological and cannot philosophically discuss the relation of the conditions (or structure, which is, in fact, Saussure’s strongsuit) of signification, its relative objects, and the process by which this occurs.

Deleuze’s notion of the Actual as a state of equilibrium between forces as opposed to a concrete, absolute object in itself helps us to understand the reciprocal features of the Object within the Peircean triad and the “creations” Dee produces via the Monas. The Actual is a conditioned determination of the Virtual and the Intensive. It is a final, certainly not *the* final, state of the disjunctive process of differentiation. The Actual is a state with discrete properties but never a final absolute form. It carries with it its history as an intensive virtuality and thus can be subject to ever new intensities, variations, coupling with other actualities and dissolution back into the Virtual.²⁵⁴

The Monas for Dee, we argue, was specifically this state of a conditioned equilibrium between the optimal sign configuration of his primal set of Representamen in relation to the ontological status of the Objects upon which it was devised. Thus the Actual for Dee was a site of being in the midst of the Monas as a powerful sign and the Objects which were in need of metaphysical repair. In other words, we may describe the Monas as focal point between the virtual ontological status of the Representamen and the Actual ontological status of the Objects. However, the process, as we will describe defies

²⁵² “The Basis of Pragmaticism,” MS 283, 1905

²⁵³ Foundations of Mathematics, MS 9:1, c. 1903?

²⁵⁴ We follow Deleuze: 1968 (1994), 214-221.

the Peircean model in an important manner: the link between the Object and the Representamen / Interpretant is much more reciprocal in Dee's thinking.

This triad then can be said to have two opposite but interlocking processes. First, the Object *determines* the conditions by which the Interpretant may be distilled from the Representamen. Second, the Interpretant through its appeal to the Representamen's set of signs bounds the possibilities by which the object can be encoded as a sign, it is the only possible conduit of the object's *representation*. This dual process within the interlocking Triad described above is at the heart of the semiosis for Perice. However, because of the link between the semiotic and the ontological Dee has been established in the Virtual Representamen, and persistently reiterated in the Interpretant, the dual process of Determination and Representation is polluted – its boundary is permeable. This ontological permeability with Peirce's triad of representation not only occurs in Dee's thinking but may be a key feature of much of Renaissance semiotics.

Because the Monas is devised from Objects (alchemical process, astrological entities, Pythagorean correspondences) it remains bounded and can only be as powerful as its original domain of extraction. This escape of such a bounding process by which the Monas is devised from various objects of Dee's intellectual and magical practice is, as one might have guessed, the process of "miraculous appropriation" discussed earlier. Because of the close proximity of the Representamen to the Divine or Primal Being (the purity of the point, straight line, and circle) when an object (fallen creation) is modeled through the Monas it is also reformed in Dee's thinking. Thus the Monas can be thought to proof-read the book of nature by a reforming semiotic ontologization..

Conversely, and more provocatively, because of the ontological interpenetration between the Intense/Interpretant and the Actual/Object, it is possible for the Monas, in a given configuration, to not only affect the Object but to replace it through the inverse process of the ontologization of the semiotic – here we arrive at what Dee calls "The Cabala of Being" which "teaches without words" and "was born to us by the Law of Creation...and is a more divine since it invents new arts and explains the most abstruse ones very faithfully...."²⁵⁵

²⁵⁵ MH, 7r. "...sine verba, ipsa docet," "quae creationis nobis est nata lege...quoque quaedam diviniore est: cum atrium ista sit inventrix novarum abstrusissimarum fidelissima explicatrix "

Perhaps the most striking instance of the physical manipulation of reality through the Monas is to be found in Theorem XXII²⁵⁶. After a discussion of alchemic theory in XXI, Dee “offers here for the contemplation of your Serene Highness, the vessels of the Sacred Art which are truly and completely cabalistic”²⁵⁷ whereupon Dee decomposes the Monad into various elements “representing” alchemic instruments such as retorts, a mortar and pestle, and a “small vessel containing the mysteries.”²⁵⁸ These “completely cabalistic” instruments are then immediately subject to a purely semiotic alchemic process. The conflation of the decomposed Monadic elements with ontological objects cannot be clearer than when Dee glides easily between the realms:

Within λ , the glass vessel, during the exercise of its particular function, all air must be excluded or it will be extremely prejudicial. The corollary of ω is the agreeable man, ready, active, and well disposed at all times. Who, then, is not now able to procure the sweet and salutary fruits of this Science, which, I say, spring from the mystery of these two letters?²⁵⁹

The full force of such a project is found at the end of Theorem XXII which reads in full:

In these few words, I know that I give not only the principles but the demonstration to those who can see in them how to fortify the igneous vigour and the celestial origin, so that they may lend a willing ear to the great Democritus, certain that it is not mythical dogma but mystic and secret, according to which it is the medicine of the soul, the liberator from all suffering, and is prepared for those who wish for it and as he has taught; it is to be sought for in the Voice of the Creator of the Universe, so that men, inspired by God, and engendered anew, learn through the perfect disquisition of the mystical languages.²⁶⁰

²⁵⁶ This “lab” illustration from the MH can be found in Appendix IV, p. 95.

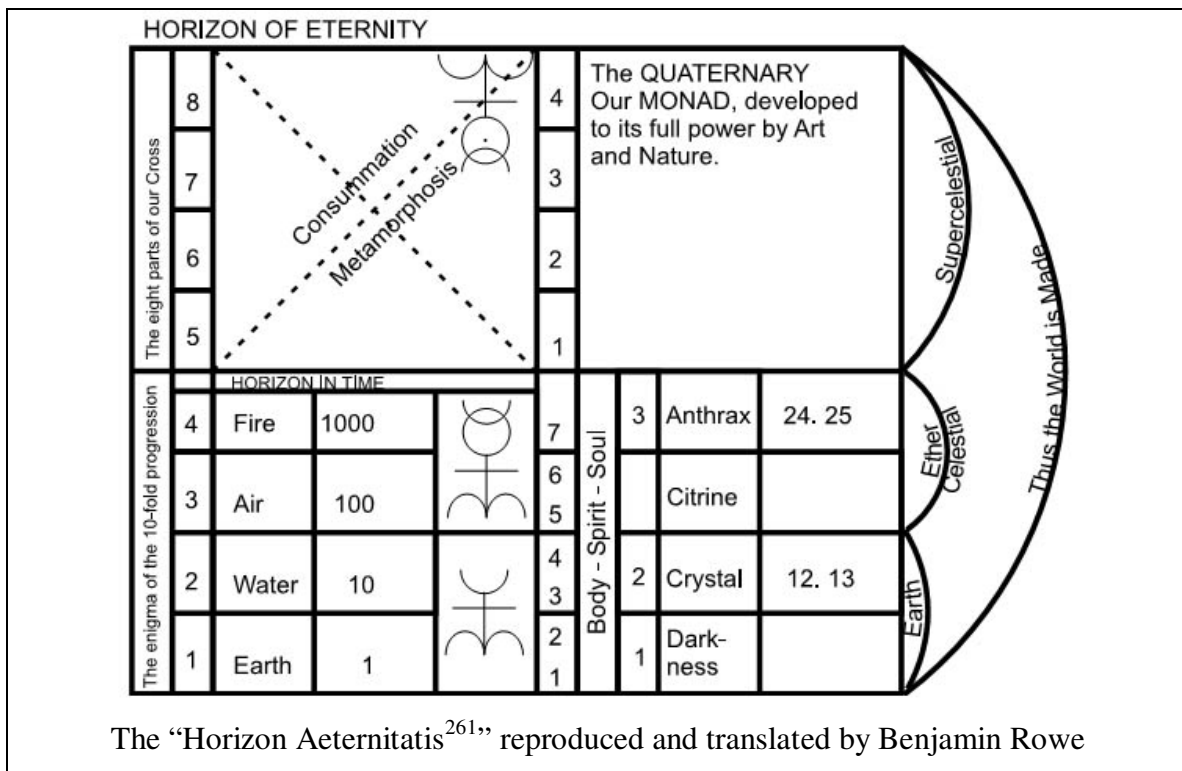
²⁵⁷ MH, 22r. “Si secretiora quedam Artis Sanctae Vasa (omnio Cabalistica ill quidem) Solis initiat Revelanda, es eiusdem Monadis...nunc exhibuerim spectanda.”

²⁵⁸ Ibid., v. “Denique quod cum ω notatum videtis, Vasculum est, Mysteriorum Plenissimum...”

²⁵⁹ Ibid.

²⁶⁰ Ibid., 23r.

Here, it seems, Dee wishes to fulfill his promise in the introductory letter in which he promises to be able to replace the various physical elements by which natural philosophy was done with the Monas itself by building an ontological-semiotic alchemic laboratory and placing the Monas, in very provocative way, in an ontological continuum with the physical world itself through the *performance* of the Monas. Dee would end the MH with an even grander vision.

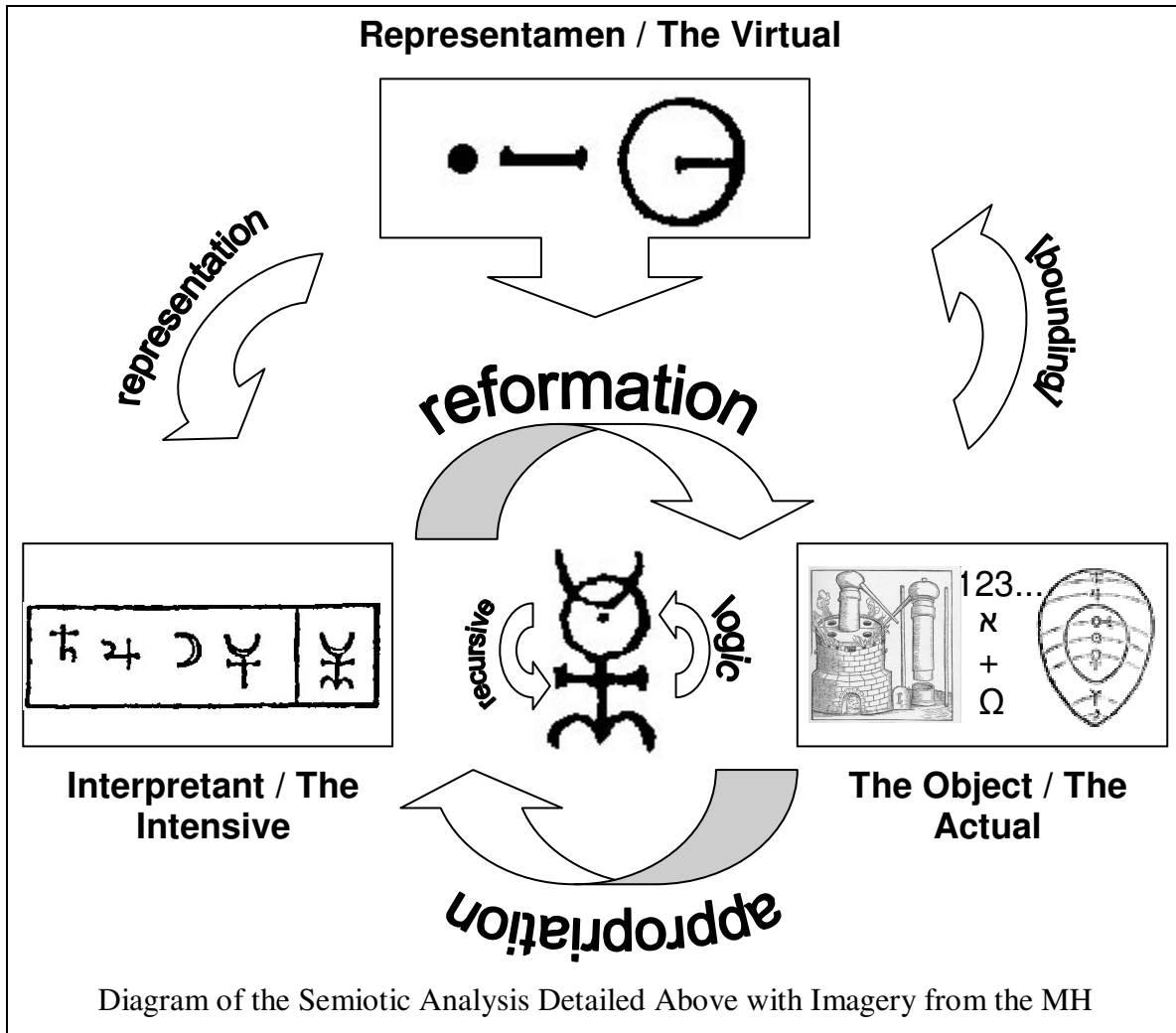


The "Horizon Aeternitatis"²⁶¹ reproduced and translated by Benjamin Rowe

In his final and perhaps most grandiose gesture Dee provides a map of the cosmos itself, with its elements, numerical relations, physical processes, temporal stages, and celestial strata which he describes as existing "After the Monas is correctly, wholly, and physically restored to itself and then it is indeed a most united Monad and what the Magi

²⁶¹ Dee likely borrows this phrase from Pico, 9>16-18 in the *Magical Conclusions*. Dee after being criticized by Andreas Libavius in 1594 threatened to write a text entitled *De Horizonte Aeternitatis, Liber Theologicus, Mathematicus, and Hierotechnicus*. Joseten: 1964, 97 indicates that the book was never written but indicates that Dee's interest in defending the project of the Monas had not waned in the forty years since he first published it. What Dee meant by the neologism "Hierotechnicus" remains an intriguing question as well.

deem oneness....”²⁶² This vision of a world restored to balance via the Monas, in the Monas, and as the Monas is Dee’s final vision as the *Monas Hieroglyphica* comes to a close wholly bridging the gap between the semiotic and the ontological.



To reiterate our analysis briefly, we have argued that an intelligible model of the character and purpose of Dee’s *Monas Hieroglyphica* can be rendered by employing Peirce’s triadic semiotic system and Deleuze’s three ontological modalities. By linking the primary sign structures of the Monas’ sign system as a set of virtual Representamen

²⁶² Ibid., 27r. The original “map” can be found in Appendix IV, p 97. The renders we place here is borrowed from the version of the MH by occultist Benjamin Rowe because we found his translation suitable.

we capture Dee's philosophic insistence on the "realness" of the Monas. By drawing a relationship between the Interpretant and the Intensive, it is possible to appreciate both the mobility of the sign-play and the role played by Dee's creation of semiotic Indexes and their relation to the physical world and its processes. Finally, by following the ontological rupture in the process of signification, we have show how the Dee's importation of objective data was thought to be restorative and conversely how the semiotic character of the Monas itself could be thought to replace physical objects making the Monas the site of a performance as well as a sign. This performative process, in which the intensive overlap between the semiotic and the ontological can be manipulated, is isomorphic, we have argued, with Dee's notion of the "cabala of being."

4.1 From Map to Trace – Dee and the Twilight of the Monas

We opened our discussion of Dee in terms of maps and it should be best to end in just such a way. Deleuze and Guattari describe their notion of a “map” as opposed to a “tracing” in *A Thousand Plateaus* by linking the process of tracing as a task in hierarchical reproduction which fundamentally lacks expression and creativity. It is the reiteration of structures through blind repetition. They relate the “trace” to the arborescent process of the growth of leaves on a tree. The leaves are simply copies of a deep structure which cannot inform the mechanism of its production. The map on the other hand is, as they write:

Make a map, not a tracing.....What distinguishes the map from the tracing is that it is entirely oriented toward an experimentation in contact with the real. The map is open and connectable in all of its dimensions; it is detachable, reversible, susceptible to constant modification. It can be torn, reversed, adapted to any kind of mounting, reworked by an individual, group, or social formation. It can be drawn on a wall, conceived of as a work of art, constructed as a political action or as a meditation....The map has to do with performance....²⁶³

The map for Deleuze and Guattari is fundamentally about the recursive iteration which prompts and is prompted by difference as an actuality, an expression onto being. The map is the rhizome which connects within and without at a multiplicity of mobile points. We have shown that Dee’s Monas is just such a map: Dee certainly conceived of it as “oriented toward an experimentation in contact with the real,” with its performative, image-act character, it could be cabalistically manipulated and was thus “detachable, reversible, susceptible to constant modification.” Dee’s political gestures of using the Monas as a utopian semiotic mesh with it “conceived of as a work of art, constructed as a political action or as a meditation” and we cannot forget how it appreciated its aesthetic potential when he advised the “mechanic” on how to properly add flourishes and serifs in theorem XXIII. In this sense, Deleuze and Guattari capture elegantly the character of the

²⁶³ Deleuze and Guattari: 1980 (2005), 12-13.

Monas as an exercise in practiced cartography. However, one key feature must be added as the result of our study – the Monas existed for Dee in continuum with being and thus its performance was central to its nature, its being. Through our ontological analysis we have shown that just the Monas is a process in ontological cartography through which Dee navigated the straits of the anxiety brought on by a rupture in the relationship between represented and representation.

There is another map that Dee began in 1582, one much longer in the making and by 1582 it was entering into its most dramatic and final stage. On March 10th of that year, he met with a certain Edward “Talbot” and began conversations with what he felt were supernatural beings of all stripes. This process too became a kind of map making. Dee was wishing to discover “radicall truthes” one of which was to discover a language which would unite words with being itself. The “angels” would eventually “reveal” to Dee several “languages” in which, as the arc-angel Gabriel would eventually explain:

Every letter signifieth the member of the substance whereof it speaketh. Every word signifieth the quiddity of the substance. The Letters are separated, and in confusion: and therefore, are by numbers gathered together: which also gathered signify a number: for as every greater containeth his lesser, so are the secret and unknown forms of things knit up in their parents: Where being known in number they are easily distinguished, so that herein we teach places to be numbered: letters to be elected from the numbered, and proper words from the letters, signifying substantially the thing that is spoken of in the center of his Creator, whereby even as the mind of man is moved at an ordered speech.²⁶⁴

It is often noted that Dee abandoned the theory and application of the Monas in favor of the more radical system of direct communication with angelic beings. Certainly, there is a transition and the Monas is simply not employed in the degree to which he imagined – not by himself, not by his peers, and certainly not by kings and principalities. Dee’s bombastic proclamations concerning the Monas in his introductory letter simply did not pan out. The “magical parable” did not do what Dee claimed it could because it

²⁶⁴ Casaubon: 1659, 92. This section of the so-called spirit diaries is the most detailed discussion of philosophy of language during Dee’s later career. Curiously, he, nor the “spirits,” mention the Monas.

could not. In the end, the Monas was destined to be a symptom for the anxiety caused by the mid-15th century ontological rupture in representation, not a cure for it. The Monas does, for the large part, fade to the background - it cannot be denied. Dee does not solely manipulate the Monas in place of physical alchemy, nor does forward a Monas-centered geometry in his 1570 preface of Euclid's Elements. The fate of the Monas is one in which what it came to represent was precisely what Dee hoped it would replace. Indeed, while the Monas was developed to be a map by which to re-map reality, it does, in the end, become a trace. While for Dee the priority of the Monas does recede in its map-being, what does not is the general project – the cartography of being. Dee's desire to create a map of being in which the map itself captured and transformed reality persisted as one of his central goals – one in which the philosophic and the mystical amalgamate, no doubt “rendering the vulgar eye dark and considerably despairing.”

Appendix I - A Structural Analysis of the *Monas Hieroglyphica*

In that a structural analysis of the MH has never been produced we do so here.

As stated above the MH is composed of twenty-four theorems of greatly uneven length which proceed without substantive deductive character. While the argumentative procession is apparently linear (there is little internal-self reference) much of the “deductions,” a term we must use loosely in this case, rely on a process of nesting and recursion to function logically (we explored this logic in our analysis above). Thus many of the theorems can be variously described as axiomatic, definitions, corollaries to others, demonstrations, and lemmas although Dee makes no such distinctions. Such an architectural muddle, in addition to the recursive logic operative within, only adds to frustrating attempts by readers, past and present, to produce sense from the text in a purely architectural approach. Despite such a condition, it is possible to provide some analytic clarity of the structural of the text both from small logical gesticulations offered by Dee and from the internal relationship of the contents of some theorems.

The MH can be modeled as composed by (1) three groups of theorems capped by summarizing remarks, (2) an interpolated paraphrase from Dee’s earlier PA, and (3) four independent explorations of the use of the Monas itself. In more detail we describe them thus:

1. Theorems I-X form a single set with Dee arriving at “one way of hieroglyphically considering our Monad” including a summary sentence of the theorems printed in majuscule text at X.
2. Theorems XI-XV ends with another majuscule printed cap announcing having arrived at the “cabalistic anatomy” via the proceeding theorems at XV. Theorem XVIII continues this thematic arc and subsequently belongs to this group as well.²⁶⁵

²⁶⁵ Dee bounds the theorem as following XII and XIII.

3. Theorems XVI-XVII are cabalistic exploration of the quaternary + of the Monas and should be grouped together.
4. XIX is effectively a cross-referencing paraphrase to aphorism CVI of the PA and appears to break the flow of the MH in its placement here.²⁶⁶
5. Theorems XX-XXIV are disparate and longer exploratory issues which either elucidate the Monas' composition (XX), deconstruct it for various reasons (XXI-XXII), describes how to draw it mechanically XXIII, and a final theorem to correlating it to the hours of the day and other twenty-four related correlations.

Of special note is theorem XXIII, the longest of the MH, containing numerous forms of detailed speculation on the relationship of the Monas to the cosmos itself. This internally diverse theorem could be itself parsed into sub-sections:

- A. The construction of the Monas geometrically
- B. A discussion of the Pythagorean Quaternary
- C. A schematic division of quantification
- D. The "Horizon Aeternitatis" scheme

Dee seems to describe subsections B-D after subsection A but what follows in XXIII does not seem to correlate. This again leads us to think that the MH was, in some fashion, not complete when it was published. Likely Dee had a much larger project in mind. While the XXIV conveniently caps to correspond to the hours of the day, we can imagine Dee ending it here much like Pico expanded his cabalistic conclusions just before printing to make a mystical correlate with the number seventy-two. Structurally, we can conclude that the text itself, while not enjoying the deductive beauty of Spinoza's *Ethica* or even Proclus, does contain a partially continuous and partially logical progression which we have outlined above.

²⁶⁶ It seems to better fit into group 2 (theorems XI-XV).

Appendix II – Dee’s Astrology in the MH

Astrology, in its various capacities, was a fact of life for the intellectual life of the 16th century and it is universally recognized that Dee was an expert in the field.²⁶⁷, ²⁶⁸ We should look no further than the fact that he chose the proper day for the coronation of Queen Elizabeth I to serve an indicator of these two realities. Dee’s astrological thinking is, like much of his intellectually career, a strong carry-over and curiously revolutionary. While this is not the place to explore that thinking in detail, we should say some words about the relationship of the Monas to Dee’s astrological thinking.²⁶⁹

Dee first laid down his dual theory in the PA in which he posits that astrological entities, primarily the Sun²⁷⁰, emit both influential rays (in the Al-Kindian sense) which wash over the surfaces of objects and a form of early magnetic theory (he compares this second influence that of the power of the lodestone) in which another force, for lack of a better word, can penetrate through the surfaces of things. This implied serious complications for astrological theory, (1) since the influences are caused by rays they would be subject to the laws of optics and thus prediction *and alteration* could be had in a novel way and (2) because various elements are subject to magnetic force in various capacities one had to know the degree-to-which this second force was acting on a given object. In the PA Dee is trying to provide a systematic, and rigorously material basis for the given fact of astrological influence and had such a theory been picked up it would have had serious implications for the whole discipline of astrology.

Dee does not introduce any new astrological theory into the MH and assumes readers will have known of his thinking in the PA (although it seems that Dee does not

²⁶⁷ Characteristic of Dee, obsessively at that, he meticulously noted in his diary, with specials symbols composed of astrological signs, when his wife would start her period (also remarking on the degree of flow in English ciphered with Greek letters), when they had sexual intercourse, even his gruesome dissection of his own miscarried fetus, and any other astrologically significant moments.

²⁶⁸ Because of my inferior knowledge of astrology I closely follow Dunn’s 2006 analysis. Also important is the meticulously analytical presentation of Dee’s theory in the introduction of Shumaker and Heilbron’s 1978 translation of the PA. For understanding Dee’s astrological milieu I would recommend Broecke 2003 study (which requires a bit of background which I admittedly lack) *The Limits of Influence: Pico, Louvain, and the Crisis of Renaissance Astrology*.

²⁶⁹ Especially in that for Dee, in his own words, the permutation of the celestial world (astronomia) was directly linked to changes in the terrestrial world (astronomia inferior). They were a unified discipline.

²⁷⁰ Dee seems to fluctuate on this issue. At times, because of his geocentrism, he states that only the sun gives off these rays and others simply reflect them like colored (influencing) mirrors and in other places they seem to have their own light (and heat) as well. Aries for instance, as we have seen the MH, is a source of its own light/heat/fire.

carry the radical elements of the PA's theory into the MH and we should resist thinking of the MH as a sequel to the PA as part of a critical approach on Dee's part). Even on this assumption, Dee's focus is very much, as we have discussed above, on the problem of representation and not novel theorizing (except in Monas-izing these disciplines). In the MH, astrology is, of course, implicit, but subject to two predictable shifts: One representational, the other concerning ontological replacement.

The first is Dee's stated desire to reform the astrological signs themselves (which he says are actually "semi-barbarous"²⁷¹) into more perfect, and thus more powerful, Monas influenced objects. Dee goes on to offer a few, but not many, new forms of the common astrological signs. Importantly, while alchemists took note of this process and many seemed to have been influenced²⁷², I can find no evidence that astrologers changed their signs to be more Monas-like and we may conclude that the influence of the Monas in this sense was minimal to non-existent.

Secondly, Dee displays the plasticity of the Monas by revealing that it can model (and replace, as we will see, Dee felt he could create a readable cosmos much like the onto-semiotic alchemy lab) various astrological schemes. Thus on 20r,v Dee deconstructs the Monas to show how it can model the planet arrangement of Plato²⁷³ in addition to the one current understood in his day. We could say, in the language of our analysis, that the Virtual Platonic scheme is Nested within the Monas. In seeming contradiction to his work in the PA in which, because the rays have the same nature of optics and thus require conventional observation, Dee lampoons this early empirical tendency in respect to *both* astronomia and optics (their proximity is likely telling of Dee's treatment of their theoretical affinity) stating on MH 6r:

And will not the astronomer (astronomus) be very sorry for the cold he suffered under the open sky, for [all his] vigils and labours, when here, with no discomfort suffered from the air, he may exactly observe with his eyes the orbits of the heavenly bodies under [his own] roof, with windows and doors shut on all sides,

²⁷¹ MH 4v.

²⁷² One example is shown in Newman and Principe 2002: 194 in which Starkey, 1656, subtracted Dee's Monas-influenced form of Aries a symbol to indicate the absence of Iron (which is astrological sympathetic to Mars) from his Regulus.

²⁷³ I.e., Earth, Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn.

at any given time, and without any mechanical instrument made of wood or brass? And the optician will confound the stupidity of his art: he worked in all manner of ways to shape a mirror into the parabolic line of a (suitably rotated) conical section, so as to attack any matter (liable to fire) with that incredible heat [issuing] from the Sun; yet here is a line revealed resulting from a triangular section of the tetrahedron after whose shape, when rendered three-dimensional, a mirror may be formed which (even when there are clouds before the Sun) can reduce any stones or any metal to, as it were, impalpable powers by the force of (truly the strongest) heat.

Again, as with alchemy, Dee's theory is that the refined form of representation will have ontological affects and thus could/should be replaced with the Monas. Unlike his fiery contemporary Giordano Bruno, Dee never dabbled in heliocentrism in the MH (or at all) although we are sure he could make the Monas dance to this new rhythm as well. As for the magnetic aspect of the theory put forward in the PA, it is silent in the MH and only the Ray types of influences are spoken of.

As I mentioned above, it does seem that, unlike the alchemic reception upon which it had various impacts (even if only symbolic), the Monas project had little to no affect on astrological theory or representation. It is also apparent, as Dunn points out, that even in Dee's own private astrological work he himself did not incorporate this radical approach in any sense. We can conclude that Dee's astrological thinking, like his intellectual life generally, is a tension of radical reform and strict observance of tradition and that astrology, like all disciplines, were to be erased, intensified, and replaced by their Monas-ized counterparts. We can also conclude, as with virtually all the other disciplines, that such a change never occurred – even in Dee's private life.

Appendix III - Some Brief Remarks on Emblematic Analysis and the Monas

The study of emblems is a vast, technical and obscure field of research.²⁷⁴ It is not because I can pretend any substantial competence on the subject that I venture some brief presentation of the MH in this regard. Rather, it is because virtually no attention has been paid to Dee's contribution in this field. Indeed, even in the list of related books of the 16th century found in Daly and Manning, there is no mention of the MH as employing or useful to the field of the study of emblems.²⁷⁵ While it is not directly related to the subject matter of our study, nor does it present overly significant fodder to the study of emblems generally, we would still forward some preliminary presentation such to be an initial foray into future discussions.

The emblem, as we discussed, earlier, is usually the combination of an allegorical image with a motto or legend intended for a range of descriptive and didactic uses. Contemporaneously, there were known by dozens of names in the vernacular²⁷⁶ and began to appear roughly in the 1540's with full emblems books appearing by the close of the 16th century. Dee's Monas appears during this blossom of emblematics as a form of condensed symbolic representation was employed later to become a symbolic referent for Hermetic philosophy, in its sundry articulations, even until this generation.

Two distinct emblems occur in the MH itself, both at the end.²⁷⁷ The first occurs directly after Theorem XXIV (over):

²⁷⁴ The AMS series of studies in the Emblem counts more than twenty-one densely prepared volumes alone.

²⁷⁵ Daly and Manning (eds.): 1999, 256-263.

²⁷⁶ Manning: 1999, xiii provides an illuminating list: *imprese* (Italian), *symbolum* (Neo-Latin), *sinnepoppen* (Dutch), *sinne-bild* (Dutch), *sinnbild* (German), *jeroglificos* (Spanish), *insignia* (Neo-Latin), *cognizances* (English), *device* (English), and on.

²⁷⁷ Note that we are not examining the frontispiece here. The analysis of frontispieces is a more complicated and separate field of inquiry.

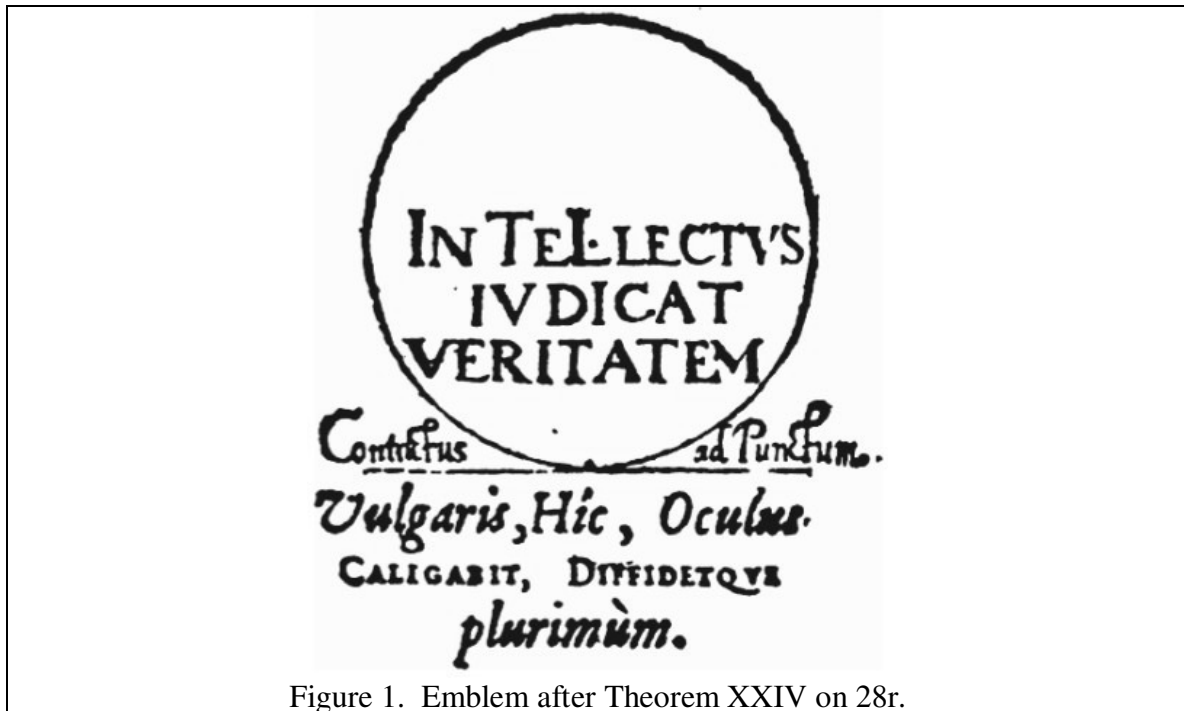


Figure 1. Emblem after Theorem XXIV on 28r.

This primitive emblem is a geometric shape befitting the contents of the MH. It betrays none of the elaborate artistic flair, replete with mythological and biblical symbols, of other, and especially later, emblems. The graphic elements are a Circle, with a central Point noted, which meets tangentially with a Line, itself equal to the circle's diameter. Thus we have the three central elements of the Monas (point, line, and circle) in another, rearticulated form.

Within the circle is the legend "INTELLECTVS IUDICAT VERITATEM" which Josten renders as "The intellect examines the truth" or a possible alternative, "The intellect judges the truth." It is unclear why the /I/, /T/, and /L/ are printed in majuscule. Below this the legend reads "Contrāctus ad Punctum" rendered by Josten as "Contact at a point" but it seems that there is a misreading of the ligature in this case, rendering the alternative, and perhaps improved, "Contracted to a point." Below the equator, and likely the main motto of the emblem, is famous expression "Vulgaris, hic, oculus, caligabit, diffidetque, plurimum" which Josten renders as "The vulgar eye will here be blind and most distrustful" or, alternatively, "Here the vulgar eye will be darkened and will much despair."

Josten's analysis is that it "appears to be that the human intellect is a point of contact between the infinite, expressed by the circle, and the finite, expressed by the tangential straight line of limited extension....the circle may be interpreted as relating infinity to the idea of alchemical gold, of which the point within the circle is the conventional symbol."²⁷⁸ In that emblems are so heavily reliant on culturally and temporally grounds and reader response formed by certain intellectual habits, we cannot disagree with Josten except to reiterate our above caveat concerning the centrality of the subjective and individual in this interpretation. We would also add, although it is unclear if Dee would have known it, that the differential point of contact between the circle and the linear tangent is a limit – its point of contact is infinitely divisible. Forshaw points out that these legends go on to have further currency in later alchemic texts in the years after Dee's publication of the MH.²⁷⁹ Similarly, we are unsure if this emblem occurs first in its career in the MH.

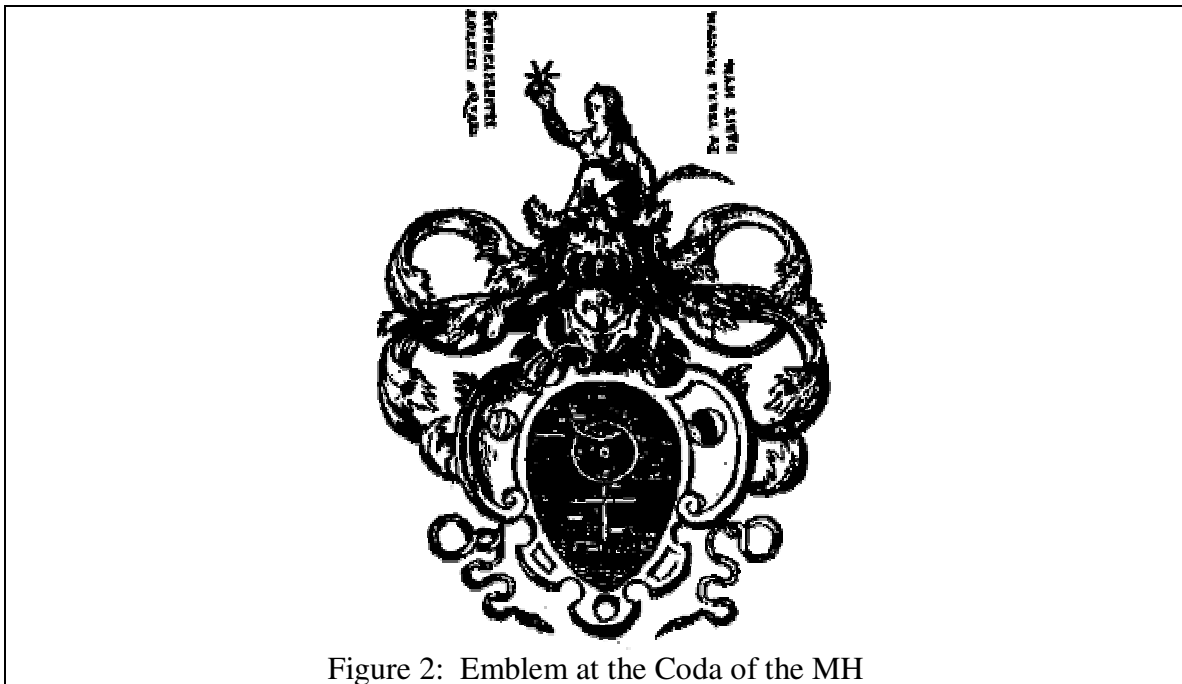
The second emblem (reproduced on following page) is both more elaborate and contains two legends like the one above and occurs on the final page of the MH (it also occurs in a similar form in both editions of the PA). The device is graphical here rather than simply geometric and shares many elements with the frontispieces of both the PA and the MH including imagery of the sun (left flanked) and moon (right flanked) and also contains a heraldic, perhaps, helmet element. In addition to flourishes (the *asemia* of which is not sure in emblematic studies), the *Monas* in full form is surrounded in the alchemic egg (which also occurs on MH 17r and many other alchemic texts as well) with a clothed woman holding up a seven-pointed object (a star?) in her right hand. The dual legends suspended vertically and flank the woman and read on the left "Supercaelestes roretis aquae" and on the right "Et terra fructum dabit suum" which Josten does not render, for reasons unknown, but can be read as "Let the (super-)Heavenly waters drip" and the right "and the earth will give (forth) her fruit." Notably, Dee reproduces this emblem himself in a MS in which he himself is depicted next to a similar, less elaborate device, flanked by his Latinized initials /I/, /D/ with the same legend in his autograph.²⁸⁰

²⁷⁸ Josten 1964: 219, note 131.

²⁷⁹ Forshaw: 2005, 250-2.

²⁸⁰ British Library, MS Cotton Charter XIV, article 1.

This leads us to believe that Dee had some hand in designing at least this device and perhaps the former as well.



A final, but likely inconsequential note of interest, is a comparison of the woman at the crest of Dee's emblem here to many of the women who occur in the "celestial" sections of the enigmatic and undeciphered Voynich MS:



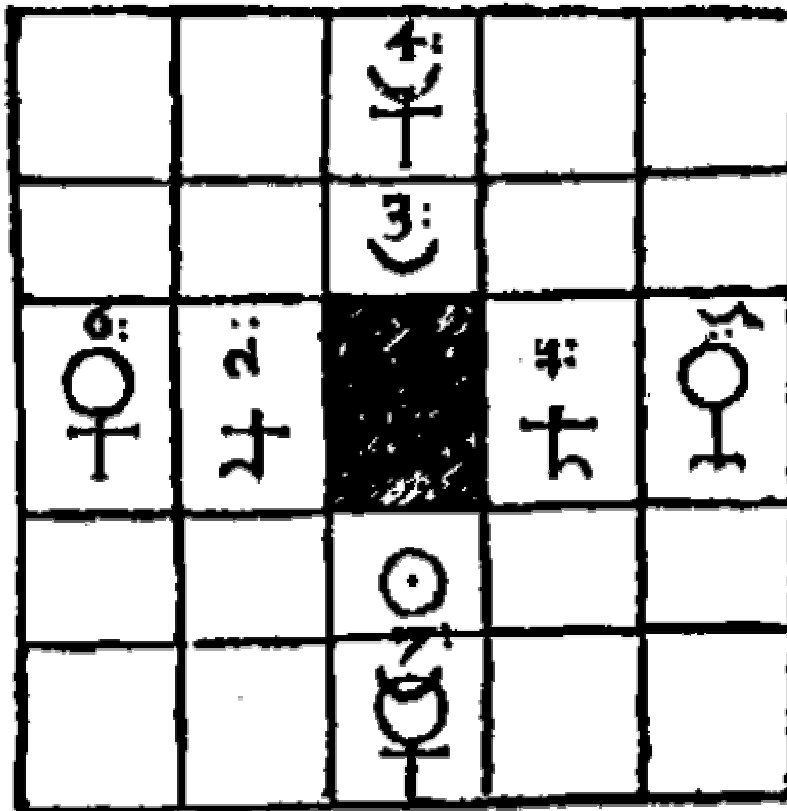
Figure 4: Detail from the "Aries" page of the Voynich MS (Yale Beinecke 408, 72).

While this figure is clothed, many others are nude. The figure is holding similar 7-pointed "star" but in her left hand, as opposed to the right in Dee's emblem. Like many of the Voynich figures she appears "pregnant." The Voynich MS is replete with hundreds of such figures the meaning of which, like the rest of the manuscript, remains a total enigma.

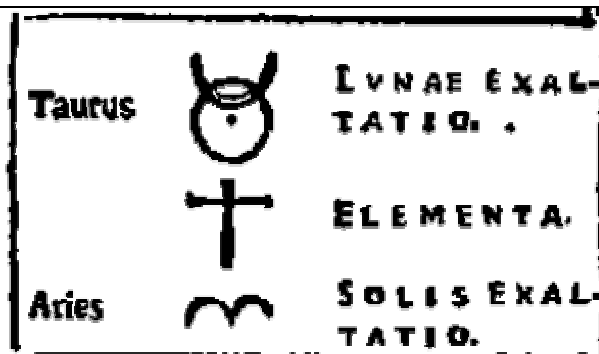
We are hesitant to forward an interpretation of these emblems for the following reasons we paraphrase from Daly:²⁸¹ (1) It is unknown without in depth historical analysis what can be considered a-priori non-emblematic, (2) the knowledge needed by way of selective comparative analysis in which characteristic, habitually occurring emblems may be given generic description and application, and (3) a method which, historically grounded, describes the relationship of pictures of words in the emblematic device. Simply put, we lack such an expertise and only add this appendix in the hopes that a future study may be forthcoming.

²⁸¹ Daly: 1979, 9.

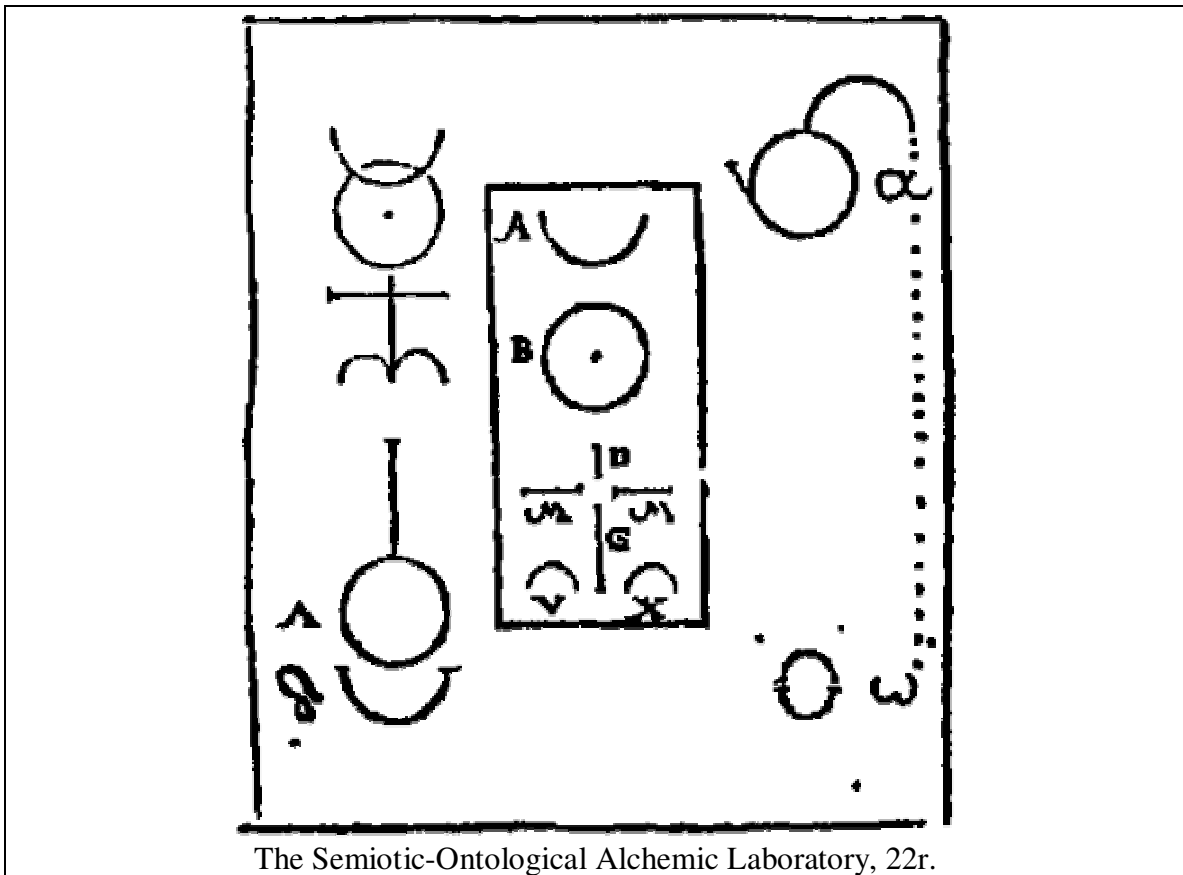
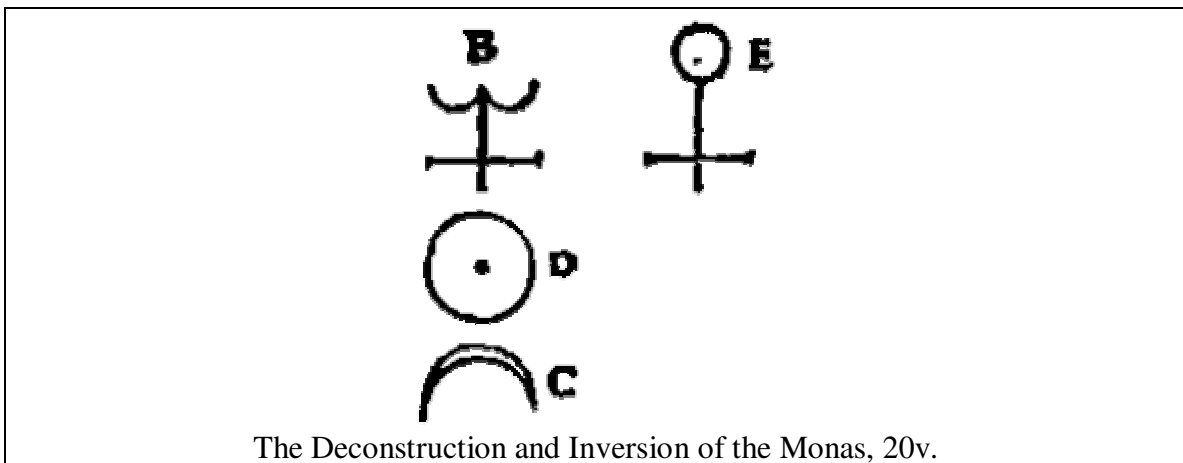
Appendix IV – Images References of Interest (from the first, 1564 Edition).



The Procession of the Elements, 14v. Note the dual solar-Mercurial nature of point 7. Although obfuscated in this reproduction, the Monas appears in the center section although shaded over.

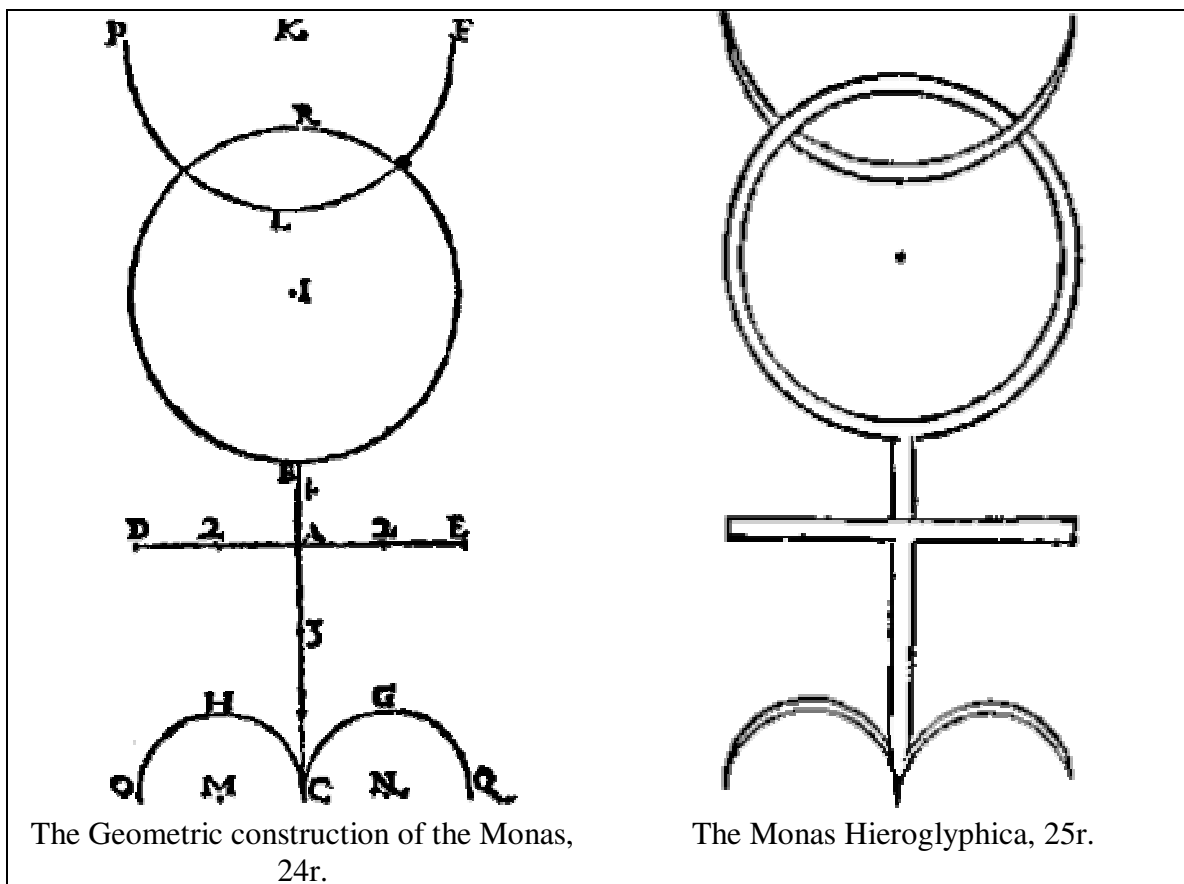


The First Deconstruction of the Monas to Show its Astrological Interpretants, 15r.



	Existens ante Elementa.	Adam Mortalis Masculus & Femina.	Mortifi- cans.	Adumbra- tur.	Natus in Stabulo.
	Elementaris oeconomia.	Elementalis Genealogiæ Consum- matio.	Cruz.	Cruz.	Holocaus- tum in Cruce.
	Existens post Elementa.	ADAM IMMOR- TALIS.	Vivificans.	Manifestif- simus.	Rex Regum Vbiq.
Conceptus Singula in- fluentia.	Potentia Semina.	Creatio Hylea.	Matrimo- nium Ter- restre.	Principium.	
Passus & Se- pulchus.	 Virtus Denaria.	Depuratio Elementalis.	Crucis Martyriū.	Medium.	
Resurgens, propria vir- tute.	Glorie Triumphus.	Transfor- matio.	Matrimo- nium Divinum.	Finis.	

The Table of Correspondences, not translated in Josten, 23r.



GLYPHICA.
HORIZON AETERNITATIS.

QUATERNARIUS: quo Numero. MONAS notatur ARITHMETICAE: quae vim habet in POTESTATE.

8	7	6	5	4	3	2	1
METAMORPHOSE CONSUMMATA							
HORIZON TEMPERATIS							

4	Ignis	1000.	7	3	Anthrax	14.25.
3	Aëris	100.	6	2	Citrinus	
2	Aquæ	10.	5	1	Strenuus Chrysalina	12.15.
1	Terræ	1.	4		Tenebræ	

The "Horizon Aeternitatis," not translated in Josten, 27r.

Issues for Further Research

Continuing this project would also include a cross comparison to Dee's Mathematical theory and issues in the philosophy of language in the so-called "Spirit Diaries." Because this paper has focused exclusively on the MH, another continuing study would likely prove enlightening as to the relation of such ideas to Dee's intellectual habit overall.

In general, it seems that much more scholarly work must be done on Renaissance and "Hermetic" semiotics and visual culture generally. Future studies in this field would prove exciting.

Bibliography:

- Abraham, Lyndy. "Edward Kelly's Hieroglyph," in Alison Adams and Stanton J. Linden (eds.), Emblems and Alchemy. Glasgow: Glasgow Emblems Studies, 1998, 95-108.
- Anonymous. Turba Philosophorum. Trans. A.E. Waite. Ouroboros Press, 2006.
- Bakewell, Liza. "Image Acts" in The American Anthropologist (1998), 100, 22-32.
- Behar, Pierre. "La Monas Hieroglyphica de John Dee et la 'Cabale Reelle,'" in Les langues occultes de la Renaissance: Essai sur la crise intellectuelle de l'Europe au XVI siecle. Paris: Editions Desjoneueres, 1996, 91-120.
- Bono, James. The Word of God and the Languages of Man. Madison: University of Wisconsin Press, 1995.
- Bonta Mark and Protevi, John. Deleuze and Geophilosophy: A Guide and Glossary. Edinburgh: University of Edinburgh Press: 2004.
- Broecke, Steven Vanden. The Limits of Influence: Pico, Louvain, and the Crisis of Renaissance Astrology. Leiden, Brill: 2003.
- Casaubon, Meric. Preface of True and Faithful Relation. London: 1659, reprinted in facsimile.
- Cavallaro, Federico, "The Alchemical Significance of John Dee's Monas Hieroglyphica," in: Stephen Clucas (ed.), John Dee: Interdisciplinary Studies in Renaissance Thought, Dordrecht: Springer 2006, 159-176.
- Clucas, Stephen. "Alchemy and Certainty in the Seventeenth Century" in Chymists and Chymistry, Lawrence Principe (ed.). Sagamore Beach: Watson Publishing Company, 2007.
- Clulee, Nicolas. John Dee's Natural Philosophy: Between Science and Religion. New York: Routledge, 1988.
- Clulee, Nicolas. "Astronomia Inferior: Legacies of Johannes Trithemius and John Dee" in Secrets of Nature: Astrology and Alchemy in Early Modern Europe. Cambridge, Mass: MIT Press, 2001.
- Coudert, Allison P., Editor. The Language of Adam/Die Sprache Adams. Wiesbaden: Harrassowitz Verlag, 1999.
- Coudert, Allison. The Alphabet of Nature. A translation with an introduction of Francis Mercury van Helmont's Alphabeti ver naturalis hebraicici brevissima delineatio.

- ... (Sulzbach, 1667). Ed. and trans. Allison P. Coudert and Taylor Corse. Leiden/Boston: Brill, 2007.
- Daly Peter. Emblem Theory: Recent German Contributions to the Characterization of the Emblem Genre, Wolfenbütteler Forschungen. Nendeln: KTO Press, 1979.
- Daly, Peter. "Sixteenth-Century Emblems and Imprese as Indicators of Cultural Change" in Interpretation and Allegory: Antiquity to the Modern Period. Ed. Jon Whitman. Leiden: Brill, 2000. 365-379.
- Debus, Allen. Chemistry, Alchemy, and the New Philosophy: 1550-1700. London: Variorum Reprints, (1967) 1987.
- Debus, Allen. The Chemical Philosophy: Paracelsian Science and Medicine in the Sixteenth and Seventh Centuries (Two vols.). New York, Science History Publications, 1977.
- Dee, John. Monas Hieroglyphica. Antwerp, 1564. trans C. H. Josten, Ambix, 12:2-3 (1964): 82-221.
- Dee, John. Monas Hieroglyphica. Antwerp, 1564. trans Benjamin Rowe (2000). www.hermetics.org/pdf/deemonad.pdf. Last Accessed 27.4.2009.
- Deleuze, Gilles and Guattari, Felix. A Thousand Plateaus. Trans. Brian Massumi. Minneapolis: University of Minnesota Press, 11th edition, 2005.
- Deleuze, Gilles. Difference and Repetition. Trans. Paul Patton. New York: Columbia University Press, (1968) 1994.
- Dempsey, Charles. "Renaissance Hieroglyphic Studies: An Overview" in Interpretation and Allegory: Antiquity to the Modern Period. Ed. Jon Whitman. Leiden: Brill, 2000. 365-379.
- Dunn, Richard. "John Dee and Astrology in Elizabethan England" in Stephen Clucas (ed.), John Dee: Interdisciplinary Studies in Renaissance Thought, Dordrecht: Springer 2006.
- Eco, Umberto. The Search for the Perfect Language. Trans. James Fentress. Oxford Press: Oxford, 1995.
- Eco, Umberto. Semiotics and the Philosophy of Language. Indiana University Press: Indiana, 1986.
- Forshaw, Peter. "The Early Alchemical Reception of John Dee's Monas Hieroglyphica." Ambix 52:3.

- Forshaw, Peter. "Alchemical Exegesis: Fractious Distillations of the Essence of Hermes" in Chymists and Chymistry, Lawrence Principe (ed.). Sagamore Beach: Watson Publishing Company, 2007.
- Foucault, Michel. The Order of Things. Trans. Don Ihde. New York: Pantheon Books, (1966) 1994.
- Grombrich, E. H.. "Icones Symbolicae: Philosophies of Symbolism and their Bearing on Art" in Symbolic Images: Studies in the Art of the Renaissance II. Oxford: Phaidon Press, 1978, 123-195.
- Håkansson, Håkan. Seeing the Word: John Dee and Renaissance Occultism. Lund: Lund University Press, 2001.
- Harkness, Deborah. John Dee's Conversations with Angels: Cabala, Alchemy, and the End of Nature. Cambridge: Cambridge University Press, 1999.
- Horapollo. Hieroglyphica (1505). Trans. George Boas. New York: The Marchbanks Press, York. 1950.
- Idel, Moshe. Absorbing Perfection: Kabbalah and Interpretation. New Haven, London: Yale University Press, 2002.
- Kelly, Edward. The Alchemical Writings of Edward Kelly. Trans. A.E. Waite. London: Stuart and Watkins, 1676 (1893, reprint 1970).
- Kuntz, Marion Leathers. "The Original Language as a Paradigm for the Restitutio Omnium in the Thought of Guillaume Postel. The Language of Adam (Die Sprache Adams)", Allison Coudert (ed.). Wiesbaden: Harrassowitz Verlag: 1999. 123-150.
- Lehrich, Christopher. The Language of Demons and Angels: Cornelius Agrippa's Occult Philosophy. Leiden: Brill, 2003.
- Lehrich, Christopher. The Occult Mind: Magic in Theory and Practice. Ithaca, New York: Cornell University Press, 2007.
- Linden, Stanton. The Alchemy Reader: From Hermes Trismegistus to Issac Newton. Cambridge, Cambridge University Press, 2003.
- De Leon-Jones, Karen. "John Dee and the Kabbalah" in: Stephen Clucas (ed.), John Dee: Interdisciplinary Studies in Renaissance Thought. Dordrecht: Springer 2006, 143–158.
- Manning, John. "Renaissance and Baroque Symbol Theory: Some Introductory

- Questions and Problems” in Aspects of Renaissance and Baroque Symbol Theory. New York: AMS Press, 1999, xi-xxii.
- Newman, William and Lawrence Principe. Alchemy Tried in the Fire: Starkey, Boyle, and the Fate of Helmontian Chymistry. Chicago: University of Chicago Press, 2002.
- Newman, William. "Experimental Corpuscular Theory in Aristotelian Alchemy: From Geber to Sennert" in Late Medieval and Early Modern Corpuscular Matter Theories (Christopher Lüthy, John Murdoch, William Newman, eds.). Leiden: Brill, 2001.
- Newman, William. Promethean Ambitions: Alchemy and the Quest to Perfect Nature. Chicago, University of Chicago Press, 2004.
- Newman, William. The Summa Perfectionis of Pseudo-Geber: A Critical Edition, Translation, and Study. Leiden: Brill, 1991.
- Norrgrén, Hilde. "Interpretation and the Hieroglyphic Monad: John Dee's Reading of Pantheus's Voarchadumia." Ambix 52:3.
- Nöth, Winfried. Handbook of Semiotics. Bloomington, Indiana: Indiana University Press, 1990.
- Peirce, Charles Sanders. Collected Writings (8 Vols.). Ed. Charles Hartshorne, Paul Weiss and Arthur W Burks. Cambridge, MA: Harvard University Press, 1931-5.
- Pico dell Mirandola, Giovanni. Conclusiones Nongentae (1486). Ed. Stephen Farmer. Syncretism in the West: Pico's 900 Theses (1486). Tempe, Arizona: Medieval and Renaissance Texts and Studies, 1999.
- Panofsky, Erwin. "Iconography and Iconology: And Introduction to the Study of Renaissance Art" in Meaning in the Visual Arts. Chicago: University of Chicago Press, 1982.
- Poole, Robert. "John Dee and the English Calendar: Science, Religion and Empire" at <http://www.history.ac.uk/eseminars/sem2.html>. 2005. Retrieved April 27th 2009.
- Read, John. Prelude to Chemistry. London: G. Bell and Sons Ltd, 1936.
- Reuchlin, Johann. De Arte Cabalistica (On the Art of the Kabbalah). Trans. Martin and Sarah Goodman. New York: Abaris Books, 1983.
- Ruska, Julius. Tabula Smaragdina: Ein Beitrag zur Geschichte der Hermetischen Literatur. Heidelberg, Carl Winter's Universitätsbuchhandlung, 1926.

- Ruska, Julius. Turba Philosophorum: Ein Beitrag zur Geschichte der Alchemie. Berlin, Verlag von Julius Springer, 1931.
- Saussure, Ferdinand de. Course in General Linguistics. trans. Roy Harris. London: Duckworth, [1916] 1983.
- Scholem, Gershom. Kabbalah. New York: Meridian, 1974.
- Schmidt-Biggemann. "Christian Kabbalah: Joseph Gikatilla (1247-1305), Johannes Reuchlin (1455-1522), Paulus Ricius d. 1541), and Jacob Bohme (1575-1624) in The Language of Adam (Die Sprache Adams)", Allison Coudert (ed.). Wiesbaden: Harrassowitz Verlag: 1999. 81-122.
- Shepherd, H. J. "Egg Symbolism in Alchemy" in Ambix (1959) 6:3, 140-148.
- Shumaker, Wayne and J.L. Heilbron. John Dee on Astronomy: "Propaedeumata Aphoristica" (1558 and 1568). Berkley, Los Angeles, and London: University of California Press, 1978.
- Szőnyi, Gyorgy. European Iconography East and West. Leiden: Brill, 1995.
- Szőnyi, Gyorgy. Ficino's Talismanic Magic and John Dee's Hieroglyphic Monad," Cauda Pavonis, 20:1 (2001): 1-11.
- Szőnyi, Gyorgy. "John Dee and Early Modern Occultism." Aries, 2:1. 2002.
- Szőnyi, Gyorgy. John Dee's Occultism: Magical Exaltation Through Powerful Signs. New York: State University of New York Press, 2005.
- Szulakowska, Urszula. The Alchemy of Light: Geometry and Optics in Late Renaissance Alchemical Illustration. Leiden: Brill Academic Publishers, 2000.
- Szulakowska, Urszula. John Dee and European Alchemy, Thomas Harriot Seminar Occasional Papers, 21. Durham: University of Durham School of Education, 1996.
- Vickers, Brian (ed.). Occult and Scientific Mentalities in the Renaissance. Cambridge: Cambridge University Press, 1984.
- Von Stuckrad, Kocku. "Rewriting the Book of Nature: Kabbalah and the Metaphors of Contemporary Life-Sciences." In *Journal for the Study of Religion, Nature, and Culture* 2/4, 419-442.
- Walton, Michael. "John Dee's Monas Hieroglyphica: Geometrical Cabala" in Allen Debus, ed. Alchemy and Early Modern Chemistry: Papers from Ambix. Jeremy Mills Publishing: 2004, 181. Originally, Ambix 23:2, 1976.

Whitman, Jon. "Present Perspectives: The Late Middle Ages to the Modern Period"
Interpretation and Allegory: Antiquity to the Modern Period. Ed. Jon Whitman.
Leiden: Brill, 2000, 365-379.

Wolfson, Elliot. Language, Eros, Being: Kabbalistic Hermeneutics and Poetic
Imagination. New York: Fordham University Press, 2005.

Q.S.S.

UC-NRLF



B 3 480 803



P R I V A T E D I A R Y

or

DR. JOHN DEE.

THE
PRIVATE DIARY
OF
DR. JOHN DEE,
AND
THE CATALOGUE OF HIS LIBRARY OF MANUSCRIPTS,
FROM THE ORIGINAL MANUSCRIPTS
IN THE ASHMOLEAN MUSEUM AT OXFORD, AND TRINITY
COLLEGE LIBRARY, CAMBRIDGE.

EDITED BY
JAMES ORCHARD HALLIWELL, Esq. F.R.S.,
Hon. M.R.I.A., &c. &c. &c.



LONDON:
PRINTED FOR THE CAMDEN SOCIETY,
BY JOHN BOWYER NICHOLS AND SON, PARLIAMENT STREET.
M.DCCC.XLII.

(NO. XIX.)

COUNCIL
OF
THE CAMDEN SOCIETY,
FOR THE YEAR 1841-2.

President,

THE RIGHT HON. LORD FRANCIS EGERTON, M.P.

THOMAS AMYOT, ESQ. F.R.S. Treas. S.A. Director.

THE RIGHT HON. LORD BRAYBROOKE, F.S.A.

JOHN BRUCE, ESQ. F.S.A. Treasurer.

JOHN PAYNE COLLIER, ESQ. F.S.A.

C. PURTON COOPER, ESQ. Q.C., D.C.L., F.R.S., F.S.A.

T. CROFTON CROKER, ESQ. F.S.A., M.R.I.A.

SIR HENRY ELLIS, K.H., F.R.S., Sec. S.A.

JAMES ORCHARD HALLIWELL, ESQ. F.R.S., F.S.A.

THE REV. JOSEPH HUNTER, F.S.A.

SIR FREDERICK MADDEN, K.H., F.R.S., F.S.A.

JOHN GAGE ROKEWODE, ESQ. F.R.S., Dir. S.A.

THOMAS STAPLETON, ESQ. F.S.A.

WILLIAM J. THOMS, ESQ. F.S.A. Secretary.

ALBERT WAY, ESQ. M.A., F.S.A.

THOMAS WRIGHT, ESQ. M.A., F.S.A.

P R E F A C E.

THE present volume contains two curious documents concerning Dr. Dee, the eminent philosopher of Mortlake, now for the first time published from the original manuscripts. I. His Private Diary, written in a very small illegible hand on the margins of old Almanacs, discovered a few years ago by Mr. W. H. Black, in the library of the Ashmolean Museum at Oxford. II. A Catalogue of his Library of Manuscripts, made by himself before his house was plundered by the populace, and now preserved in the library of Trinity College, Cambridge.

The publication of this Diary will tend perhaps to set Dee's character in its true light, more than any thing that has yet been printed. We have, indeed, his "Compendious Rehearsall," which is in some respects more comprehensive, but this was written for an especial purpose, for the perusal of royal commissioners, and he has of course carefully avoided every allusion which could be construed in an unfavourable light. In the other, however, he tells us his dreams, talks of mysterious noises in

his chamber, evil spirits, and alludes to various secrets of occult philosophy in the spirit of a true believer. Mr. D'Israeli has given a correct and able view of his character in his "Amenities of Literature," which is remarkably confirmed in almost every point by the narrative now published. "The imagination of Dee," observes that elegant writer, "often predominated over his science; while both were mingling in his intellectual habits, each seemed to him to confirm the other. Prone to the mystical lore of what was termed the occult sciences, which in reality are no sciences at all, since whatever remains occult ceases to be science, Dee lost his better genius." I shall refer the reader to this popular work instead of attempting an original paper on the subject, which would necessarily be greatly inferior to that drawn by the masterly hand of the author of the "Curiosities of Literature."

The Catalogue of Dee's Library of Manuscripts, although long since dispersed, is valuable for the notices which it preserves of several middle-age treatises not now extant. He is said to have expended on this collection the sum of three thousand pounds, a very large sum in those days for a person of limited income.

J. O. H.

35, Alfred Place,
March 15th 1842.

DR. DEE'S DIARY.

1554. Aug. 25th, Barthilmew Hikman born at Shugborowh in Warwikshyre toward evening. My conjecture, uppon his own reporte of circumstances. Oct. 25th, D. Daniel Vander Meulen Antwerpiaë, mane hora quarta.*

1555. April 22nd, Jane Fromonds borne at Cheyham at none. Aug. 1st, Ed. Kelly natus hora quarta a meridiē† ut annotatum reliquit pater ejus. Oct. 12th, the Lord Willughby born hora septima mane, ante meridiem, Lat. 51° 30', at Wesell in Gelderland.

1557. July 30th, Mr. Arundell of Cornwayle natus circa [horam] quartam a meridiē.

1558. Dec. 14th, Mary Nevelle, alias Mary Lewknor, borne inter 11 et meridiem mane, by Chichester.

1560. July 8th, Margaret Russell, Cowntess of Cumberland, hora 2 min. 9 Exoniaë mane.

1561. Aug. 14th, Mr. Heydon, of Baconsthorp in Norfolk, hora noctis 11½ natus in comitatu Surrey.

1563. March 23rd, Mr. William Fennar a meridiē inter horam undecimam et duodecimam nocte. June 23nd, Jane Cooper, now

* It is almost unnecessary to observe that this and the following are notes of nativities. They are not for the most part contemporary notices, but apparently inserted at various times by Dee when professionally consulted as an astrologer.

† "Anno 1555, Aug. 1, hora quarta a meridiē Wigorniaë natus Dominus Edouardus Kelsæus," MS. Ashm. 1788, fol. 140, where there is a horoscope of this nativity in the handwriting of Dr. Dee. Ashmole, in his MS. 1790, fol. 58, says "Mr. Lilly told me that John Evans informed him that he was acquainted with Kelly's sister in Worcester, that she shewed him some of the gold her brother had transmuted, and that Kelly was first an apothecary in Worcester."

Mystris Kelly, toward evening. Sept. 28th, Mr. John Ask ante meridiem, by York six myle on this syde; Elizabeth Mownson, circa horam 9 mane, soror magistri Thomæ Mownson et uxor magistri Brown.

1564. Mrs. Brigit Cooke borne about seven of the klok on Saynt David's Day, which is the first day of March, being Wensday; but I cannot yet lerne whether it was before none or after. But she thinketh herself to be but 27 yeres old, anno 1593, Martii primo, but it cannot be so. June 20th, Mr. Hudson, hora septima ante meridiem. Aug. 21st, Wenefride Goose, inter 9 et 10 a meridie by Kingstone.

1565. Sept. 12th, John Pontoys, inter 9 et 10 ante meridiem prope Stony-Stratford; puto potius hora 8 min. 43. Oct. 17th, Thomas Kelley* hora quarta a meridie at Wurceter. Dec. 21st, Mr. Thomas Mownson at 11 of the klok in the morning.

1568. July 14th, William Emery born at Danbery in Essex paulo post undecimam horam noctis. Sept. 24th, Margaret Anderson mane inter 7 et 8.

1571. Samuel Swallow borne at Thaxstede in Essex Feb. 15 ante meridiem, inter horam undecimam et duodecimam, forte hora media post undecimam.

1575. July 31st, Simeon Stuard natus ante diluculum per horam 11½ at Shinfelde; his grandfather by the mother was Dr. Huyck the Quene's physicien.

1577. Jan. 16th, the Erle of Leicester, Mr. Phillip Sydney, Mr. Dyer, &c., came to my howse.† Jan. 22nd, The Erle of Bedford

* The brother of the celebrated astrologer before mentioned.

† "Dr. Dee dwelt in a house neere the water side, a little westward from the church [at Mortlake]. The buildings which Sir Fr. Crane erected for working of tapestry hangings, and are still (1673) employed to that use, were built upon the ground whereon Dr. Dee's laboratory and other roomes for that use stood. Upon the west is a square court, and the next is the house wherein Dr. Dee dwelt, now inhabited by one Mr. Selbury, and further west his garden."—MS. Ashm. 1788, fol. 149. The same account says that "Dr. Dee was wel beloved and respected of all persons of quality thereabouts, who very often invited him to their houses or came to his."

cam to my howse. Feb. 19th, great wynde S.W., close, clowdy. March 11th, my fall uppon my right nuckul bone, hora 9 fere mane; wyth oyle of Hypericon in 24 howres eased above all hope: God be thanked for such his goodness of his creatures! March 24th, Alexander Simon the Ninivite came to me, and promised me his servise into Persia. May 1st, I received from M. William Harbert of St. Gillian his notes uppon my Monas.* May 2nd, I understode of one Vincent Murfyn his abhominable misusing me behinde my back; Mr. Thomas Besbich told me his father is one of the cokes of the Court. May 20th, I hyred the barber of Cheswik, Walter Hooper, to kepe my hedges and knots in as good order as he sed them than, and that to be done with twise cutting in the yere at the least and he to have yerely five shillings, [and] meat and drink. June 10th, circa 10, a shower of hayle and rayne. June 18th, borrowed £40 of John Hilton of Fulham. June 19th, I understode of more of Vincent Murfyn his knavery; borrowed £20 of Bartylmew Newsam. June 20th, borow £27 uppon the chayn of golde. June 26th, Elen Lyne gave me a quarter's warn-ing. June 27th, shows of rayne and hayle. Aug. 19th, the Hexameron Brytanicum† put to printing.

Nov. 3rd, William Rogers of Mortlak, abowt 7 of the klok in the morning, cut his own throte, by the fende his instigation. Nov. 6th, Sir Umfrey Gilbert cam to me to Mortlak. Nov. 18th, borowed of Mr. Edward Hynde of Mortlak £30 to be repayed at Hallowtyde next yere. Nov. 20th, two tydes in the forenone,

* This of course is his celebrated *Monas Hieroglyphica*, frequently printed, and the nature of which I attempted to explain in a paper read before the Society of Antiquaries. Mr. Herbert, according to MS. Ashm. 1788, "dwelt then in Mortlack and was an intimate friend of Dr. Dee's."

† This was his work printed in 1577 under the title of *General and Rare Memorials pertayning to the perfect Art of Navigation*, in folio, now a book of the greatest rarity. The original manuscript of it is in MS. Ashm. 1789, and Dee's own copy of the published work with MS. notes and additions is preserved in the British Museum. In his *Letter Apologetical*, 4to. Lond. 1603, he cites this work under the title of *The Brytish Monarchie*, as having been written in the year 1576.

the first 2 or 3 howres to sone. Nov. 22nd, I rod to Windsor to the Q. Majestie. Nov. 25th, I spake with the Quene hora quinta. Nov. 28th, I spake with the Quene hora quinta; I spake with Mr. Secretary Walsingham.* I declared to the Quene her title to Greenland, Estetiland and Friseland.

Dec. 1st, I spake with Sir Christofer Hatton; he was made knight that day. Dec. 1st, I went from the cowrte at Wyndsore. Dec. 30th, *inexplissima illa calumnia de R. Edwardo, iniquissime aliqua ex parte in me denunciabatur: ante aliquos elapsos dies, sed sua sapientia me innocentem.*

1578. Feb. 5th, sponsalia cum Jana Fromonds horam circiter primam. April 28th, I caused Sir Rowland Haywood to examyn Francys Baily of his sklanderme, which he denyed utterly. June 13th, rayn and in the afternone a little thunder. June 30th, I told Mr. Daniel Rogers,† Mr. Hackluyt of the Middle Temple being by, that Kyng Arthur and King Maty, both of them, did conquer Gelindia, lately called Friseland, which he so noted presently in his written copy of *Monumethensis*,‡ for he had no printed boke therof. July 14th, my sister Elizabeth Fromonds cam to me. July 27th, hora 9, min. 15 a meridie Francis Cowntess of Hertford.

Aug. 5th, Mr. Raynolds of Bridewell tok his leave of me as he passed toward Dardmowth to go with Sir Umfry Gilbert toward Hocheleya. Aug. 15, I went toward Norwich with my work of *Imperium Brytanicum*.§ Aug. 23rd, I cam to London from Norwich. Aug. 31st, I went to my father-in-law Mr. Fromonds to Cheyham.

* Ashmole informs us that Walsingham continued for a length of time one of Dr. Dee's best patrons.

† Rogers was a member of the University of Oxford, and a large commonplace-book in his handwriting is in Archbishop Tenison's library in St. Martin's-in-the-Fields.

‡ That is, *Galfredus Monumetensis de gestis regum Britannie*. Hackluyt mentions this fact in his collection of voyages.

§ This is the book just mentioned under the title of *General and Rare Memorials*, fol. Lond. 1577.

Sept. 1st, I cam from Cheyham. Sept. 6th, Elen Lyne, my mayden, departed from this life immediately after the myd-day past, when she had lyne sik a month lacking one day. Sept. 12th, Jane Gael cam to my servyce, and she must have four nobles by the yere, 26s. 8d. Sept. 25th, Her Majestie cam to Richemond from Greenwich. Sept. 26, the first rayn that came for many a day; all pasture about us was withered: rayn afternone like Aprill showres. Oct. 8th, the Quene's Majestie had conference with me at Richemond inter 9 et 11. Oct. 16th, Dr. Bayly conferred of the Quene her disease. Oct. 22nd, Jane Fromonds went to the court at Richemond. Oct. 25th, a fit from 9 afternone to 1 after mydnight. Oct. 28, the Erle of Lecester and Sir Francys Walsingham, secretary, determined my going over for the Quene's Majestie. Nov. 4th, I was directed to my voyage by the Erle of Lecester and Mr. Secretary Walsingham hora nona. Nov. 7th, I cam to Gravesende. Nov. 9th, I went from Lee to sea. Nov. 14th, I cam to Hamburgh hora tertia. Dec. 11th, to Franckfurt-uppon-Oder. Dec. 15th, newes of Turnifer's comming hora octava mane, by a speciall mesenger.

1579. A moyst Marche and not wyndy. June 10th, I shewed to Mr. John Lewis and his sonne, the physition, the manner of drawing aromaticall oyles. At that tyme my cat got a fledge yong sparrow which had onely a right wyng naturally. June 15th, my mother surrendred Mortlak howses and land, and had state geven in plena curia ad terminum vitæ, and to me was also the reversion delivered per virgam, and to my wife Jane by me, and after to my heirs and assignes for ever, to understand, Mr. Bullok and Mr. Taylor, surveyor, at Wimbledon, under the tree by the church. June 22nd, Mr. Richard Hickman and Barthilmew his nephew cam to me with Mr. Flowr, commended by Mr. Vicechamberlayn Sir Christopher Hatton.

July 6th, Mr. Hitchcok, who had travayled in the plat for fishing, made acqayntance with me, and offred me great curtesy.

July 13th, *Arthurus Dee natus * puer mane hor. 4 min. 30 fere, vel potius min. 25, in ipso ortu solis, ut existimo.* After 10 of the clock this night my wive's father Mr. Fromonds was speechles, and died on Tuesday (July 14th) at 4 of the clock in the morning. July 16th, Arthur was christened at 3 of the clock afternone; Mr. Dyer and Mr. Doctor Lewys, judg of the Admiralty, were his godfathers; and Mistres Blanche Pary of the Privie Chamber his godmother. But Mr. John Harbert of Estshene was deputy for Dr. Lewys, and Mystres Awbrey was deputy for my cosen Mistres Blanche Pary.

Aug. 8th, John Elместon,† student of Oxford, cam to me for dialling. Aug. 9th, Jane Dee churched. Aug. 16th, Monsieur cam secretly to the court from Calays. Aug. 20th, wyndy, clowdy, rayny. Aug. 26, Monsieur went back agayn to France. Sept. 10th, my dream of being naked, and my skyn all overwrought with work like some kinde of tuft mockado, with crosses blew and red; and on my left arme, abowt the arme, in a wreath, this word I red—*sine me nihil potestis facere*: and another the same night of Mr. Secretary Walsingham, Mr. Candish, and myself.

Oct. 3rd, Sir Leonel Ducket his unkend letter for mony. Oct. 4th, goodman Hilton requested me for his ij. sonnes to resort to my howse. Oct. 5th, raging wynde at West and Southerly, in the night chefely. Oct. 9th, 10th, 11th, 12th, great rayne for three or four dayes and nights. Oct. 13th, this day it broke up; the fote bote for the ferry at Kew was drowned and six persons, by the negligens of the ferryman overwhelming the boat uppon the roap set there to help, by reason of the vehement and high waters. Oct. 18th, Mr. Adrian Gilbert and John Davys reconcyled themselves to me, and disclosed some of Emery his most unhonest,

* His horoscope is in MS. Ashm. 1788. "Mr. Arthur Dee's birth was accompanied by the unhappy accident of the death of Mr. Fromonds, his mother's father, who died that morning."—MS. Ashm. 1790, fol. 63.

† This person is not noticed by the Oxford biographers.

hypocriticall, and devilish dealings and devises agaynst me and other, and likewise of that errant strompet her abominable wordes and dedes; and John Davis sayd that he might curse the tyme that ever he knew Emery, and so much followed his wicked cownsayle and advyse. So just is God! Oct. 31st, payed *xxs.* fyne for me and Jane my wife to the Lord of Wimbleton (the Quene), by goodman Burton of Putney, for the surrender taken of my mother of all she hath in Mortlak to Jane and me, and than to my heyres and assynes, &c.

Nov. 25th, the Lord Clinton cam to me and offred Skirbeck by Boston for Long Lednam. Nov. 29th, I receyved a letter from Mr. Thomas Jones. Dec. 9th, *Θις νιγτ μι νυιφ δρεμιδ θατ ονε καμ το ερ ανδ τουχεδ ερ, σαιινγ, " Μιστρες Δεε, γου αρ κονκεινεδ οφ χιλδ, υος ναμε μυστ βε Ζαχαριας; βε οφ γυδ χερε, ε σαλ δο νυελ as θις δοθ!"* * Dec. 22nd, I payd Jane *13s.* and *4d.* for her wagys tyll Michelmas last, for the half yere, so that I owe her yet *6s.* *8d.* Dec. 28th, I reveled to Roger Coke† the gret secret of the elixir of the salt *οφ ακερελς ονε υππον α υνδρεδ.*

1580. Jan. 13th, I gave my wife mony for the month. Jan. 16th, Arthur fell sick, stuffed with cold fleym, could not slepe, had no stomach to eat or drink as he had done before. Feb. 26th, this night the fyre all in flame cam into my maydens chamber agayne, betwene an eleven and twelve of the cloke; contynued half an howr terribly, so it did a yere before to the same maydens, Mary Cunstable and Jane Gele. May 17th, at the Moscovy howse for the Cathay voyage. June 3rd, Mr. A. Gilbert and J. Davys rod homward into Devonshire. June 7th, Mr. Skydmor and his wife

* Dee has occasionally made use of Greek letters for the preservation of his notes, still retaining the English language. The present passage may as well be given:— " This night my wife dreamed that one cam to her and touched her, saying, ' Mistres Dee, you are conceived of child, whose name must be Zacharias; be of good chere, he sal do well as this doth!'"

† In a more appropriate place I shall give from an Ashmolean manuscript a traditionary anecdote relating to this Roger Coke, or Cooke, and the great secret which Dee revealed to him.

lay at my howse and Mr. Skydmor's dowghter, and the Quene's dwarf Mrs. Tomasin. June 8th, my wife went with Mistres Skydmor to the court. June 12th, Mr. Zackinson and Mr. Cater lay at my howse, having supped at my Lady Crofts. June 14th, Mr. Fosku of the Wardrip lay at my howse, and went the next day to London with Mr. Coweller. July 15th, the Lady Croft went from Mortlak to the court at Otlands. June 30th, payd Jane 20s. for thre quarters' wages, so that all that is due is payd, and all other recknengs likewise is payd her 6s. 8d.; and Mary Constable was payd all old reknings 15s., and my wife had eleven pounds to dischargd all for thirteen wekes next, that is, till the 5th of November: I delivered Mr. Williams, the person of Tending, a lettre of attorney agaynst one White of Colchester, for a sklaundre.

Aug. 27th, Arthur was weaned this night first. Aug. 28th, my dealing with Sir Humfrey Gilbert for his graunt of discovery. Aug. 30th, Nurse Darant was discharged and had 10s. given her, which was the whole quarter's wages due at a fortnight after Michelmas.

Sept. 6th, the Quene's Majestie cam to Richemond. Sept. 10th, Sir Humfry Gilbert graunted me my request to him, made by letter, for the royalties of discovery all to the North above the parallell of the 50 degree of latitude, in the presence of Stoner, Sir John Gilbert, his servant or reteiner; and thereuppon toke me by the hand with faithfull promises in his lodging of John Cooke's howse in Wichcross strete, where wee dyned onely us three together, being Satterday. Sept. 13th, Mr. Lock brought Benjamyn his sonne to me: his eldest sonne also, called Zacharie, cam then with him. Sept. 17th, the Quene's Majestie cam from Rychemond in her coach, the higher way of Mortlak felde, and whan she cam right against the church she turned down toward my howse: and when she was against my garden in the felde she stode there a good while, and than cam ynto the street at the great gate of the felde, where she espyed me at my doore making

obeysains to her Majestie ; she beckend her hand for me ; I cam to her coach side, she very speedily pulled off her glove and gave me her hand to kiss ; and to be short, asked me to resort to her court, and to give her to wete when I cam ther ; hor. 6¼ a meridie. Sept. 14th, I began against Vincent Murphyn. Sept. 15th, I wrote to the bishop of London. Sept. 22nd, my declaration against Vincent Murphin put into the court of Geldhall.

Oct. 3rd, on Munday, at 11 of the klok before none, I delivered my two rolls of the Quene's Majesties title unto herself in the garden at Richemond, who appointed after dynner to heare further of the matter. Therfore betwene one and two afternone, I was sent for into her highnes Pryvy Chamber, where the Lord Threasurer allso was, who, having the matter slightly then in consultation, did seme to dowt much that I had or could make the argument probable for her highnes' title so as I pretended. Wheruppon I was to declare to his honor more playnely, and at his leyser, what I had sayd and could say therin, which I did on Tuesday and Wensday following, at his chamber, where he used me very honorably on his behalf. Oct. 7th, on Fryday I cam to my Lord Threasorer, and he being told of my being without, and allso I standing before him at his comming furth, did not or would not speak to me, I dowt not of some new greif conceyved. Oct. 10th, the Quene's Majestie, to my great cumfort (hora quinta), cam with her trayn from the court and at my dore graciously calling me to her, on horsbak, exhorted me briefly to take my mother's death patiently, and withall told me that the Lord Threasorer had gretly commended my doings for her title, which he had to examyn, which title in two rolls he had browght home two howrs before ; she remembred allso how at my wive's death it was her fortune likewise to call uppon me.* At 4

* His first wife died on the 16th of March 1575, when " the Queen's Majestie, with her most honourable Privy Council, and other her Lords and Nobility, came purposely to have visited my library : but finding that my wife was within four houres before buried out of the house, her Majestie refused to come in ; but willed to fetch my glass

of the clock in the morning my mother Jane Dee dyed at Mortlak; she made a godly ende: God be prayesd therfore! She was 77 yere old. Oct. 20th, I had by my jury at Geldhall £100 damages awarded me against Vincent Murphyn the cosener. Oct. 22nd, with much ado I had judgment against Murfin at Geldhall. My mervaylous horsnes and in manner spechelesnes toke me, being nothing at all otherwise sick. Oct. 25th, Morrice Kyffin departed from me with my leave. Nov. 2nd, the Lord Threasorer sent me a haunche of venison. Thomas Suttley had the bishop of Canterbury his letter for Sir Richard. Nov. 3rd, I writt to my Lord Threasurer. Nov. 6th, Helen cam to my servyse. Nov. 12th, somewhat better in my voyce. Nov. 22nd, the blasing star* I cold see no more, though it were a cler night. Dec. 1st, newes cam by Dr. Deny from Ireland of the Italiens overthrow whom the Pope had sent, the Quene lying at Richemond. Dec. 6th, the Quene removed from Richmond. Dec. 8th, recepi literas Roma, scriptas per fratrem Laudervicea.

1581.† Feb. 9th, I agreed with Mr. Gentle Godolphin for to release the coosener Vincent Murphin. Feb. 11th, Harry Prise, of Lewsam, cam to me at Mortlak, and told of his dreames often repeated, and uppon my prayer to God this night, his dreame was confirmed, and better instruction given. Feb. 12th, Sir William Harbert cam to Mortlak. Feb. 23rd, I made acquayntance with Joannes Bodinus, in the Chambre of Presence at Westminster, the ambassador being by from Monsieur. Feb. 26th, a very fayr calm warm day.

so famous, and to show unto her some of the properties of it, which I did; her Majestie being taken down from her horse by the Earle of Leicester, Master of the Horse, at the church wall of Mortlake, did see some of the properties of that glass, to her Majestie's great contentment and delight."—*Compendious Memorial*, p. 516. This glass is spoken of again.

* Dee has made a rough sketch of the appearance of this comet, with its long tail, on the margin of the MS.

† An original diary of the chemical experiments made by Dr. Dee in this year is preserved in the Bodleian Library.—MS. Rawl. Miscel. 241.

March 8th, it was the 8 day, being Wensday, hora noctis 10, 11, the strange noyse in my chamber of knocking; and the voyce, ten tymes repeted, somewhat like the shrich of an owle, but more longly drawn, and more softly, as it were in my chamber. March 12th, all reckonings payd to Mr. Hudson, £11. 17s. March 13th, Elizabeth Kyrton cam to my servys. March 23rd, at Mortlak cam to me Hugh Smyth, who had returned from Magellan straights and Vaygatz; after that, raynie, stormie wynde, S. W. March 25th, Helen was hyred at our Lady day for the yere for fowr nobles wags; she had her covenant peny, and allso vjs. viij*d*. for her payns taken synce she came. April 3rd, I ryd toward Snedgreene, to John Browne, to here and see the manner of the doings. April 14th, I cam home from Snedgreene. May 25th, I had sight in *Χρυσταλλω* offerd me, and I saw. June 7th, hora 7½ mane nata est Katharina Dee. June 10th, baptisata a meridie hor. 5½ Katharina. Mr. Packington of the court, my Lady Katarin Crofts, wife to Sir James Crofts, Mr. Controller of the Quene's household, Mystres Mary Skydmor of the Privie Chamber, and cosen to the Quene, by theyr deputies christened Katharin Dee. June 17th, yong Mr. Hawkins, who had byn with Sir Francis Drake, cam to me to Mortlake. June 30th, Mr. John Leonard Haller, of Hallerstein, by Worms in Germany, receyved his instructions manifold for his jorney to Quinsay, which jorney I moved him unto, and instructed him plentifully for the variation of the compas, observing in all places as he passed.

July 6th, my wife churched. July 7th, in the morning at 1½ after mydnight, Mr. Hinde his sonne born. July 10th, my right sholder and elbow-joynt were so extremely in payn that I was not able in 14 dayes to lift my arme owtward not an ynche; the payn was extreme; I used Mr. Larder, Mr. Alles, and Alise Davyes, and abowt the 25 day I mended. July 12th, abowt 10 of the clock ¼ before noone *ρογερ is ινκρεδιβλε δογγεδνες ανδ ινγατεφυλνες αγαιυς με το μι φακε, αλμοστ ρεδι το λαι νιολεντ ανδς ον με, μαγερ ενρικ καν παρτελι τελ.* At the same day the Erle of Leicester fell

fowly owt with the Erle of Sussex, Lord Chamberlayn, calling each other traytor, whereuppon both were commanded to kepe theyr chambers at Greenwich, wher the court was. July 19th, Mr. Henrick went to London to visit his wife and children. July 26th, Mr. Haylok cam, and goodman King with him. July 28th, Mr. Collens did ride into Lincolneshire.

Aug. 3rd, all the night very strange knocking and rapping in my chamber. Aug. 4th, and this night likewise. Katharin was sent home from nurse Maspely, of Barnes, for fear of her mayd's sicknes, and goodwife Benet gave her suck. Aug. 11th, Katharine Dee was shifted to nurse Garret at Petersham on Fryday, the next day after St. Lawrence day, being the 11th day of the month; my wife went on foot with her, and Ellen Cole, my mayd, George and Benjamin, in very great showres of rayn. Aug. 12th, recepi literas a D. Doctore Andrea Hess occultæ philosophiæ studioso, per Richardi Hesketh amici mei, Antwerpæ agentis, diligentiam in negociis meis, et recepi, una cum literis, Mercurii Mensitam seu Sigillam Planetarum. Aug. 26th, abowt 8½ (at night) a strange meteore in forme of a white clowde crossing galaxiam, whan it lay north and sowth over our zenith; this clowd was at length from the S. E. to the S. W. sharp at both endes, and in the west ende it was forked for a while; it was abowt sixty degrees high, it lasteth an howr, all the skye clere abowt, and fayr starshyne.

Sept. * 5th, Roger Cook, who had byn with me from his 14 yeres of age till 28, of a melancholik nature, pycking and devising occasions of just cause to depart on the suddayn, abowt 4 of the clok in the afternone requested of me lycense to depart, whereuppon rose whott words between us; and he, imagining with himself that he had the 12 of July deserved my great displeasure and finding himself barred from vew of my philosophicall dealing

* Dr. Dee, in the Rawlinson MS. just quoted, observes, in his notes on this month, "Mr. Harry Waters went away the 2nd day, malcontent. John Dee, Jesus bless me!"

with Mr. Henrik, thought that he was utterly recast from intended goodness toward him. Notwithstanding Roger Cook his unseamely dealing, I promised him, yf he used himself toward me now in his absens, one hundred pounds* as sone as of my own clene hability I myght spare so much; and moreover, if he used himself well in lif toward God and the world, I promised him some pretty alchimicall experiments, whereuppon he might honestly live. Sept. 7th, Roger Cook went for altogether from me. Sept. 29th, Robert Gardner, of Shrewsbury, cam to my servyce.

Oct. 8th, I had newes of the chests of bokes fownd by Owndle in Northamptonshyre; Mr. Barnabas Sawle told me of them, but I fownd no truth in it. Oct. 9th, Barnabas Saul, lying in the hall was strangely trubled by a spirituall creature about mydnight. Oct. 13th, I rod to Sowth Myms. Oct. 14th, to St. Nedes. Oct. 16th, at Mr. Hikman's. Oct. 20th, at Tosseter. Oct. 21st, Oxford, Dr. Cradocke. Oct. 23rd, from Oxford to Wyckam. Oct. 24th, I cam home. Robert Hilton cam to my service. Nov. 16th, the Quene removed to White Hall, and Monsieur with her. Nov. 27th, I rod to Greensede. Nov. 28th, to goodman Wykham, 2 myles beyond Chayly by Lewys. Nov. 29th, I made acquayntance with Mr. George Kylmer for Sir George his bokes. Nov. 30th, I cam home. Dec. 1st, Katharyn Dee her nurse was payd 6s. so nothing is owing to her. Dec. 5th, Elen my mayden fell sick. Dec. 7th, George my man had the great fall of the ladder, hora 10 fere mane. Dec. 8th, I sent a letter to Mr. Kylmer. Dec. 22nd, my Lord Chancellor's sonne, Mr. Bromley, and Sir William Herbert cam to me. Helen Cole was payd her wages and reckening tyll this Christmas, and so discharged my servyce, being newly recovered of her ague. Her desyre was to go to her frendes.

1582. Jan. 11th, Robert Gardener desired my leave to go dwell

* This probably gave rise to the anecdote which is related in MS. Ashm. 1788, fol. 147, viz. that "he revealed to one Roger Cooke the great secret of the elixar, as he called it, of the salt of metall, the projection whereof was one upon an hundred."

with Sir William Herbert, hora 12. Jan. 16th, Mistris Harbert cam to Essexe. Jan. 17th, Randal Hatton cam home from Samuel's father at Stratton Audley. Jan. 22nd, Arthur Dee and Mary Herbert, they being but 3 yere old the eldest, did make as it wer a shew of childish marriage, of calling ech other husband and wife. Jan. 22, 23rd. The first day Mary Herbert cam to her father's hous at Mortlak, and the second day she cam to her father's howse at Estshene. Jan. 23rd, my wife went to nurse Garret and payd her for this month ending the 26 day. Jan. 27th, Barnabas Sawl his brother cam. Feb. 12th, abowt 9 of the klok, Barnabas Saul and his brother Edward went homward from Mortlak: Saul his inditement being by law fownd insufficient at Westminster Hall: Mr. Serjeant Walmesley, Mr. Owen and Mr. Hyde, his lawyers at the bar for the matter, and Mr. Ive, the clerk of the Crown Office, favouring the other. Feb. 20th, Mr. Bigs of Stentley by Huntingdon and John Littlechild cam to me. I receyved a letter from Barnabas Saul. Feb. 21st, Mr. Skullthorp rod toward Barnabas. Feb. 25th, Mr. Skulthorp cam home. Payd nurse Garret for Katharin tyll Fryday the 23 day, vjs. then somethyng due to nurse for iij. pownd of candell and 4 pownd of sope.

March 1st, Mr. Clerkson browght Magnus to me at Mortlak, and so went that day agayn. March 6th, Barnabas Saul cam this day agayn abowt one of the klok and went to London the same afternone. He confessed that he neyther hard or saw any spirituall creature any more. March 8th, Mr. Clerkson and his frende cam to my howse. Barnabas went home agayn abowt 3 or 2 klok, he lay not at my howse now; he went, I say, on Thursday, with Mr. Clerkson. March 8th, *coelum ardere et instar sanguinis in diversis partibus rubere visum est circa horam nonam noctis, maxime versus septentrionalem et occidentalem partem: sed ultra capita nostra versus austrum frequenter miles quasi sanguineus.* March 9th, Fryday at dynner tyme Mr. Clerkson and

Mr. Talbot* declared a great deale of Barnabas nowghy dealing toward me, as in telling Mr. Clerkson ill things of me that I should mak his frend, as that he was wery of me, that I wold so flatter his frende the lerned man that I wold borow him of him. But his frend told me, before my wife and Mr. Clerkson, that a spirituall creature told him that Barnabas had censured both Mr. Clerkson and me. The injuries which this Barnabas had done me diverse wayes were very great. March 22nd, Mr. Talbot went to London, to take his jorney.

April 16th, Nurse Garet had her 6s. for her month ending on the 20th day. April 22nd, a goodly showr of rayn this morning early. May 4th, Mr. Talbot went. May 13th, Jane rod to Cheyham. May 15th, nocte circa nonam cometa apparuit in septentrione versus occidentem aliquantulum; cauda versus astrum tendente valde magna, et stella ipsa vix sex gradus super horizon-tem. May 20th, Robertus Gardinerus Salopiensis lætum mihi attulit nuncium de materia lapidis, divinitus sibi revelatus de qua May 23rd, Robert Gardener declared unto me hora 4½ a certeyn great philosophicall secret, as he had termed it, of a spirituall creatuer, and was this day willed to come to me and declare it, which was solemnly done, and with common prayer. May 28th, Mr. Eton of London cam with his son-in-law Mr. Edward Bragden, as concerning Upton parsonage, to have me to resign or let it unto his said son-in-law, whom I promised to let understand whenever myself wold consent to forego it. June 9th, I writ to the Archbishop of Canterbury a letter in Latin: Mr. Doctor Awbrey did carry it. June 14th, Morryce Kyffin did viset me. June 22nd, Nurse Garret had 6s. for a month ending the 18 day of May; she is to have for a month

* Just above this relation some one has written, "you that rede this underwritten assure yourselfe that yt is a shamfull lye, for Talbot neither studied for any such thinge nor shewed himselfe dishonest in any thinge." Dr. Dee has thus commented upon it:—"This is Mr. Talbot or that lerned man, his own writing in my boke, very unduely as he cam by it." There are several other notices of Talbot erased, but whether by him or by the Doctor it is impossible to say, but most probably the former.

wages ending the 15 day of this June. My wife went this Friday thither with Benjamyn. June 27th, Mystris Stafford arrested me hora 11 : I payd all.

July 3rd, hor. 12 $\frac{1}{4}$, Arthur Dee fell from the top of the Watergate Stayres down to the fote from the top, and cut his forhed on the right eyebrow. Sir Richard browght the rent. July 6th, in feare of resting by proctor Lewys : tyll 9 $\frac{1}{2}$ at night from 1 afternone at the Docter's comming. July 12th, Proctor Lewys agred withall. July 13th, Mr. Talbot cam abowt 3 of the klok afternone, with whom I had some wordes of unkendnes : we parted frendely : he sayd that the Lord Morley had the Lord Mountegle his bokes. He promised me some of Doctor Myniver's bokes. July 16th, Mr. William Pole, whome Phillip Simons, somtymes barber to the old Erle of Tavistok, doth knowe, cam to me, and made acquaintance with me : promised to com agayn within xiiij. dayes. Jane my wife went to Nurse Garret's to pay her 12s. for her wages due tyll Friday last, which was Saint Margaret's day, and brought her xijd. for candles : she went by water ; Mistres Lee went with her, and Robyn Jackesbite. Jane this night was sore trubbled with a collick and cramp in her belly ; she vomytred this Monday more, and every night grew stiff in the sole likewise. A meridie hor. 3 $\frac{1}{2}$ cam Sir George Peckham to me to know the tytle for Norombega in respect of Spayn and Portugall parting the whole world's distilleryes. He promysed me of his gift and of his patient of the new conquest, and thought to get so moche of Mr. Gerardes gift to be sent me with seale within a few days. July 18th, Barthilmew Knaresburgh his sone borne at break of day abowt 3 of the klok. June 19th, Barnabas Saul came to see me at Mortlak : I chyd hym for his manifold untrue reports. July 23d, Mistris Franklin's sone borne at noone. July 24th, Robert Gardiner cam, and went on the 26th.

Aug. 8th, Kate was sickly. Aug. 11th, Mr. Bacon and Mr. Phillips of the court cam. Aug. 20th, Katarine still seemed to be diseasid. Aug. 25th, Katharin was taken home from nurse Garret

of Petersham, and weaned at home. Aug. 31st, Benjamin Lock told me of his father's mynde to send him to Spayn within three or four days. Sept. 1st, I did for Sir John Killegrewe devise the way of protestation to save him harmless for compounding with Spaniard who was robbed: he promised me fish against Lent. Sept. 10th, Mr. John Leonard Haller, of Hallersteyn, by Worms in Germany, cam agayn to me, to declare his readines to go toward Quinsay; and how he wold go and ly at Venys all this winter, and from thens to Constantinople. I requested Mr. Charles Sted to help him to make his mony over to Paris and Nuremberg, and to help him with the sercher of Rye to pass his horse, and to help him with Mr. Osborn the alderman with his letters to Constantinople. Sept. 11th, on Tuesday they went to London together, and my wife allso abowt her affayres. Sept. 13th, I writt to Dugenes de Dionigiis to Venys by Mr. John Leonard Haller. Sept. 17th, I writ to the Erle of Osmond. Sept. 29th, Anne cam to my servyse from Mr. Harbert. I payd Mr. Lewys £20, so rest is which I challendg as for my cost and payns for 37 yeres for John his son.

Oct. 12th, I rod to Tundridge. Oct. 13th, I rod from Tundridge to Mr. Coverts at Slawgham. Oct. 15th, I cam home from Slawgham, and dyled at Mr. Holtens, person of Oxstede by Tundridge, a phisitien. Oct. 21st, Jane my wife sowned in the church. Nov. 1st, Mr. Plat, my brother Yong his sonne-in-law, cam to me with a stranger of Trushen, born at Regius Mons: his name is Martinus Faber. The same day cam Mr. Clement the seamaster and Mr. Ingram from Sir George Peckham. Nov. 8th, hayle afternone horam circiter primam: tonitrus circa quartam et sextam. Nov. 9th, Mr. Newbury, who had byn at Cambaya in Inde, cam to me. Nov. 22nd, E. K. went to London, and so the next day conveyed by rode toward Blakley, and within ten dayes to returne. Nov. 24th, Saterdag night I dremed that I was deade, and afterward my bowels wer taken out I walked and talked with diverse, and among other with the Lord Thresorer who was com

to my howse to burn my bokes when I was dead, and thought he loked sourely on me. Dec. 1st, George my man, who had lyne oute all night, this morning used me very dishonestly, and sayd he owed me no servyce. Mr. Bettgran the justice was not at home. Dec. 13th, thunder in the afternone and at sonne-set. Dec. 15th, the 15th day being cownted the 25, 50, 10 dayes ar imagined spent, which have crept in betwene the day of Crist his birth regarding the place of the sonne, and the sonnes place not the 25th day of this month, whiche a civile æquation, but mathematically and religiusly to be substantiated to be for the true term of the periods of annuall revolutions of the sonne sinse the day of Christ his birth.

1583. Jan. 13th, on Sunday the stage at Paris Garden fell down all at ones, being full of people beholding the bearbayting. Many being killed thereby, more hart, and all amased. The godly expownd it as a due plage of God for the wickednes ther usid, and the Sabath day so profanely spent. Jan. 19th, Mr. John Leonard Haller went to London and so to go toward Scotland. Jan. 23rd, the Ryght Honorable Mr. Secretary Walsingham cam to my howse, where by good lok he found Mr. Awdrian Gilbert, and so talk was begonne of North-west Straights discovery. The Bishop of St. Davyd's (Mr. Middleton) cam to visit me with Mr. Thomas Herbert. The Lord Grey cam to Mr. Secretary, and so they went unto Greenwich(?). Jan. 24th, I, Mr. Awdrian Gilbert, and John Davis went by appointment to Mr. Secretary to Mr. Beale his howse, where onely we four were secret, and we made Mr. Secretarie privie of the N. W. passage, and all charts and rutters were agreed uppon in generall.

Feb. 2nd, Rolandus Dee baptizatus. Feb. 3rd, Mr. Savile, Mr. Powil the yonger, travaylors, Mr. Ottomeen his sonne, cam to be acquaynted with me. Feb. 4th, Mr. Edmunds of the Privie Chamber, Mr. Lee who had byn in Moschovia, cam to be acquaynted with me. Feb. 11th, the Quene lying at Richemond went to Mr. Secretary Walsingham to dynner; she coming by my dore gra-

tiously called me to her, and so I went by her horse side as far as where Mr. Hudson dwelt. *Ερ μαιεστι αζεδ με οβοσκυρελι οφ μουνσιευρις στατε: διξι βιοθανατος επιτ.* Roland went with his nurse to her howse to Estshene. Feb. 18th, the Lady Walsingham cam suddenly into my howse very freely, and shortly after that she was gone cam Syr Francys himself and Mr. Dyer. Feb. 24th, Jane churched. Feb. 26th, I delivered my boke to the Lord Threasorer for the correction of the Calender.*

March 6th, I, and Mr. Adrian Gilbert and John Davis, did mete with Mr. Alderman Barnes, Mr. Townson and Mr. Yong and Mr. Hudson, abowt the N.W. voyage. March 17th, Mr. John Davys went to Chelsey with Mr. Adrian Gilbert to Mr. Radforths, and so the 18th day from thence toward Devonshyre. March 18th, Mr. North from Poland, after he had byn with the Quene he cam to me. I receyved salutation from Alaski, Palatine in Poland; salutation by Mr. North who cam before to the Quene, and next to me was his message, hor. 12. Nurse Lydgatt at Estshene

* This work, although never entirely printed, created much sensation at the time, and was the cause of considerable controversy among the politicians as well as literati. The Memorial on this subject which Dee presented to the Privy Council has been printed by Hearne and others, but it is not generally known that the original manuscript of the actual treatise on the correction of the Calendar is still preserved in Ashmole's library, No. 1789, and is the very book which Dee alludes to above. It is inscribed "to the Right Honorable and my singular good Lorde, the Lorde Burghley, Lorde Threasorer of Englande," with the following verses :—

"To *ὄτι* and *το διότι*,
 I shew the thing and reason why;
 At large, in breif, in middle wise,
 I humbly give a playne advise;
 For want of tyme, the tyme untrew
 Yf I have myst, commaund anew
 Your honor may. So shall you see
 That love of truth doth govern me."

The work itself is entitled, "A playne Discourse and humble Advise for our Gracious Queene Elizabeth, her most Excellent Majestie to peruse and consider, as concerning the needful Reformation of the Vulgar Kalender for the civile yeres and daies accompting, or verifiyng, according to the tyme truely spent."

was payd for 5 pound candell, 6 pound sope, and the wagis due from Rowland his birth. April 18th, the Quene went from Richmond toward Grenwich, and at her going on horsbak, being new up, she called for me by Mr. Rawly his putting her in mynde, and she sayd "quod defertur non aufertur," and gave me her right hand to kisse. April 24th, nurse was payd for Rowland all her wagis tyll Monday the 22 of this month, 16 pence a weke: she had all her candell and sope before.

May 1st, Albertus Laski, Polonus, Palatinus Scradensis, venit Londinum.* May 4th, Mr. Adrian Gilbert and Mr. Pepler went by water to Braynsford, and so to ride into Devonshire. May 7th, E. K. went toward London, and so to go homeward for 10 or 12 dayes. Dies Quadragesimus a die Veneris ante Pascham. May 13th, I becam acquaynted with Albertus Laski at 7½ at night, in the Erle of Leicester his chamber in the court at Greenwich. This day was my lease of Devonshyre mynes sealed at Sir Leonell Ducket's hows. May 18th, the Prince Albertus Laski cam to me at Mortlake, with onely two men. He cam at afternone and tarried supper, and after sone set. Nurse Rowland was payd all tyll the 20th of this month. June 15th, abowt 5 of the klok cam the Polonian Prince Lord Albert Lasky down from Bissham, where he had lodged the night before, being returned from Oxford whither he had gon of purpose to see the universityes, wher he was very honorably used and enterteyned. He had in his company Lord Russell, Sir Philip Sydney, and other gentlemen: he was rowed by the Quene's men, he had the barge covered with the Quene's cloth, the Quene's trumpeters, &c. He cam of purpose to do me honor, for which God be praysed! June 19th, the Lord Albert Laski cam to me and lay at my hows all nyght. Nurse Rowland payd her wagis ending the 17th day of this month.

July 1st, Master Mills his answer of no hopes in my sute at

* "The year of our Lorde God 1583, the laste daye of Aprill, the Duke or Prince of Vascos in Polonia, came to London and was lodged at Winchester Howse."—MS. Douce, 363, fol. 125. This account differs from Dee's by a single day.

Grenewich. July 7th, George was dismissed my servys and payd all reconings in the presens of goodman Hilton and Mistres Kelly in my study. July 10th, Thomas Hoke of Cranford cam to my service, but he went away agayn the 23 day of this month. July 30th, the Quene removed on Tuesday from Greenwich to Sion by water; coming by my dore July 31st, the Quene's gift of 40 angells * sent by the Erle of Leicester his secretarie Mr. Lloyd, throwgh the Erle his speche to the Quene, Mr. Rawlegh his letter unto me of hir Majesties good disposition unto me. Aug. 1st, John Halton minister dwelling in London with bowed in and looked, and the a Wurcetershire man, a wicked spy cam to my howse, whom I used as an honest man, and found nothing wrong as I thought. I was sent to E. K. Aug. 7th, Mr. William Burrow passed by me. Aug. 14th, payd nurse Lydgatt for Rowland for two monthes ending the 12th day. Aug. 18th, a great tempest of wynde at mydnyght. Maxima era E. K. cum uxore ejus. Sept. 21st, we went from Mortlake, and so the Lord Albert Lasky, I, Mr. E. Kelly, our wives, my children and familie, we went toward our two ships attending for us, seven or eight myle below Gravessende.

1586. July 10th, Mr. William Maynard natus hora 12 noctis, vel paulo post, Londini. Sept. 14th, Trebonam venimus. Oct. 18th, E. K. recessit a Trebona versus Pragam curru delatus; mansit hic per tres hebdomadas. Nov. 8th, illustrissimus princeps versus Pragam; iter institit hora tertia a meridie. Nov. 14th, rescripsi ad Victorem Reinholdum. Nov. 19th, to the glas hows. Nov. 21st, Michael was begone to be weaned. Nov. 22nd, recepi

* " Her Majestie being informed by the Right Honourable Earle of Leicester, that whereas the same day in the morning he had told me that his Honour and Lord Laskey would dine with me within two dayes after, I confessed sincerely unto him that I was not able to prepare them a convenient dinner, unless I should presently sell some of my plate or some of my pewter for it. Whereupon her Majestie sent unto me very royally within one hour after forty angels of gold from Sion, whether her Majestie was now come by water from Greenwich."—Dr. Dee's Compendious Memoriall, p. 511.

litteras Jacobi Memschiti. Dec. 8th, Monday abowt none Mr. Edward Garland cam to Trebona to mee from the Emperor of Moschovia, according to the articles before sent unto me by Thomas Hankinson. Dec. 11th, St. Poloniensis obiit: natus anno 1530 die 13 Januarii, hora quarta mane min. 26, in Transylvania. Obit, hora secunda post mediam noctem, ut intellexi ex literis Dⁿⁱ Lasky, receptis die 29 per Alexandrum. Dec. 19th, 19die (novi kalendarii) ad gratificandum Domino Edouardo Garlando, et Francisco suo fratri, qui Edouardus nuncius mihi missus erat ab Imperatore Moschoviæ ut ad illum venirem, E. K. fecit proleolem lapidis in proportionem unius gravi arenæ super quod vulgaris oz. et $\frac{1}{2}$ et producta est optimi auri oz. fere: quod aurum post distribuimus a crucibolo una dedimus Edouardo. Dec. 30th, E. K. versus Pragam.

1587. Jan. 8th, cam Nicolas du Haut, Frenchman of Lorrain, who had byn lackay to my frende Otho Henrick Duke of Brunswick and Lienburgh, to seke a servyse, being dismissed by passport from his Lord after his long sikeness. Jan. 14th, Doctor Reinholdt of Salfeldt cam to Trebona with Abraham. His sute of the salt. Doctor Reinholdt revisit versus Pragam 20 die. Jan. 18th, rediit E. K. a Praga. E. K. browght with him from the Lord Rosenberg to my wyfe a chayne and juell esteemed at 300 duckettes; 200 the juell stones, and 100 the gold. Jan. 21st, E. K. again to Prage and so to Poland ward. Feb. 5th, I tok a jorney of myself from Trebon to Newhowse, two myles of, to mete my Lord to comen with him. I toke two horsemen of the cyty with me. Feb. 9th, Illustriss.* venit a Vienna ad Trebonam. Feb. 12th, ivit Illustriss. versus Crocoviam. Feb. 19th, E. K.† cam from Poland abowt none to Trebone: I sent word to my Lord straight. Feb. 21st, my Lord sending no word yet, I sent another message. March 3rd, a Cremona ad Trebonam. March 7th, E. K. dedit

* He frequently speaks of Prince Albert Leski under the title of Illustrissimus.

† It is almost unnecessary to observe that these initials refer to Edward Kelly.

nobis 300 ducata. Recepimus a Domino Illustrissimo 3300.]
 March 9th, iter regium. March 14th, venimus Reichstein.
 March 17th, reditus a Reichstein. March 21st, E. K. gave me
 170 more, and of the 200 for changing 60 remayne. Contumelie
 et contemptus a Cholek et a Schonberg. March 23rd, venimus
 Trebonam. March 26th, the Lord Biberstein, comming from
 Cranbaw from the Lord Rosenberg, passing by Trebona, sent for
 me to his ynn to make acquayntance with me. E. K. equitavit
 Crotoviam. April 4th, actio tertia inceptit. April 18th, actionis
 tertiæ finis. May 1st, vidi (doctore meo premonstrante) Michaelium
 Nuncium non Mersaelem. Laus sit Deo et doctori meo E. K. !
 June 14th, nuptiæ Domini Thomæ Kelei. June 17th, *αφερ θις φυλ*
μνε ιαβε αδ θεμ νοτ. June 22nd, Mr. Francis Garland went
 toward England from Trebona.

July 5th, Sondag, I set the two erthes with theyr water agayn
 uppon them. July 9th, Mr. Francis Pucci cam and browght
 Chrisan Franken with him, who, he sayd, had now recanted his
 wycked boke against Christ, wherof I was glad. Illustrissimus
 cum Domina venerat Trebona. July 11th, colloquium inter Illus-
 trissimum Dominum, Dominum E. K. et me, a meridie, inter nos
 tres. July 13th, Francys Pacci recessit. July 19th, a certayn
 kinde of recommendation between our wives. Next day saw
 relenting of E. K. also by my Lord's entrey. July 20th, Illus-
 trissimus abiit cum principissa sua versus Cremoniam. Aug.
 13th, amice cum Domino Edouardo Keleo de tribus illis votis.
 Aug. 17th, E. K. cum fratre et Ludovico
 Aug. 18th, we understode how E. K. went to Badwise to bed, and
 went but this day at none from thence. Aug. 20th, John Basset
 cam to Trebona. Aug. 23rd, Mr. E. K. cam from Lyntz fayre.
 Sept. 1st, Tuesday morning, covenanted with John Basset to
 teach the children the Latyn tong, and I do give him seven
 duckats by the quarter, and the term to begyne this day; and so
 I gave him presently seven duckatts Hungary, in gold, before my
 wife. God spede his work ! Sept. 3rd, 4th, continua quasi pluvia

per biduum istud. Sept. 4th, Basset his hurlyburly with Mr. T. Kelly. Sept. 16th, the Lord Biberstein cam to Trebon, and Cracht with him. Sept. 22nd, my Lord cum from Crummow to Trebon with my Lady. Sept. 26th, my Lord went toward Prage. Sept. 28th, I delivered to Mr. Ed. Kelley (ernestly requiring it as his part) the half of all the animall which was made. It is to weigh 20 ownces; he wayed it himself in my chamber: he bowght his waights purposely for it. My Lord had spoken to me before for some, but Mr. Kelly had not spoken. Sept. 30th, T. K. and J. C.* went toward Prage.

Oct. 12th, Mr. E. K. toward Prage on horsbak. Oct. 13th, mane paulo ante ortum solis observavi radio astronomico inter et gradus 2 minuta prima 22, et erat sub Tauro in eadem linea perpendiculari ante oculum demissa super horizonta altitudo erat vix quatuor graduum. Oct. 15th, hyred Nicolas. Oct. 20th, I toke up the furniture for the action. Oct. 26th, Mr. Edward Kelly cam to Trebona from Prage. Oct. 28th and 29th, John Carp did begyn to make furnaces over the gate, and he used of my rownd bricks, and for the yern pot was contented now to use the lesser bricks, 60 to make a furnace. Oct. 31st, Ed. Hilton cam to Trebona in the morning. Nov. 8th, E. K. terribilis expostulatio, accusatio, &c. hora tertia a meridie. Nov. 17th, John Basset had seven ducketts beforehand for his second quarter's wages, begynning the 1st. Nov. 21st, Saterdag at night Mr. Francis Garland cam from England to Trebona and browght me a letter from Mr. Dyer and my brother Mr. Richard. Nov. 24th, at the marriag super Critzin the Grand Captayn disdayned to com thither to supper in the Rad howse of Trebona becawse E. K. and I were there; and sayd farder that we wer Dec. 1st to 11th, my Lord lay at Trebon and my Lady all this tyme. Dec. 10th, Mr. John Carpio went toward Prage to marry the mayden he had trubbled; for the Emperor's Majestie, by my Lord Rosenberg's means, had so ordred the matter. Dec.

* That is, Thomas Kelley and John Carp.

12th, afternone somewhat, Mr. Ed. Keley his lamp overthrow, the spirit of wyne long spent to nere, and the glas being not stayed with buks abowt it, as it was wont to be; and the same glas so flitting on one side, the spirit was spilled out, and burnt all that was on the table where it stode, lynnenn and written bokes,—as the bok of Zacharius with the Alkanor that I translated out of French for som by spirituall could not; Rowlaschy his thrid boke of waters philosophicall; the boke called Angelicum Opus, all in pictures of the work from the beginning to the end; the copy of the man of Badwise Conclusions for the Transmutation of metallis; and 40 leaves in 4°, intituled, Extractiones Dunstani, which he himself extracted and noted out of Dunstan his boke, and the very boke of Dunstan was but cast on the bed hard by from the table.

1588. Jan. 1st, abowt nine of the klok afternone, Michel, going chilyshly with a sharp stik of eight ynches long and a little wax candell light on the top of it, did fall uppon the playn bords in Marie's chamber, and the sharp point of the stik entred throwgh the lid of his left ey toward the corner next the nose, and so persed throwgh, insomuch that great abundance of blud cam out under the lid, in the very corner of the sayd eye; the hole on the owtside is not bygger then a pyn's hed; it was anoynted with St. John's oyle. The boy slept well. God spede the rest of the cure! The next day after it apperid that the first towch of the stikes point was at the very myddle of the apple of the ey, and so (by God's mercy and favor) glanced to the place where it entred; with the strength of his hed and the fire of his fulness, I may make some shew of it to the prayse of God for his mercies and protection. Jan. 11th, Nicolas was sore hart circa 8½ hora nocte. Jan. 13th, at dynner tyme Mr. Edward Kelly sent his brother, Mr. Th. K. to me with these words, "My brother sayth that you study so much, and therfor, seeing it is to late to go to day to Cromlaw, he wisheth you to come to pass the tyme with him at play." I went after dynner and playd, he and I against Mr. F. Gore and Mr. Rob tyll supper tyme, in his dynyng rome: and

after supper he cam and the others, and we playd there two or three howres, and frendely departed. This was then after the great and wonderful unkindnes used toward me in taking my man. Jan. 14th, Mr. Edward Kelly rid to Crumlow, being sent for by my Lord. I receyved a letter from the Lord Chamberlain. Jan. 18th, Mistres Lidda K. had an abortion of a girle of 5 or 6 monthes; she was mery and well till the night before; I helped to finde the dead birthe within one howr after I had caused her to have myrh given unto her in wyne warmed, the quarter of a ounce; better after she was dischargd of the secondyne, and all at ones. The woman was sufficiently strong after. Jan. 19th, Mr. E. K. cam from Crumlow. Feb. 4th, Mr. Francys Garland and his brother Robert went from Trebona to go toward England: I wrote to Mr. Dyer and Mr. Yonge. Feb. 8th, Mr. E. K. at nine of the clok afternone sent for me to his laboratory over the gate to se how he distilled sericon, according as in tyme past and of late he hard of me out of Riplay. God lend his hart to all charity and virtue! Feb. 16th, John Carpe cam to Trebon after his marriage. Feb. 19th, Mr. E. K. did *δισκλωσε σομ, ακκουντεδ μι φρενδες, ουν νντρυ θει ννερ*. Feb. 28th, mane paulo ante ortum solis natus est Theodorus Trebonianus Dee, ascendente Sirio in horoscopo, die dominica. March 1st, baptisatus erat Theodorus Dee Trebonæ ante meridiem. March 6th, I went to Newhous and dyned at the castell. March 12th, my Lord cam to Trebona and my Lady. March 24th, Mr. K. put the glas in dung. March 26th, my Lord sent one of his secretaries with answer to my letter, and with offer and promys of all where he can pleasure me, circa 5 post meridiem. March 29th, my Lord and Lady from Trebon toward Crumlow. The midwife's husbond's name of Newhowse is David Peregrinus, perhaps of the familie of Petrus Peregrinus, otherwise called Peter of Maharncourt, of Picardy.

April 3rd, Mr. Pucci disquietted Mr. E. K. abowt requesting an action, to which he had one of our six monthes actions, being now the term begynning the fourth day of this month. The ende of our talke was a strange spech of Mr. Kelly to Fr.

Puccy. After 15 wekes write to me, and I will answer you. April 6th, Edmond Hilton went from Trebona toward Prage with Mr. John Carpe, and so toward England. April 10th, I writ to Mr. Edward Kelly and to Mistres Kelly ij. charitable letters, requiring at theyr hands mutual charity. I went to Mr. Captain Chritzin, to know if he were offended to me, who in outward shew used me reasonably curteously. April 12th, my wife churched, and we receyved the communion. John Carpe browght his wife from Prage to Trebona. April 17th, Doctor Reinholt cam to Trebona. April 22nd, nocte hora 9 terribilis et falsa accusatio vel suspicio, quod Puccia annunciatum contra D. K. et ipsum principia(?). May 1st, Mr. Carpio rid to my Lord to the holy well at the glass hows, four myles from Trebona, with my letters of purgation for Puccies his attempts or intents in his letters to my bond and Mr. Kelly, unknown to me. May 4th, Mr. Carpio browght me word of my Lord's displeasure, conveyed and confirmed by cozen Pully his letters. Deus ille sit propitius! May 7th, post afflictionem magnam meam, mei misertus est Deus! Puccia, die eodem venerunt literæ Principis ad Dominum E. K., quæ dies declarabat amici sui infamum meum ne dignitatem: sed non reddebatur nisi valde præfex, valde erat ingrata ille literæ ipsi Domino E. K. Misericordia Dei magna! Omne quod vivit laudet Deum! Hæc est dies quam fecit Dominus! May 10th, E. K. did open the great secret to me, God be thanked! May 19th, hora 10 cum circumstantiis necessariis. May 22nd, Mistris Kelly received the sacrament, and to me and my wife gave her hand in charity; and we rushed not from her. May 30th, Michael was sik of an ague, and Mr. Kelly likewise. June 4th, the howses burnt at Trebon in the morning early on Whitsunday. June 8th, Illustrissimus venit Trebonam. June 11th, Illustrissimus recessit in Dominica a Trebona versus Pragam. My Lord sent Critzin with his compliments unto me, and to offer me help, hora prima a meridie. A letter cam from T. G. of Mr. Dyer, his being three myle from Trebona, but it was not so. Mr. Dier sent word by

Francis Garland wher. June 13th, cam Francis Garland and Mr. Edmond Cooper, brother to Mistris Kelly, to Trebona. June 16th, Francis Garland went to fynde and bring Mr. Dier. June 19th, I had a grudging of the ague. June 22nd, I did evydently receive the ague, and layd down.

July 7th, Mr. Thomas Sowthwell cam to Trebona to visit us. July 17th, Mr. Thomas Sowthwell of his own courteous nature did labor with Mr. Edmond Cowper and indirectly with Mistres Kelly for to funder charity and frendship among us. July 20th, Mr. Dier cam to Trebona. July 22nd, a meridiē circa 10 Mr. Edward *διερ διδ ινιυριε με νγκινδελε*. July 23rd, reconciliatio bona cum Magistro *διερ ννιθ ννυρδς φακτο μεδιαντε* E. K. Aug. 1st, Mr. Harry Maynard natus nocte circa horam 11 Mortlak. Aug. 4th, Illustrissimus cam from Crachovia to Trebon, and there on Friday before dynner cam up Mr. Dyer, who lay in my chamber, and entertayned him honorably. Aug. 5th, after dynner the little boy, sonne to the Captayn of Rhaudnitz, hurt Arthur's nose with a raser, not in anger but by chance wantonly. Aug. 6th, my Lord and Lady went toward Prage. Aug. 7th, this day I covenanted and hyred John Hammond, jentleman, to serve me in his honest servyces for one yere, and to have 30 dolers for his full and all manner of wages. Aug. 9th, Tuesday, Mr. Dyer went from Trebon, having in company Mr. Edmond Cowper, Francys Garland, and his man Rowley. Aug. 13th, Mr. Thomas Sowthwell ryd to Prag ward from Trebon. He told us of the philosopher (his scholemaster to write) whose name was Mr. Swyft, who gave him a lump of the philosopher's stone so big as his fist: a Jesuit named Mr. Stale had it of him. Aug. 14th, Mr. Sowthwell cam againe. Aug. 24th, *vidi divinam aquam demonstratione magnifici domini et amici mei incomparabilis D. Ed. Kelei ante meridiem tertia hora*. Aug. 27th, John Basset (so namyng himself) otherwise truely named Edward Whitlok, under pretence of going to Budweiss to buy cullors and so to return agayn, did convey himselfe from my servyce of teaching Arthur grammer. Sept. 3rd, my

lord and lady cam to Trebon. Sept. 12th, spes confirmata. Sept. 15th, the Lord Chamberlain cam to Trebona, and went away on the 17th. The rancor and dissimulation now evident to me, God deliver me! I was not sent for.

Oct. 17th, Mystres Kelly and the rest rode toward Punchartz in the morning. Oct. 18th, my Lord and my Lady ryd toward Ctumnate. Oct. 25th, Mr. Ed. Kelley and John Carpio rode toward Prage: this night to Wesely, two myles. Nov. 5th, I dreamed that the toth next my top toth skarse cold hang in my hed, the toth on the right side above. Nov. 6th, Mr. Kelly cam home from Prage and Mr. Francys Garland, and Edward Rolls with him from Eglis. Nov. 15th, in the fornone, snow and close clowdy. Nov. 16th, the Lord and Lady Rosenberg cam from Crummedo to Trebon in the evening. Nov. 20th, this Sondag before dynner the Lord and Lady Rosenberg went from Trebon toward Prage. Nov. 23rd, Mr. Francis Garland and Edward Rowly, Mr. Dyer his servant, went from Trebon toward England. I writ to the Quene's Majestie, Mr. Dyer, Mr. Yong, and Edward Hilton. Dec. 4th, I gave to Mr. Ed. Kelley my Glass, so highly and long esteemed of our Quene, and the Emperor Randolph the second, de quo in præfatione Euclidis fit mentio.* The letter of 500,000 ducats required. Dec. 7th, *γρεατ φρενδικι προμισιδ φορ μανι, ανδ τυνο ουνκες οφ θε θινγ.* Dec. 13th, Mr. Edward Kelley

* This refers to the earliest English translation of Euclid by Billingsley, which was published in 1570, with a long preface by Dr. Dee. Professor De Morgan is of opinion that the translation also was by Dee, or that Billingsley may have been only a pupil who worked immediately under his directions. The passage to which Dee alludes is as follows:—"a man to be curstly affrayed of his owne shadow; yea, so much to feare, that if you, being alone nere a certaine glasse, and proffer, with dagger or sword, to foyn at the glasse, you shall suddenly be moved to give backe (in maner) by reason of an image appearing in the ayre betwene you and the glasse with like hand, sword, or dagger, and with like quicknes, foyning at your very eye, likewise as you do at the glasse. Straunge this is to heare of, but more mervailous to behold then these my wordes cam signifie; and neverthesse by demonstration optically the order and cause therof is certified; even so, as the effect is consequent." I refer the reader also to Mr. Barlow's History of Optics in the Encyclopedia Metropolitana.

gave me the water, erth and all. Dec. 14th, Edmond Hilton cam again to Trebon from England. Dec. 18th, I did understand by Mr. Kelley that my glass which he had given to my Lord Rosenberg, the Lord Rosenberg had given it to the Emperor. Dec. 23rd, I went to the new made citie Kaiser Radnef Stadt, by Budneis, to ovirsee what Joachim Reimer had done abowt my coaches making. Radulphus Sagiensis Gallus Normannus, venit Trebonam, chimiæ et naturalis magiæ studiosus.

1589. Jan. 3rd, Rudolphus Sagiensis Normannus recessit versus Pragm. Jan. 17th, the humming in my eares began. Jan. 19th, circa undecimam noctis abortiebatur Domina Lydda uxor D. Thomæ Kelly ex duobus masculis vix sex mensium, et anno precedente hoc ejusdem uxor abortiebatur puella. Jan. 20th, Mr. Kelly showed me the Lord Rosenberg his letter; when he wrot that of me he hard no more of my going hens, and if Menschik hath not performed as he willed him, that if I send him word he will so dispatch me that therby I shall not nede to stay here, as he had confidently heretofore warned Mr. Kelley, so now he did request him to take leve of me at my departure. And then Mr. Kelly did loke and truly confess that my Jan. 25th, Mr. Mains cam to visit us; the Erle of Schwiczenbagh thre sones. Jan. 31st, Tuesday, I sent Edmond Hilton to Prage, and Zacharias Mathias of Buelweiss, to buy 10 or 12 coach horses and saddell horses for 300 dollers. Feb. 4th, I delivered to Mr. Kelley the powder, the bokes, the glas and the bone, for the Lord Rosenberg; and he thereuppon gave me dischardg in writing of his own hand subscribed and sealed. Feb. 12th, Edmond Hilton cam from Prage with nine Hungarian horses bowght toward our jorney. Feb. 16th, Mr. Edward Kelley rode toward Prage after none, John Carpio, Edmond Hilton, Henry Garlande, Thomas Simkinson, Lodovik. March 11th, from Trebon in Bohemia. March 18th, to Nuremberg. March 20th, from Nuremberg. March 26th, to Frankfurt on the Mane.

April 19th, to Brema. May 1st, Katharin by a blow on the

care given by her mother did bled at the nose very much, which did stay for an howre and more; afterward she did walk into the town with nurse; upon her coming home she bled agayn. May 11th, John of Gloles cam to Breme. May 13th, I cam to lie at my hyred hows. May 17th, the three saddle horse put to grass to the town meddowes for nine ducets tyll Mychelmas. May 21st, the Landgrave of Hesse his letters to me and the city of Breme. May 25th, I sent the Lantgrave my twelve Hungarish horses. June 2nd and 13th, Mr. Duerend and Mr. Hart went toward Stade. They had scaped from the Spanish servise in Flanders with Syr William Stanley. June 6th, Dr. Kenrich Khanradt of Hamburg visitted me. Mr. Thomas Kelly his wife, Francis Garland, Rolls, from Standen toward England. June 16th, Edmund Hilton toward Prage. June 19th, Hans of Glotz went toward Standen, and so toward England. June 23rd, Mr. Daniel van der Multon cam to me. Ultima die mensis istius circa meridiem maximi imbres, tonitrua, grandines.

July 6th, Thursday the 26th of June (by the old accownt and the 6th of July by new accownt) Mr. Hart, the minister of the English company, and Mr. the governor's deputy of the English company at Stade, did visit me at my howse in Breme. July 18th, Mr. Yong and Mr. Secretary his letter. July 30th, Edmond Hilton cam from Prage to Breme by Stade. Aug. 2nd, veteri stilo, the nyght following, my terrible dream that Mr. Kelly wold by force bereave me of my bokes, toward daybreak. Aug. 5th, novo stylo, Edmond Hilton went toward Stade, to go toward England, with my letters to disclose the treason of Perkins. Ther went in this company two English people, Mr. Rolous Tattin and George Losin. Aug. 7th, the first of the seven half fasts. Aug. 14th, Theodor wened. Aug. 21st, John Hammond to Stade. Aug. 22nd, natus William Hazilwood mane hora sexta fere, forte hora 5 min. 45, by Maydston in Kent. Sept. 9th, Roger his serviceable letters of the Lord Rosenberg. Sept. 12th, the wynde cam East after five wekes most part West. Sept. 16th, ante meridiem hora

9 in deliniquitiis A. C. incidi ex ingratitude concepta ex verbis uxoris, et Anallæ Mariæ. Sept. 22nd, stilo veteri, I delivered to Mr. Jacob for England by Embden my letters.

Oct. 3rd, D. Witischindi his hard dealings with me: he bad Mr. Harper the Secretary to give me warning of my howse. Oct. 9th, warned out of my howse hora prima a meridie. Oct. 14th, John Hanward gave me warning that he desyred to go trayle toward Italy; but first to Master Kelly of whome he hoped to have good help. Oct. 17th, Mr. Sowthwell and Mr. Gawyne Smyth cam to me to Bream. Oct. 23rd, Mr. Sowthwell and Mr. Smyth went from Bream. Oct. 29th, Wenefrida Goose inter 9 et 10 a meridie. Oct 31st, letters sent to Stade for Gerwein Greven for her Majestie, Mr. Yong, and Mr. Dyer. Nov. 1st, newes of Mr. Dyer sent ambassador to Denmarke. Nov. 3rd, stilo veteri, I resolved to go into England, hoping to mete Mr. Edward Kelly at Stade, going also into England; and that I suspected uppon Mr. Secretary Walsingham his letters. Nov. 13th, Edmond Hilton and his brother from England, and John a Glotz. Nov. 17th, die lunæ, I met Mr. Dyer comming to Stade, even in the myddle of the town. Nov. 18th, Edmond to Stade ward. Nov. 19th, toke ship by the Vineyard. Dec. 2nd, we cam into the Tems to Gravesende. Dec. 3rd, from the ship to Stratford to Mr. Yong's howse. Dec. 19th, at Richemond with the Queene's Majestie.* Dec. 20th, agreed for my howse with Nicolas Fromonds to occupy as a tenant with better order. Dec. 25th, I lay this night first at my howse. Dec. 29th, Mr. Adrian Gilbert cam to me to Mortlak, and offred me as much as I could require at his hands, both for my goods carryed away, and for the mynes.

1590. Jan. 15th, a terrible tempest of wind, South by West. Jan. 23rd, Mr. Thomas Kelly cam from Brainford; put me in good hope of Sir Edward Kelly his returning: offered me the loane of ten pownds in gold, and afterward sent it me in Hun-

* Where, according to Aubrey, who received his information from Lilly, he was very favourably received by her Majesty.

gary new ducketes by John Croker, the same evening. Jan. 26th, I writt to Mr. Adrian Gilbert two letters. I resolved of the order to be offred for agreement with Nicholas Fromonds for my howse and goodes. The 5th of March (by old accownt) was Madinia Newton, my daughter, christened at Mortlak; godfather, Sir George Cary; godmothers, the Lady Cobham and the Lady Walsingham. March 12th, Mrs. Anne Deny born betweene 8 and 9 afternoone. March 14th, Mr. Dyer cam home from Stade. March 17th, Sir Edward Kelly his letter by Francis Garland. March 21st, Sir George Cary cam to Mortlak. March 27th, Jane apprehended hora quinta a meridie.* My children at this Lady Day in Lent, began to go to schole at Mortlak with the scholemaster Mr. Lee: I gave him his howse-rent and forty shillings yerely for my three sons and my doughter. The howse-rent was allmost 4s. yerely of Mr. Fisher his new howse. April 7th, John Spenser cam to me, from Venys new returned, and told me of the Venetian philosopher and the goodnes of his gold. April 16th, good Sir Francis Walsingham died at night hora undecima. April 19th, I delivered my letters to Mr. Thomas Kelley for his brother Sir Edward Kelley, knight, at the Emperor's court at Prage. Francys Garland was by, and Mr. Thomas Kelley his wife. God send them well thither and hither agayn! Mr. Emery had disbursed to me frankly betwene the tyme from Shrovetide tyll this May £25. May 5th, Mr. Thomas Jack restored unto me part of my magnes stone. May 8th, I receyved 20 mark from Sir Richard Lagney, of Longlernay. May 16th, I gave Mr. Lee the scholemaster 5s. in part of wages. May 18th, the two gentlemen, the unckle Mr. Richard Candish, and his nephew the most famous Mr. Thomas

* There are a great many brief notices in this diary relative to Jane Dee, most of which are expressed in astrological symbols; and as they are exceedingly difficult to decipher satisfactorily, and are certainly of very little, if any importance, I have thought it expedient to omit them. The entry of "*Iave ad θεμ*" is also of frequent occurrence, though what "*θεμ*" can refer to I have not been able to discover.

Candish,* who had sayled rownd about the world, did viset me at Mortlake. May 20th, after dynner, I with my brother, Mr. Justice Yong, went to the Archebishop of Canterbury to Lambeth, about the personagis who used me well. May 21st, I showed my indignation against Bacchus feast at Braynferd intended; gave the Bishop of London warning, who toke it in very good part. Katharyne, my dowghter, was put to Mistres Brayce at Braynferd, hir mother and Arthur went with her after dynner. May 23rd, I lent to goodman Dalton, the carpenter, xxs. for a month. May 29th, 30th, bona nova de industria Domini Richardi Candishii, cum Regina et Archiepiscopo et Domino Georgio Carey, de propositione Etonensis Collegii obtinendi legem. He sent me a hogshed of claret wyne as a gyft. The Lady Cobham sent my wyfe suger and pepper, &c. June 2nd, I writ to Syr Edward Kelly by Mr. William Fowler, merchant, dwelling by Ledenhall. June 3rd, I was very sik uppon two or thre sage leaves eten in the morning; better suddenly at night; when I cast them up, I was well. The pump taken out and the well skoured. June 5th, Thomas Han-kinson and Antony my man cam from beyond the seas to Mortlak. June 5th, terrible yll newes of Edward Kelly against me. June 24th, £20 of Mr. Candish by Edward Hilton. June 28th, I payd Mr. Hudson for all his corn, and also for the wood tyll May, receyved synce I cam home.

July 6th, Mr. Stockden was all payd for his wood 40s. I gave the scholemaster Mr. Lee 5s. in part of wagis: he browght me my hammer from Mr. Jak, so he hath a quarter's wagis 10s. July 8th, I receyved Sir Edward Kelly his letters, dated at Prage the 24th of May stylo novo. No mention is made of his brother Mr. Thomas Kelly coming over. July 10th, the executor of the Lady Duckett requered the det. July 11th, I payd nurse Barwik 12s. for ii. monthis wagis for Madinia: so she is payd for five monthes.

* Dee has preserved several interesting notices of his intimacies with the principal navigators of his time. A general reference to Hackluyt will be sufficient.

July 13th, I went to the Archbishop of Canterbury: talked with him boldly of my right to the personages, and to the treatise of Sir Edward Kelley his Alchimy. July 14th, Mr. Gawayn Smyth spake frendely for me to the Quene, and she disclosed her favor toward me. July 16th, my mynde was somewhat bent to deale with my alchimicall exercises. July 25th, I writ a letter of thanks to the Lord Threasorer by Edmond Hilton. I sent the Lord Chancellor his letters from Brunswyk, of Conrad Nettlebronner his ill behaviour. July 31st, I gave Mr. Richard Candish the copy of Paracelsus twelve lettres, written in French with my own hand; and he promised me, before my wife, never to disclose to any that he hath it; and that yf he dye before me he will restore it agayn to me; but if I dy befor him, that he shall deliver it to one of my sonnes, most fit among them to have it. Theoddor had a sore fall on his mowth at mid-day. Aug. 2nd, Mrs. Stoner's sonne born circa horam tertiam a meridie. Nurs her great affliction of mynde. Aug. 5th, Rowland fell into the Terns over hed and eares abowt noone or somewhat after. Aug. 8th, I gave Nurse Barwick six shillings, so she is payd for the half yere due on Weynsday next. Aug. 9th, I payd to Mr. Lee the scholemaster 5s. Aug. 22nd, Ann my nurse had long byn tempted by a wycked spirit: but this day it was evident how she was possessed of him. God is, hath byn, and shall be her protector and deliverer! Amen. Aug. 25th, Anne Frank was sorowfol, well comforted and stayed in God's mercyes acknowledging. Aug. 26th, at night I anoynted (in the name of Jesus) Ann Frank her brest with the holy oyle. Aug. 30th, in the morning she required to be anoynted, and I did very devoutly prepare myself, and pray for vertue and powr and Christ his blessing of the oyle to the expulsion of the wycked; and then twyse anoynted, the wycked one did reseat a while. Sept. 1st, I receyved letters from Sir Edward Kelley by Francis Garland. Sept. 8th, Nurse Anne Frank wold have drowned herself in my well, but by divine Providence I cam to take her up befor she was overcome of the water. Sept. 23rd, Sunday, I gave

Nurse Barwyk six shillings for a monthis wages to ende on Wensday comme a fortnight ; Mrs. Stackden was by. Sept. 29th, Nurse Anne Frank most miserably did cut her owne throte, afternone abowt four of the klok, pretending to be in prayer before ner keeper, and suddenly and very quickly rising from prayer, and going toward her chamber, as the mayden her keeper thowght, but indede straight way down the stayrs into the hall of the other howse, behinde the doore, did that horrible act ; and the mayden who wayted on her at the stayr-fote followed her, and missed to fynde her in three or fowr places, tyll at length she hard her rattle in her owne blud.

Oct. 11th, Mr. Cumber cam to me. Oct. 14th, payd Nurse Barwik six shillings for one month ending on the seventh, being Wensday. Oct. 15th, this afternoone and all the night following a great storme of wynde at North-West. One Prychard that had marryed Proctor Lewes, his widdow, demaunded £24 of me uppon an obligation of £64 : whereof by the very note on the bak of the same £48 is payd, so that £16 only remayne and not £24, as he unduely demanded : which £16 I challenged for the costes of his sonne John, three yeres and longer being with me in Mortlak, and having also his lerning free. Notwithstanding my wife afraid payd a pownd or two to Mr. Lewys of that £16, and yet Prichard will go to law. Nov. 12th, the Archbishop of Canterbury gave me £5 in ryalls and angels circa horam decimam matutina. Nov. 20th, Her Majestie cam to Richemond. Nov. 27th, the Quene's Majestie, being at Richemont, graciously sent for me. I cam to her at three quarters of the klok afternone, and she sayd she wold send me something to kepe Christmas with. Nov. 28th, Mr. Candish on Saterdag gave my wife forty shillings, and on Tuesday after sent £10 in ryalls and angels, and before he sent me £20, £32 in all. My cousin Mr. Thomas Junes cam in the ende of the terme about St. Andrew's even. Dec. 1st, Her Majestie commaunded Mr. John Herbert, Master of Requests, to write to the Commissioners in my behalf. Dec. 2nd, order taken

by the Commissioners for my howse and goods. Her Majesty told Mr. Candish that she wold send me an hundred angels to kepe my Christmas withall. Dec. 3rd, goodwife Tyndale payd for Antony his lodging for eleven wekes dew at his going away 5s. 6d., and before she had for seven wekes. Dec. 4th, the Quene's Majestie called for me at my dore circa 3 $\frac{1}{4}$ a meridie as she passed by, and I met her at Estshene gate, where she graciously, putting down her mask, did say with mery chere, "I thank thee, Dee; there was never promisse made but it was broken or kept." I understode her Majesty to mean of the hundred angels she promised to have sent me this day, as she yesternight told Mr. Richard Candish. Dec. 6th, Mr. Thomas Griffith my cosen from Llanbeder cam to see me, and lay all night with me, and allso Mr. Thomas Jones, and in the Monday morning went by water to London, and so the same day homeward. A meridie circa 3^a recepi a Regina Domina £50. Dec. 8th, at Chelsey disputing with Doctor Mather, bishop of Bristow; in danger of water hora 5 $\frac{1}{2}$ I stayed at Chelsey. Dec. 14th, the Quene's Majestie called for me at my dore as she rod by to take ayre, and I met her at Estshene gate. Dec. 16th, Mr. Candish receyved from the Quene's Majestie warrant by word of mowth to assure me to do what I wold in philosophie and alchimie, and none shold chek, controll, or molest me; and she sayd that she wold ere long send me £50 more to make up the hundred pound. I gave Mr. Candish the Bishop of Scotland his conclusion with marchaunts. Mr. Candish went from Mortlak at four of klok at nyght toward London and so into Suffolk. Dec. 18th, Mr. Robert Maynard natus circa horam decimam ante meridiem Londini.

1591. Jan. 21st, utterly put owt of hope for recovering the two parsonages* by the Lord Archbishop and the Lord Threasorer. Feb. 13th, Bartilmew cam up. March 2th, borrowed £20 uppon

* See the "Compendious Rehearsall," published by Hearne from a Manuscript in the Cottonian collection, now partially destroyed by fire, for a more extended account of this.

plate and payd this day £19 in Mortlak. March 21st, remember that on Passion Sunday, being the 21st of March by our account, all things was payd for to Mr. Thomas Hudson for wood and corne, abowt £14, at his howse when he was syk of the strangury. Allso to godman Bedell was payd £4 for billet, baven, and lose fagot the same day. Payd likewise to gudwife Wesder eight shillings for one monthes nursing of Madinia, and 4s. more beforehande. March 26th, Mr. Beale sent me home the first my own hand copy of the volume of Famous and Rich Discoveries * which I had given anno 1583 to Andrew Strange.

May 12th, I payd goodwife Welder xij. s. for vij. wekes ending then next from the Wensday before Ester-day last. May 25th, of the old Kalendar, Sir Thomas Jones Knight (unaxed) offred me his castell of Emlyn in Wales to dwell in so long as he had any interest in it, whose lease dureth yet twelve yeres, freely, with commodities adjoining unto it; and allso to have as much mow land for rent, as myght pleasure me sufficiently. The 27th day he confirmed the same his offer agayn before Mr. John Harbert, Master of the Requestes, in his hall in Mortlak; which his offers I did accept of, and he was glad thereof. May 31st, Bartilmew [Hickman] cam up and browght Jane his dowghter with him. Mr. R. Ed. his boke and letter. June 8th, William Aspland of Essex and Th. Collen. June 12th, lent Chronica Hollandiæ Magna to Mr. Beale on Saterdag manuscript, which Mr. Webb lent me. June 14th, Jane Hikman to goodwife Tyndall's to lern. June 27th, Arthur wovnded on his hed by his own wanton throwing of a brik-bat upright, and not well avoyding the fall of it agayn, at Mr. Harberts abowt sonn-setting. The half-brik weighed 2½ lb. June 30, Madinia was taken home from goodwife Welder.

July 28th, Mr. Dyer sent me xx. angels by Mr. Thomas Webbes. July 30th, reconciliation betweene Mr. Dyer and me solemnized

* Now in the Cottonian collection. Ashmole has preserved a copy of it in MS. Ashm. 1790.

the afternone on Friday, and on Saturday (the 31st) all day tyll my going by boat at Mr. Webb's lodging at Rochester Howse. July 31st, by old Kalender, abowt an eleven of the klok Jane was at London very faynt syke, redy to swownd, and in a faynt swete. It was thowght that then she quickened. The last of Julie, Saterday by the old accownt, Barthelmew cam up; he went down on Tuesday, the 3rd day of August, from Mortlak. Aug. 2nd, Monday, Mr. William Diggs his philosophicall curtesy all day. Sept. 22nd, Madinia fell from the bed and hurt her forhed abowt one of the klok afternone. Oct. 15th, after midnight very wyndy northerly. Oct. 23rd, a storm of wynde S.W. afternone. Dec. 3rd, wyndie S.W. Dec. 14th, I had a very jentle answer at the Lord Thresorer's hand hora decima ante meridiem at the court of Whitehall. Dec. 20th, a jentle answer of the Lord Threasorer that the Quene wold have me have something at this promotion of bishops at hand.

1592. Jan. 1st, my dowghter Francys borne on New Yeres day at the sun-rising exactly. Jan. 2nd, Barthilmew and his brother Ambrose cam this Sondag to Mortlak. Jan. 9th, Francys christened afternone. Francys went with her nurse to Barne Elms. Mr. Edward Maynard borne in the morning betwene 2 and 3 after mydnight. Arthur fell into a quotidian jentle ague at 9 of the klok in the morning as he was at the servyce in the hall. Jan. 24th, Mr. Thomas Oliver becam acquaynted with me at Mortlak. March 6th, the Quene granted my sute to Dr. Awbrey. March 9th, the pryvy seale at night. March 16th, the great seale. March 18th, Arthur and Katharine were let blud at London by Doctor Dodding's cownsayle. March 24th, £25 Mr. Tho. Mownson. March 25th, I payd £10 to Nicholas Fromonds paulo ante solis occasum, when he most abhominably revyled me. March 30th, on Thursday Mr. Saunders of Ewell sent home my great sea cumpas, but without a nedle; it cam in the night by water.

April 5th, the Lady Russell robbed a little after mydnight of perles, diamonds, &c. One John Smyth is suspected, a yong man

of thirty yeres old, very ingenious in many handyworkes, melancholek. April 8th, Richard cam to my servyce, 40s. yerely and a livery. April 9th, 10th, agreed with my brother Nicholas Fromonds with Mr. Webbs, at 8 of the klok on Wensday night, and 8 on Tuesday night. April 14th, Winifrede Goose, wife of goodman Goose of Tuddington, dowghter of Harry Wyse, eviley tempted, cam to me with her sister. April 16th, *δε θεσαυρο α βοκ*. April 27th, filius Mariæ Nevell hora 3½ a meridie et aliquantus tardus by Chichester. May 3rd, Wensday, at 10 of the klok Arthur was put to Westmynster Schole under Mr. Grant and Mr. Camden. May 11th, I borrowed ten pound of Master Thomas Smith to be paid at Christmas next. May 12th, great wynde at north. May 15th, Marian cam again a meridie hora septima. May 16th, I rode to Harfelde to the Lord Anderson, Lord Justice of the Common Pleas, 12 myles off. May 25th, hora sexta a meridie mowght have byn a quarell betwene Mr. Web and Mr. Morgan with one eye for £4. left unpayd uppon a bill. June 16th, Sir John Perrot judged to be drawn, hanged, and quartered.

July 23rd, at Grenwich about mydnight following this day began the first evydent shew of my grief of kidneys; whereuppon Doctor Giffard caused me to have a glyster, and so the next day I was easid of my grief. July 29th, Robert Theneth of Rushmer by Ypswych made acquaintance with me: he told me of Mr. Carter a man of 80 yeres old in Yorkshyre. Aug. 6th, I went to Nonsuch to the court, wyder the Countess of Warwik sent me word by Mr. Ferdinando of the Quene's gracious speches at St. Crosses, and the Lord Archbishop told me the like. Aug. 8th, after the midnight of Monday, being the 7th day, the second fytt of the stone in my kyndnes did molest me for 6 or 7 howres. Aug. 9th, the Lord Threasorer invited me to dynner at Mr. Maynards at Mortlak, where Sir Robert Cecill and Sir Thomas Cisell and his lady wer allso. The Lord Threasorer allso sent me some venison to supper. He invited me to dynner allso the tenth day, where the Lord Cobham cam also to dynner, and after dynner he

requested the Lord Threasorer to help me to St. Crosses, which he promised to do his best in. Aug. 11th, Mr. Kemp of Micheam, my old acquayntance, abowt an eleven of klok (allmost) before none, told me of the rare appearing. Aug. 17th, I went to Micheam to Mr. Kemp. Aug. 21st, I went to the Lord Cobham and the Lady Cobham to London. Aug. 23rd, Mr. Cholmely and his mayde ante meridiem hor. 11½. The humor so suddenly falling into the calf of my left leg as if a stone had hit me. Aug. 26th, Mr. Heriot 40s.* Auditor Hill, £4. Remember all thing is payd to our nurse at Barnes for the girle Francys Dee from hir birth untill the ende of her eight month, lacking 12s., and on Sunday, the 27th of this August, we so concluded, when we gave the nurse ten shillings. The eight month ended (from Newyere's day morning last) the 12th of this month. Sept. 4th, 5th, 6th, very tempestuous, windy at West, Sowtherly. Sept. 5th, the Terns very shallow at London. Sept. 6th, goodman Warryn of Market-harborogh. Robert Web cam from Mr. Ponsoys to write, and is to com agayn within thre wekes. Sept. 7th, Robert Charles of Northamptonchyre and goodman Warren of Marketharborow in my howse at Mortlak promised me to help Barthilmew Hikman with £12 to pay on Michelmas Day next to discharge the bond for his brother-in-law. This they promised uppon condition I wold be bownd to them to see them repayd agayn. I sent a letter to Sir Robert Thaneth to Rushmer by Ypswych by the wagon-man who is at ynn at the George in Lombard Streete. He sayd that Robert Thaneth was at home and well. Sept. 19th, I had on the Sunday abowt 7 of the klok afternone the cramp most extremely in the very centre of the calves of both my legs, and in the place where I had the suddeyn grief on Bartilmew-even last I had payn so intollerable as yf the vaynes or artheries wold have broken by extreme stretching, or how els I cannot tell. The payn

* This entry is not very clear. It either refers perhaps to Harriot, the celebrated mathematician, or to the London goldsmith whom the Abbotsford novelist has immortalized.

lasted abowt half a quarter of an howr. I toke my purgation of six grayns. I began in the morning to drink the drink for the stone in the kydney. Sept. 28th, Mr. Laiesley promised me ten shepe and four quarters of wheat. Sept. 30th, Elizabeth Denby went from me to Mistres Herberts' to servyce.

Oct. 13th, I exhibited to the Archbishop of Canterbury two bokes of blasphemie against Christ and the Holy Ghoste, desyring him to cause them to be confuted: one was Christian Franken, printed anno 1585 in Poland; the other was of one Sombius against one Carolius, printed at Ingolstad anno 1582 in octavo. Oct. 14th, 15th, a mighty wynde at sowth-west. Oct. 30th, 31st, one of these two dayes I hurt my left shyn against the sharp small end of a wooden rammar abowt four of the klok afternone. Nov. 1st, Mr. Ashly, his wife, and their familie, did com to my howse and remayned ther. They had my mother's chamber, the mayde's chamber, and all the other howse. Nov. 9th, Her Majestie's grant of my supplication for commissioners to comme to me. The Lady Warwik obteyned it. Nov. 22nd, the commissioners from Her Majestie, Mr. Secretary Wolly and Sir Thomas George, cam to Mortlak to my howse. Nov. 28th, to Richard Walkdyne of his wakis 20s. Dec. 1st, a little after none the very vertuous Cowntess of Warwik sent me word very speedily by hir gentleman Mr. Jones from the cowrt at Hampton Cowrt that this day Her Majestie had granted to send me spedily an hundred marks, and that Sir Thomas George had very honorably dealt for me in the cause. Dec. 2nd, Sir Thomas George browght me a hundred marks from her Majestie. Dec. 24th to 31st, at Mr. Lurensey of Tooting all these days, and Newyere's Day allso, and so cam home by coach (as we went) by Tuesday none, I, my wyfe, Arthur, Kate, &c. Dec. 31st, at Tooting at Mr. R. Luresey his howse; abowt thre of the klok after dynner dyd the Bishop of Laigham serve process uppon me for the nangle, but most unduely.

1593. January, the Lord Threasorer lay dangerously syk in the begynning of this month. Jan. 2nd, I cam home from Tooting.

Jan. 7th, I receyved letters from the Lord Lasky from his capitynate in Livonia, and I wrote answer agayn. Jan. 10th, this day death seased on him. This day at none dyed Edward Maynard just on yere old. Jan. 11th, buried this day at ten of the clok. Jan. 15th, Mr. Ashley, the clerk of the cownsayle, his wife and whole family removed from my howse in Mortlak to theyr howse in London in Holborn, with all his whole family. He and she had used me, my wife and childern, wurshipfully and bowntifully for our frendeship shewed unto them for the lone of our howse and lodgings from Allhallow-tyde last. Master Maynard also his howsehold removed the 15th and 16th day to London, and my stable free delivered. Jan. 20th, I sent my letters for the Lord Lasky to be carryed in a shyp of Dansk called the John of Dansk. Jan. 21st, Sondag, about none Wenefryde Goose her sone born and died, and she did [there]uppon for old melancholik pangs destroy herself. Memorandum, my nurse at Barnes had xvjs. more besides the last 40s. in the begynning of this month. Feb. 14th, Francys Dee, she cam from the nurse at Barnes; the woman very unquiet and unthankfull. Feb. 15th, Her Majestie graciously accepted of my few lynes of thankfulnes delivered unto her by the Cowntess of Warwik hora secunda a meridie at Hampton Court, two or three dayes before the remove to Somerset Howse. Feb. 21st, I borrowed £10 of Mr. Thomas Digges* for one hole yere. Feb. 22nd, a sharp anger betwene me and the Bishop of Leightyn in the towr, for that he wold not shew his farder interest to Nangle: he sayd that after I had seen his brode seal of commendation, that I had institution and induction to the Nangle. Then I sayd his lordship did fable. He there uppon that so moved that he called me spitefully "coniver." I told him that he did lye in so saying, and that I wold try on the fleysh of him, or by a bastan gown of him, if he wer not prisoner in the Towr. Inter

* This notice is particularly interesting, showing the intimate connexion which existed between the first English mathematician of the day and the philosopher of Mortlake.

12^a et 2^a a meridie my sharp anger with the Bishop of Leightyn in the lieftenante's dyning parlor before the Lieutenant Sir Michael Blunt. Mr. Liewtenat Nant and Mr. Blunt are wittnesses. March 12th and 13th, these two nights I dremed much of Mr. Kelly, as if he wer in my howse familiar with his wife and brother. March 17th, Francis Garland cam home and browght me a letter from Mr. Thomas Kelly. I made acquayntance with Syr Thomas Chaloner, Knight, who married sergeant Fletewood's dowghter; Mr. Thomas Webbes was the meanes. At six after none receyved from Mr. Francis Nicholls £15, part of one hundred pounds, the rest whereof £85 is to be receyved from Mr. Nicolls within a fortnight after the Annunciation of Our Lady next; and after that in the beginning of June £100, and in Julie the third hundred powndes: and I am to teach him the conclusion of fixing and teyning the moon, &c.

April 3rd, Bartilmew Hikman and Robert Charles cam up. Letice cam with Barthilmew, and went away agayn. April 8th, Letice cam agayn from Barnet to my servyse. I receyved £50 of Mr. Nichols. April 9th, I gave Barthilmew Hikman £12 in new angels to give and pay to Robert Charles, which he had payd for him at Michelmas last. I gave him allso a double pistolet for his courtesy. Little Adolph Webbes cam to me. April 10th, Barthilmew and Robert Charles went homward. May 7th, Thomas Richardson of Bissham cam to Mortlak to me. May 9th, he and Mr. Laward of the Chandry cam. Our court day at Wymbledon. May 11th, mane hora octava William Emery of Danbery in Essex became my retayner at Mortlak, commended by Mr. Thanet of Rushmer by Ypswich, borne 1568, Julii 4. I gave Robert Web 10s. Richard 10s. and Elizabeth 3s. in the begynning of this month. May 21st, be it remembered that on this xxj. day of May I bargayned with and bowght of Mr. Mark Perpoint, of Mortlak, that next mansion howse with the plat, and all the appertenances abowt it for £32, as the sayd Mr. Perpoint of late had at the last court-day bowght it, and had surrender of it

unto him made of Thomas Knaresborowgh for £25 to mydsommer next. Abowt two of the clok after none, before Jane my wife in the strete, I gave him a saffron noble in earnest for a drink peny. Mr. Hawkins, of London, at that instant cam to have bowght it. May 27th, Mr. Francys Blunt, brother to the late Lord Mountjoy, unkle to the Lord Mowntjoy living, and to Sir Charles of the court, cam to be acquaynted to me, he having byn a travayle at Constantinople. June 4th, Barthilmew Hikman cam to Mortlak in the morning. June 22nd, I had my copy of Mr. Roger Dale our stuard, and had £5 the fine released of the Lord his bowntifullnes. I told the stuard that I had bowght the howse of Mr. Mark Perpoynt, and he desyred to see the note of his copy, and so I did. I told Mr. Perpoint that I had byn at London to prepare his mony, and I told him that I had seen the court-roll for his copy. I went to London to fetch the £32 for Mr. Perpoint, and so I sent him word. This evening I browght the mony, but he was gon to bed. This morning I tendered the mony, and told it at goodman Welder's before Mr. Stokden, and goodman Welder, but Mr. Perpoint refused to perform the bargayn. Deus bene vertat!

July 13th, I gave to Robert 5s. upon his wagis this day. July 14th, I gave 4s. to Letise, part of her noble for her quarter wagis, ending the 9th day of this month. July 18th, I bowght goodman Welder his hovel, which is in the yard of the howse next me, which I bowght of Mr. Mark Perpoint. I gave him a new angel and five new shillings, and he is to have more 5s., that is 20s. in all; and if I cannot compact to enter the howse, then hee is to tak his hovel, and to restore it to me. July 21st, I gave to Richard 5s. uppon his wagis this day. July 22nd, I payd Mr. Childe £7. 13s. 4d. for all his woud, xx. lode and vj. July 24th, the offer for the bargayn agayn of Mr. Perpoynt's behalf: this is Mr. Stokden's doing. July 27th, remember that this Friday I payd Mr. Tomson £4 for his master Mr. Herbert, which I borrowed 12th of December 1592: and Mr. Herbert sent it agayn to my furdur

use by Mistres Lee. Aug. 7th, Mystres Twyne and Mystres Banister cam to viset me. Mr. Bele and Mrs. Bele, Mistres Plan, Mrs. Parpoint, &c. dyned with me. I gave Robert Web 5*s.*; he sent it to Mr. Homes. Aug. 9th, I dyned with the Lord Keper at Kew. Aug. 17th, I and my wife and Katharin our dowghter dyned with the Lord Keper at Kew. Aug. 28th, I was all day with the Lord Keper. Mr. Web and the philosopher cam. Aug. 29th, Mr. Web and the philosopher cam again. Aug. 30th, Mistres Redhed, mother to Mr. John Ponsoys by her first husbond, Mr. Gubbens, bokebynder, and his wife, and the same day Mr. Redhed himself, one of her Majestie's gentlemen hushers, cam to me. Sept. 11th, Jana, post triduunam ægrotationem abortiebatur, mane hora decima. Sept. 13th, the howse surrendered for me by Mr. Mark Perpoint, Mr. William Walker of Wimbledon, Miles Holland, Mr. John Stockden, the thre customarie tenants, with promys to bring in his wife at the next court day to surrender. Sept. 18th, Elizabeth Kyrton had 2*s.* 6*d.* Sept. 20th, Barthilmew Hikman cam to Mortlak, and Robert Charles. I gave Robert Web 5*s.* by Arthur. Sept. 26th, Mr. Herbert went toward the court, and so toward Waty. Sept. 28th, tempestuous, windy, cloudy, hayl and rayn, after three of the clok after none. Remember that the last day of this month Elizabeth Kyrton, who had served me twelve yeres, five yeres uppon prentiship and seven for wagis, five yeres therof for four nobles a yere, and the two last for five nobles the yere, was payd her full payment now remayning due: whereuppon she receyved £4. 4*s.* for her due of wagis remayning; and I gave her moreover an half angel new in gold, and my wife another; Arthur half-a-crown for him and his brother; Katharyn half-a-crown for her and her sister. And so she wente from my servyce uppon no due cause known to me.

Oct. 4th, Sir Edward Keley set at liberty by the Emperor. Oct. 12th, Mr. Cornelio Camaiere cam from the Lord Lasky from Livonia. Oct. 15th, Margerie Thornton cam to my servyce. Oct. 18th, before Mr. Perpoint, Miles Holland, Robert Wellder,

William Beck surrendred my cottage agayn unto me, and I payd him £5, the full £12 as it cost him. To Letice two shillings. Oct. 20th, Mr. Cornelio went toward the flete of Stade to returne. Oct. 24th, Ostende besieged by report. Not true. Oct. 25th, Mr. Gray, the Lady Cumberland's preacher, his wrangling and denying and despising alchimicall philosophers. Nov. 5th. Mr. Francys Nicolls, Mr. Prise, Mr. Nores. Nov. 18th, Jane most desperately angry in respect of her maydes. Nov. 20th, Margery went and Dorothe Legg cam for 30s. yerely. Margery Thornton was dismissed from my servyce to Mrs. Child, and Dorothe Leg cam by Mrs Mary Revel's sending the same day and howr, hora tertia after none. Nov. 26th, John, sometymes Mr. Colman's servant, cam to me from the Lady Cowntess of Cumberland. Dec. 3rd, the Lord Willowghby his bowntifull promys to me. The Cowntess of Kent, his syster, and the Cowntess of Cumberland visited me in the afternone. The Lord Willowghby dynd with me. Dec. 4th, £20 Lord Willughby. Dec. 5th, the newes of Sir Edward Kelly his libertie. Dec. 11th, I gave Robert 20s. at his going to London with my wife. Dec. 22nd, I gave Robert two shillings. Dec. 24th, Mr. Webbes committed to the Marshal-sea. Dec. 25th, this night Mr. Webbes got out, and taken this day (the 26th).

1594. Jan. 3rd, the Lord Keper sent my wife 20 angels in a new red velvet purse, cira occasum solis paulo ante. Jan. 4th, D. Michael Peiserus, Doctor Medicus Marchionis Brandeburgensis, me humanissime invisit. Jan. 5th, a very tempestuous wyndy night. Jan. 9th, Robert Thickpeny from Sir Richard Martyn, and Miles Holland, baylif for the Lord of the Manor, sealed up Mr. Webb's chest, and case of boxes. Jan. 19th, the cobbler with the mad woman. Jan. 25th, I sent my letters to Mr. Lording for Mr. Pontoys to Dantsiz. Jan. 26th, I cam to Mr. Web to the Marshalsea. Jan. 27th, Thomas Richardson cam while I was at London, and so I fownd him at home; and agayn he promised me his working of forty dayes. Jan. 28th, Mr. Vander Laen

promised on 26 day to begyn his work of fixing *lunam*. Madinia somewhat sickly. Robert Wood, visitted with spirituall creatures, had comfort by conference. Jan. 31st, Mr. Vander Laen began his work of *luna*, five myle sowth from Glocester. Mr. Morgan Treherne told me of Mr. Lawrence of eighty yeres old. Mr. Thomas Sharp, chief stuard to the Lady Russell at Bisham, is master and good frende to Thomas Richardson, as he himselfe told me. Theodore Dee from the myddle of this month had his left ey blud-shotten from the side next his temple, very sore bludshotten, above thre wekes contynuing. Feb. 1st, Mr. John Ask sent me two little dubble gilt bowles waying thirteen ownces and a half. Feb. 7th, Sir Thomas Wilks offer philosophicall cam to my hands by Mr. Morice Kiffyn. This day the Archbishop of Canterbury inclined sometyme to the request of dispensation. Feb. 20th, 21st, Theodor fell sick in the Shrovytyde weke, and so into a tertian ague. March 10th, uppon a flight of feare bycause of Mr. Webbes his sending for me to come to him to the Marshalsea, now when he looked to be condemned on the Monday or Tuesday next. March 16th, Barthilmew Hikman cam up. March 18th, Mr. Heriot cam to me. March 20th, I did before Barthilmew Hikman pay Letice her full yere's wagis ending the 7th day of Aprill next; her wagis being four nobles, an apron, a payr of hose and shoes. March 23rd, I gave Barthilmew Hikman the nag which the Lord Keper had given me. Barthilmew Hikman and William his brother went homward. Magus disclosed by frendeship of Mr. Richard Alred. *Α σὺδδεν παρὰ οὗ ἀγγελὸν βεβούνευε Μ. Νικόλς ἀπὸ με.* March 28th, Mr. Francis Garland browght me Sir Edward Kelley and his brother's letters. March 31st, a great fit of the stone in my left kydney: all day I could do but three or four drops of water, but I drunk a draught of white wyne and salet oyle, and after that, crabs' eyes in powder with the bone in the carp's head, and abowt four of the clok I did eat tosted cake buttered, and with suger and nutmeg on it, and drunk two great draughts of ale with it; and I voyded within an howr much water,

and a stone as big as an Alexander seed. God be thanked ! Five shillings to Robert Webb, part of his wagis.

April 1st, Capitayn Hendor made acquayntance with me, and shewed me a part of his pollicy against the Spanishe King his intended mischief agaynst her Majestie and this realme. April 4th, John Stokden cam to study with our children. Mr. Thomas Wye cam with a token from Mistres Ashley. Remove to Mr. Harding and Mr. Abbot at Oxford abowt my Arabik boke. April 5th, my right ey very sore and bludshotten. April 7th, Mr. Nicols cam agayn out of Northampton. Mr. Barret and Mistres Barret cam to visit me. May 3rd, betwene 6 and 7 after none the Quene sent for me to her in the privy garden at Grenwich, when I delivered in writing the hevenly admonition, and Her Majestie tok it thankfully. Onely the Lady Warwyk and Sir Robert Cecill his Lady wer in the garden with Her Majestie. May 18th, Her Majestie sent me agayn the copy of the letter of G. K. with thanks by the Lady Warwick. May 21st, Sir John Wolley moved my sute to Her Majesty. She graunted after a sort, but referred all to the Lord of Canterbury. May 25th, Dr. Awbrey moved my sute to Her Majesty, and answere as before. May 29th, with the Archbishop before the Quene cam to her house. June 3rd, I, my wife, and seven children, before the Quene at Thisellworth. My wife kissed her hand. I exhibited my request for the Archbishop to com to my cottage. June 6th, supped with the Lord Archbishop. Invited him to my cottage. June 11th, given to Robert Webb at London seven shillings in the begynning of this month. June 15th, £40 of Mr. Thomas Harward. I shuld have £60 more. A great fytt of the stone in my kydneys. June 20th, Mistres Magdalen Perpoynt was sole examined of our Stuard at the Temple. June 22nd, morgaged my late purchas to Mr. Richard White for £30, to be received within a few dayes. June 23rd, I discharged Robert Web of my service, and gave him 40 shillings for a full satisfaction of all things. Thomas Richardson cam and offered me his work and labor, and had, as he requested, my letter to Mr.

Thomas Sharpe. June 24th, on Midsommer Day Antony Ryve Taylor cam to my service, for wagis by the yere three pounds and a livery. Barthilmew Hikman cam. June 26th, I discharged Jane Hikman to go with her father Barthilmew home into Northamptonshire, and gave her ten shillings, and promised her at Hallowtyd ten shillings more. Barthilmew Hikman and Goodman Ball with Jane Hikman went homward. June 29th, after I had hard the Archbishop his answers and discourses, and that after he had byn the last Sondag at Tybald's with the Quene and Lord Threasorer, I take myself confounded for all suing or hoping for anything that was. And so adiew to the court and courting tyll God direct me otherwise! The Archbishop gave me a payre of sufferings to drinke. God be my help as he is my refuge! Amen.

July 1st, I gave Robert yet more a French crown for a farwell. July 2nd, given to Richard ten shillings uppon his wagis. July 6th, Michael becam distempered in his hed and bak. July 9th, in the morning began my hed to ake and be hevy more then of late, and had some wambling in my stomach. I had broken my fast with sugar sopps, &c. I gave Letice my servant 5s. part of her wagis: with part whereof she was to buy a smok and neckercher. July 13th, in ortu solis Michael Dee did give up the ghost after he sayd, "O Lord, have mercy uppon me!" July 19th, goodman Richardson began his work. Aug. 19th, Elizabeth Felde cam to my servyce: she is to have five nobles the yere and a smok. Aug. 26th, Mr. Gherardt, the chirurgion and herbalist, [cam to me]. Aug. 30th, Monsieur Walter Mallet toke his leave of me to go home to Tholose. He had the fix oyle of saltpetre. Sept. 18th, I sent letters to Sir Ed. K. and T. Kelly, between 10 and 2 after none taken from the dore.

Oct. 3rd, I payd Mrs. Stockden £4 I borrowed of her; I payd her 26s. 8d. for four loade of wood. I remayn debter for a load of hay, and for 400 of billet in forks. Oct. 4th, payd Mr. Childe £3. 10s. for ten lode of lose faggot. Oct. 14th, Mr. Robert Thomas cam to my howse to dwell. Oct. 28th, hora 6½ a me-

ridie, I writ and sent a letter to the Lady Skydmor, in my wife's name, to move her Majestie that eyther I might declare my case to the body of the cownsaile, or else under the great seale to have lycens to go freely anywhither. Oct. 31st, lightening without thunder in the afternone and in the night following.

Nov. 24th, receyved a letter from Sir Edward Kelley by Rowley. Dec. 2nd, Francys Garland cam to England from Prage. Just five yeres past I cam to England from Breame as Francis Garland cam now: but the Stade flete stayed at Harwich. The 2nd of our cold December, Barthilmew was preferred by me to the Lord Willoughby his servyce at Barbican, in the presence of the Cowntess of Kent: and the Lord Willoughby did presently write his warrant to Mr. Jonson in Fletestreet, taylor, to deliver to Barthilmew his cloth and couishins, and so it was to Barthilmew delivered immediately. Dec. 7th, Jane my wife delivered her supplication to the Quene's Majestie, as she passed out of the privy garden at Somerset Howse to go to diner to the Savoy to Syr Thomas Henedge. The Lord Admirall toke it of the Quene. Her Majestie toke the bill agayn and kept [it] uppon her cushen; and on the 8th day, by the chief motion of the Lord Admirall, and somewhat of the Lord Buckhurst, the Quene's wish was to the Lord Archbishop presently that I shuld have Dr. Day his place in Powles. Dec. 22nd, payd seven shillings to Elizabeth Felde, part of her wagis. Given to Lettyce 5s., part of her wagis. Payd to Richard 8s., part of his wagis; and all other reckonings payd.

1595. Jan. 8rd, the Wardenship of Manchester spoken of by the Lord Archbishop of Canterbury. Feb. 5th, my bill of Manchester offered to the Quene afore dynner by Sir John Wolly to signe, but she deferred it. Feb. 10th, at two after none I toke a cutpurse taking my purse out of my pocket in the Temple. Feb. 18th, Mr. Laward his sonne Thomas born at noone or a little after, $\frac{1}{4}$ vel $\frac{1}{2}$. Consultatio et deliberatio prima cum Marmione Haselwood in fine istius mensis. March 18th, Mr. Francis Garland cam this morning to viset me, and had much talk with me

Digitized by Google

of Sir E. K. March 20th, Mr. Marmion Haselwood, Mr. Dymmock, and Mr. Hipwell, cam to me to Mortlak. March 21st, Barthilmew Hikman cam to Mortlak. March 26th, Barthilmew homeward. March 29th, Mr. Laward and Mr. Alred cam to me.

April 18th, my bill for Manchester Wardenship signed by the Quene, Mr. Herbert offring it her. May 4th, payd Richard 20s. part of his wagis, and more I gave him 10s. for full payment of all od reckonings of late. May 5th, Mr. Cave dyed. May 8th, the Master of the Rolls his curtesy, though I had never spoken unto him. May 9th, my coosen John Awbry cam to me, to recreate himselfe for a while. May 21st, I discharged Letice of my servyce, and payd all duetyes untyll this day, her yere ending on the 8th of Aprill. I gave her for a month over 2s. 6d. and for to spend by the way I gave her 2s. 6d., Robert Charles and my wife being by in my study. May 25th, 26th, 27th, the Signet, the Privy Seale, and the Great Seale of the Wardenship; £3. 12s. borrowed of my brother Arnold. June 1st, my yong coosen, John Awbrey, was sent for to his father to London. Mr. Partrich, his brother, in London; Richard Ward, and other cam for him. June 9th, Barthilmew Hikman went homeward. June 11th, I wrote to the Erle of Derby, his secretary, abowt Manchester. June 18th, Anne Powell cam to my service; she is to have four nobles by the yere, a payr of hose and shoes. June 21st, the Erle of Derby his letter to Mr. Warren for the colledge. June 25th, Dr. Awbrey died at midnight. My cosen, Mr. George Broke, gave me £50 in gold, hora tertia a meridie. June 29th, Mr. John Blayney, of Over Kingesham in Radnorshyre, and Mr. Richard Baldwyn, of Duddlebury in Shropshyre, visited me at Mortlak. The great-grandfather of the sayd John, and my great-grandmother by the father side, were brother and sister.

July 1st, the two brethren, Master Willemots, of Oxfordshire, cam to talk of my howse hyring. Master Baynton cam with Mistres Katharyn Hazelwood, wife to Mr. Fuller. July 7th, Mr. Morgan Jones, my cosen, cam to me at Mistres Walls twice.

July 12th, Mr. Goodier, of Manchester, cam to me. Dies natalis. July 15th, I gave Mr. Morgan Traharn his bill to Mr. Harbert. July 25th, Mrs. Mary Nevell cam. July 28th, a letter from Mr. Oliver Carter, Fellow of Manchester College. I writt agayn to him the same day. July 29th, Mistres Mary Nevel went to London, and so into Kent. July 31st, the Cowntess of Warwik did this evening thank her Majestie in my name, and for me, for her gift of the Wardenship of Manchester. She toke it grateously; and was sorry that it was so far from hens, but that some better thing neer hand shall be fownd for me; and, if opportunitie of tyme wold serve, her Majestie wold speak with me herself. I had a bill made by Mr. Wood, one of the clerks of the signet, for the first frutes given me by her Majestie. Aug. 2nd, at Mr. Cosener his table at Grenewich: I spak that wich greatly liked Mr. Sergeant Oliver Lloyd; wold have disputed agayn. Aug. 5th, very rayny all day, and had the wynde north E. and W. Aug. 12th, I receyved Sir Edward Kellyes letters of the Emperors, inviting me to his servyce again. Aug. 14th, peperit Jana (nutu Dei) circa horam quartam a meridie. Aug. 27th, Margarite Dee baptized hora 4½ a meridie. Godfather, the Lord Keper; his deputy, Mr. Crowne. Godmothers, the Cowntess of Cumberland, her deputy Mistres Davis; and the Cowntess of Essex, her deputy Mistres Bele. Barthilmew Hikman cam to Mortlak on his own busines. Sept. 2nd, the spider at ten of the klok at night suddenly on my desk, and suddenly gon; a most rare one in bygnes and length of feet. I was in a great study at my desk. Sept. 6th I gave Richard 2s. 6d. part of his wagis, when he went to his grandfather. Sept. 13th, I dynded with the Erle of Derby at Russell Howse, Mr. Thymothew and Mr. John Statfeldt, German, being there. Sept. 14th, to Elizabeth Feeld 2s. for the taylor. Sept. 22nd, Elizabeth Feeld went from my servyce. I dined with the Erle of Darby. Sept. 26th, £6 borrowed of my cosen William Hetherley for fourteen days to pay for Barthilmew Hikman. Sept. 29th, Margery Stubble of Hownslow, our dry nurse, entred into

the yere of her servyce begynning on Michaelmas Day, and is to have £3 her yeres wagis and a gown cloth of russet. Edward Edwards began his yere of serving me allso on Michelmas Day, and he must have 40s. for his yere's wagis, and a livery.

Oct. 7th, my anger (hor. 5 a mer.) with Edward my coke, by-cause of his disorder. Oct. 8th, Mr. Richard Western lent me £10 for a yere. Oct. 9th, I dyned with Syr Walter Rawlegh at Durham Howse. Oct. 11th, to Edward 2s., part of wagis. Mr. Banks lent me uppon lone tyll after Christmas £5. Mr. Emery sent me £3 by my servant Richard Walkedine. Oct. 14th, to Anne 2s. part of wagis; to Elizabeth Felde payd the rest of her yeres wagis, and moreover 2s. 6d. given for the overplus.tyme. Oct. 19th, the old reckoning betwene me and Edmond Hilton made clere. Of his eleven pownds demanded, I shewd him of my old note that he had receyved £6. 15s., and after that Sted his 25s., and Mr. Emery his £3 lent him; as I did shew him Sted his letter, and Mr. Emery his letter of the last month. All these sommes make just an eleven pownd. Payd to nurse Stubble, in part of payment of her wagis, 5s. Oct. 20th, to Anne 12d. Richard rode toward Oxford for my Arabik boke. Oct. 25th, Sted was a suter to me for help in law against his father. Nov. 8th, my goods sent me by Peravall toward Manchester. Nov. 19th, my Arabik boke restored by God's favor. Nov. 21st, good-wife Lidgatt payd her rent two quarters ending at the feast of the Annunciation of our Lady next, 13s. 4d. Goodman Agar was by in my hall at Mortlak. Nov. 25th, the newes that Sir Edward Kelley was slayne. Nov. 26th, Mr. Nicolas Bagwell of Manchester brought me a letter from my brother Arnold. Lent to Mister Laurence Dutton twelve shillings. My wife and children all by water toward Coventry. Dec. 10th, Mr. Lok his Arabik bokes and letter to me by Mr. Berran his sonne. Dec. 23rd, I payd to John Norton, stationer, ten pownds in hand, and was bownd in a recognisance before Doctor Hone for the payment of the rest, £10 yerely, at Christmas and Midsommer £5, tyll £53 more

14s. 8d. were payd. Receyved £30 in part of payment of one hundred for my howse at Manchester of Mr. Paget. Dec. 26th, nata filia Comitibus Derby mane circa quartam horam Londini.

1596. Feb. 15th, I cam to Manchester a meridie hora quinta. Feb. 20th, enstalled in Manchester wardenship inter nonam et undecimam horam ante meridiem. March 14th, warning given publicly against Thomas Goodyer. March 21st, warning given publicly of licence given to Thomas Goodyer.

April 2nd, Sir John Byron, knight, and Mr. John Byron, esquier, dyned with me in the colledg. I moved the matter of Xyd an aker of hay grownd of his tenants. He promised well. April 6th, I went to Mr. Ashton of Lester and to Mr. Sherington. April 8th, Margaret Dee begonne to be weaned. May 7th, possession taking in Salford. May 11th, my brother Aubrey and Richard toward London. June 3rd, I gave Antony Cowly 20s. and discharged him. June 4th, Antony Cowley went yerely from my howse, I know not whither. June 14th, Mr. Harry Savill, the antiquary, cam to me. June 15th, I wrote by Mr. Harry Savill of the book dwelling at Hallyfax to Christopher Saxton at Denningley. I sent my letter to Sir Robert Cecill's howse by William Debdell. June 18th, the commission for the colledge sent to London to be engrossed in the Duchy office. I sent by Nicholas Baguely of Newton to Mr. Brogreton and to William Nicolson to follow it this terme. June 21st, Mr. Christopher Saxton cam to me. June 22nd, entred upon great Brereridings in Salford. June 24th, Barthilmew cam. June 25th, order taken by the sherif betwene me and Raf Holden. June 26th, the Erle of Derby with the Lady Gerard, Sir . . . Molyneux and his Lady, dawghter to the Lady Gerard, Master Hawghton and others, cam suddenly uppon [me] after three of the klok. I made them a skoler's collation, and it was taken in good part. I browght his honor and the ladyes to Ardwyk Grene toward Lyme, at Mr. Legh his howse, twelve myles of. June 29th, wyndy and rayny.

July 5th, Mr. Savill and Mr. Saxton cam. July 6th, I, Mr. Saxton and Arthur Rouland, John and Richard, to Howgh Hall. July 9th, I sent Roger Kay of Manchester with my letters into Wales. July 10th, Manchester town described and measured by Mr. Christopher Saxton. Given to nurse Stubble 10s., part of wagis. July 10th to 14th, occupied with low controversies, as with Holden of Salford and the tenants of Sir John Byron of Faylsworth in the right of the colledge, sending to to the cownty, and sending for Mr. Tyldesley or Chester for cownsaylers. July 12th, given more to nurse, when her sonne John Stubble went from me toward London to be reconcyed to his master. I gave him 5s. The yong man, Leon the hatter, went with him. July 14th, Mr. Saxton rode away. The sessions day at Manchester. July 19th, Ales cam by Mrs. Beston's help to my servyce. Thomas, my coke, went from me. July 21st, Isabell Bardman from the chamber to the kitchin. July 25th, thunder in the morning; rayne in the night. July 27th, the Erle of Darby went by London ward; dyned at Curtes' howse. Aug. 10th, Mr. Thomas Jones of Tregarron cam to me to Manchester and rode toward Wales bak agayn the 13th day to mete the catall coming. Aug. 13th, I rid toward York. Halifax and Mr. Thomas Jones rode toward Wales. Aug. 20th, I cam to Manchester from York. Aug. 20th to 27th, much disquietnes and controversy abowt the tythe corne of Hulme. Aug. 30th, Crowsall corne-tyth obteyned by consent, but afterwards dowed and half denyed; then utterly denyed. Sept. 1st, Mary Goodwyn cam to my servyce to govern and teach Madinia and Margaret, my yong dowghters. Sept. 3rd, being Fryday, I rode to Syr John Byron's, to Royton, to talk with him abowt the controversy betwene the colledg and his tenants. He pretended that we have part of Faylesworth Common within our Newton Heath, which cannot be proved I am sure. We wer agreed that James Traves (being his bayly) and Francis Nutthall, his servant for him, shold with me understand all circumstances,

and so duely to procede. Sept. 5th, seventeen hed of cattell from my kinsfolk in Wales by the curteous Griffith David, nephew to Mr. Thomas Griffith, browght.

Oct. 26th, Mr. Francis Nicols and Barthilmew cam to Manchester. Oct. 29th, they rode homeward. Nov. 22nd, £4. 6s. given to my wife by Mr. Francys Wodcote. Dec. 3rd, Mr. Palmer cam to be curate.

1597. Jan. 19th, I sent £4 to Barthilmew Hikman by Bradshaw the carryer. Jan. 22nd, Olyver Carter's thret to sue me with proces from London was this Satterday in the church declared to the clerk. Feb. 5th, Rich. Key of Weram cwrte cam to me by Mr. Heton's information, and I to try him three monthes for 50s. wags. Feb. 7th, John Morryce came to Manchester. Feb. 11th, £5 borowed of Mr. Mat. Heton. Feb. 14th, this Monday John Morrise went with my letters to Mr. John Gwyn, and twelve more in Montgomeryshyre, esquyers. Feb. 17th, delivered to Charles Legh the elder my silver tankard with the cover, all dubble gilt, of the Cowntess of Herford's gift to Francis her goddoughter, waying 22 oz. great waight, to lay in pawn in his owne name to Robert Welsham the goldsmith for £4 tyll within two dayes after May-day next. My dowghter Katharin and John Crocker and I myself (John Dee) were at the delivery of it and waying of it in my chamber: it was wrapped in a new handkercher cloth. Feb. 25th, Mr. Heton borrowed the *Concordantiæ Majores Roberti Stephani*. He hath allso my boke *De Cæna* of Doctor Pezelia. March 7th, Mr. Heton lent me £5 more, and thereuppon I gave him a bill of my hand for the whole ten pownd, to be payd at Michelmas next. The other £5 was receyved the 11th of February last. March 17th, Barthilmew Hikman cam. March 19th, I lent Mr. Hopwood *Wierus de præstigiis Dæmonum*.

April 10th, a supplication exhibited by the parishioners. April 11th, 12th, trubblesom days abowt Mr. Palmer the curate. April 15th, I had my *Wierus de præstigiis Dæmonum* from Mr. Hopwood, and lent him *Flagellum Dæmonum* and *Fustio Dæmonum* in 8vo,

for tyme till Midsomer. April 21st, I sent Barthilmew Hikman 40s. I sent by Bradshaw many letters to London. I sent by goodman Thurp of Salford my great letter to the byshop of Lincolne, and one to Mr. Shallcross. April 22nd, after none Sir Urien Legh knight, and his brother, and Mr. Brown, and Mr. George Booth, sherif of Chesshire, did viset me. Mr. Booth sayd that he wold yeld that to me that he wold not yeld to the bisshop nor any other. Mr. Wortley of Wortley cam also the same day hora quarta a meridie. May 2nd, Mr. Hulme and Mr. Williamson cam to me in the Lord Bishop of Lincoln's case for Hulme. May 4th, I, with Sir Robert Barber, curat, and Robert Talsley, clerk of Manchester parish church, with diverse of the town of divers ages, went in perambulation to the bownds of Manchester parish: began at the Leeless Bench against Prestwich parish, and so had a vew of the thre corne staks, and then down tyll Mr. Standysh new enclosure on the Low, wher we stayed and vewed the stak yet standing in the bank of the dich, being from the corne a eleven measures of Mr. Standley's stak then in his hand, and two fote more, which still I did measure afterward, and it did conteyn in Kentish feete 6 ynches and thre quarters. The survey geometrical of the very circuits of Manchester parish was ended in this, being the sixth day of my work. May 11th, the way to Stopford surveyed by John Cholmeley and John Crocker. May 17th, to Richard Walkeden 20s. of his wagis payd. May 20th, the Lady Booth made acquayntance here May 23rd, to Isabell Boordman 8s. 8d. to make up whole yere's wagis due at the Annunciation of our Lady last past. I allowed to Mr. Williamson ten dayes respite more for his kinsman to bring in his evidence for the process of the proceedings. Payd to nurse 3s. to make up her full payment of her yere's wagis ended at Michaelmas last. May 27th, open enmitie with Palmer before Sir Edward Fitton. Sir Edward Fitton told Matthew Palmer to his face that he had known him to be a mutinous man and a June 9th, Thomas Sankinson told me of John Basset his coming to London. June 14th, the un-

lawfull assembly and rowte of William Cutcheth, Captayn Bradley, John Taylor, Rafe Taylor, at Newton, against my men, describing the rumour of Newton. June 27th, newes from Hull of 23 barrells of Dansk rye sent me from John Pontoys.

July 1st, I sent Roger Kay to Vandydes for catall. July 4th, the carriers to Wakefeld for the corn. July 5th, toward evening lightning and little thunder. July 6th, thunder in the morning. July 7th, five horse lode of Dansk ry cam home. July 19th, the strang pang of my back opening mane hora 6½. In the church uppon Mr. Palmer's disorder against Mr. Lawrence. July 20th, the last of my Dansk rye, in all 21 horse load. Aug. 6th, this night I had the vision and shew of many bokes in my dreame, and among the rest was one great volume thik in large quarto, new printed, on the first page whereof as a title in great letters was printed "Notus in Judæa Deus." Many other bokes methought I saw new printed, of very strange arguments. I lent Mr. Edward Hopwood of Hopwood my *Malleus Maleficarum* to use tyll new yere's tyde next, a short thik old boke with two clasps, printed anno 1517. Aug. 19th, the Erle and Cowntess of Derby cam to Alport lodg. Aug. 21st, the Erle and Cowntess of Derby had a banket at my lodging at the colledge hora 4½. Aug. 27th, John Addenstall from Mr. Emery. I wrote. Sept. 3rd, Mr. Werall of Lobester within two miles of Donkaster cam to me to be acquaynted with me. Sept. 9th, very wyndy at Sowth and rayny. Sept. 12th, hayle this morning on Monday. Sept. 15th, lent by Mr. Werall 40s. John Cholmley went with him to give him and other physik; and I answered John Cholmeley the 40s. again. Sept 24th, Barthilmew cam. Sept. 25th, Mr. Olyver Carter his impudent and evident disolutenes in the church. Sept. 26th, he repented and some pacification was made. Sept. 27th, I granted a lease of thre lives to Mr. Ratclyf for two howses in Dene Square of 7s. rent both; fine, twenty nobles. Sept. 28th, cam Mr. Yardely of Calcot in Chesshyre, abowt six myles wide of Chester, toward the Holt. Nova de philosopho D. Waldero.

Sept. 30th, John Crocker (my good servant) had leave to go to see his parents. He went with Barthilmew Hikman and Robert Charles toward Branbroke, with Arthur Golding, to cure of his fistula. John Crocker intendeth to returne abowt Easter or at Whitsuntyde next. God be his spede! Mr. Humphry Dampport made our stuard.

Oct. 12th, Rafe Holden preferred a bill against Richard Walkeson for Brereriding's chase entyring, which I and Antony Ryve fals. The bill was not fownd. Oct. 22nd, John Fletcher of Manchester went with my letters to Vanylos this Sunday morning. Nov. 3rd, Mr. John Cholmeley toward London by Market-Harborow. Nov. 7th, the fellows and the receyver agreed not with me in accounts. Paulo post nonam mane Arthur's left eye hurt at playing at fence with rapier and dagger of sticks, by a foynce of Edmond Arnold. Nov. 10th, Mr. Burch his letter from Mathew Palmer. Nov. 14th, the fellows wold not graunt me the £5. for my howse-rent, as the Archbishops had graunted: and our foundation commaundeth an howse. Nov. 17th, I sent Ed. Arnold to London on fote with my letters to D. Julio. Dec. 3rd, to Richard Walkeden 10s. in part of wagis. To nurse 10s. Dec. 9th, I visited the grammar schole. Dec. 13th, I wrote by the carryer Barret to D. Cæsar. Dec. 14th, Mr. George Broke, sonne to Mr. Broke of , cam to be acquaynted with me, whome I used most frendely. Mr. Ratclif of Manchester cam with him, but Mr. Heton allso cam on Tuesday after none when I had no leyser. Dec. 17, I lent to Mr. Barlow for his sonne a Spanish grammer in 8vo. printed at Lovayn in anno 1555 by Bartholomæus Gravay in Spanish, French, and Latin. To R. Dickonson I payd £7. 2s. for the plate and a new bell made till 1599, January 1st, £66.

1598. Jan. 4th, I wrote to Barthilmew and Charles by Bradshaw. Jan. 17th, my brother Arnold to Chester and Vaunlos. Jan. 18th, Ed. Arnold with my letter to London. Jan. 19th, hora secunda a meridie I cam before the justices against James

Shallcross and John Lawrence for misusing my name to deceyve Mr. Harrughby. Jan. 20th, Walter Fletcher, chirurgien, from Barthilmew Hikman cam. Jan. 22nd, after midnight the college gate toward Hunt's Hall did fall, and som parte of the wall going down the lane. I receyved letters from Mr. John Pontoys. Jan. 24th, Walter Fletcher went with my letters to Barthilmew Hikman and Robert Charles. *Amaritudo mea circa mediam noctem.* Jan. 28th, the cloose was hyerd of Ed. Brydock for thre pownd payd beforehand by me John Dee to the said Ed. Brydock, being £4 from Candlemas next tyll Candlemas come a twelvemonth. Feb. 9th, George Birch sute was stayd at Chester uppon his promise to compownd with me for all tyth, haye, and other matter. Thomas Goodyer his sute and excommunication I stayed, *salvo interim jure suo.* Baxter's likewise I stayd at Chester court. Feb. 12th, newes from Mr. Smyth, of Upton personage, cam this Sunday. Feb. 13th, Edmond Arnold to London; there-uppon I sent spedily. Feb. 20th, I wrote by Oliver Ellet, the taylor, to Mr. Nicolls to Faxton. Feb. 22nd, Mr. Nicolls cam and wished to mete Ellet. Feb. 25th, the eclips. A clowdy day, but great darknes abowt 9½ mane. Feb. 26th, *circa mediam noctem amaritudo mea.* Feb. 27th, Mr. Nicolls rode homeward, and met the messenger a little beyond Stopford. I lent Mr. Nicolls home with him Roger Edward's boke to be browght to me by Barthilmew Hikman. March 1st, I receyved Mr. Thynne his letter for Sted's det, and Ed. Arnold his letter of the sute from Upton, and of the Lord Archebisshop his hard dealing. March 2nd, I sent the statute staple to London to Mr. George Brok for Sted. I wrote letters by John Hardy, and sent them in a box. March 5th, newes of Mistres Mary Nevell's death by William Nicholson, that she dyed the Fryday after Candelmass Day. March 11th, borrowed 40s. of Mr. George Kenion, of Kersall, to repay againe as sone as I can conveniently. Receyved by Richard Walkeden.

1600. June 10th, set out from London. Jun. 18th, I, my wife, Arthur Rowland, Mistres Marie Nicols, and Mr. Richard Arnold cam to Manchester.

July 3rd, the Commission set uppon in the Chapter Howse. July 7th, this morning, as I lay in my bed, it cam into my fantasy to write a boke, "*De differentiis quibusdam corporum et spirituum.*" July 8th, I writ to the Lord Bishop of Chester by Mr. Withenstalls. July 10th, Mr. Nicols and Barthilmew Hickman cam. July 14th, Francys Nicols and Barthilmew Hikman went homeward. July 17th, I willed the fellows to com to me by nine the next day. July 18th, it is to be noted of the great pacifications unexpected of man which happened this Friday; for in the forenone (betwene nine and ten) where the fellows were greatly in doubt of my heavy displeasure, by reason of their manifold misusing of themselves against me, I did with all lenity interteyn them, and shewed the most part of the things that I had brougth to pass at London for the college good, and told Mr. Carter (going away) that I must speak with him alone. Robert Leigh and Charles Legh were by. Secondly, the great sute betwene Redishmer and me was stayed and by Mr. Richard Holland his wisdom. Thirdly, the organs uppon condition was admitted. And fourthly, Mr. Williamson's resignation granted for a preacher to be gotten from Cambridge. July 19th, I lent Randall Kemp my second part of Hollinshed's Great Chronicle for ij. or iij. wekes. To Newton he restored it. July 31st, we held our audit, I and the fellows for the two yeres last past in my absence, Olyver Carter, Thomas Williamson, and Robert Birch, Charles Legh the elder being receyver. I red and gave unto Mistres Mary Nicolls her prayer.

Aug. 5th, I visited the grammar schole, and fownd great imperfection in all and every of the scholers to my great grief. Aug. 6th, I had a dream after midnight of my working of the philosopher's stone with other. My dreame was after midnight toward

day. Aug. 10th, Eucharistam suscepimus, ego, uxor, filia Katharina, et Maria Nicolls. Aug. 30th, a great tempest of mighty wynde S.W. from 2 tyll 6, with rayne.

Sept. 11th, Mr. Holland of Denby, Mr. Gerard of Stopford, Mr. Langley, commissioners from the bishop of Chester, authorized by the bishop of Chester, did call me before them in the church abowt thre of the clok after none, and did deliver to me certayn petitions put up by the fellows against me to answer before the 18th of this month. I answered them all eodem tempore, and yet they gave me leave to write at leiser. Sept. 16th, Mr. Harmer and Mr. Davis, gentlemen of Flyntshire, within four or five myle of Hurden Castell, did viset me. Sept. 29th, I burned before Mr. Nicols, his brother, and Mr. Wortley, all Bartholomew Hikman his untrue actions.* Sept. 30th, after the departing of Mr. Francis Nicolls, his dowghter Mistres Mary, his brother Mr. William, Mr. Wortley, at my returne from Deansgate, to the ende whereof I browght them on fote, Mr. Roger Kooke offred and promised his faithfull and diligent care and help, to the best of his skill and powre, in the processes chymicall, and that he will rather do so then to be with any in England; which his promise the Lord blesse and confirm! He told me that Mr. Anthony considered him very liberally and frendely, but he told him that he had promised me. Then he liked in him the fidelity of regarding such his promise.

Oct. 13th, be it remembered that Sir Georg Both cam to Manchester to viset Mr. Humfrey Dampport, cownsaylor of Gray's Inne, and so cam to the colledg to me; and after a few words of discowrse, we agreed as concerning two or three tenements in Durham Massy in his occupying. That he and I with the fellows wold stand to the arbitrement of the sayd Mr. Dampport, after his next return hither from London. John Radclyf, Mr. Dampport's

* In a note by Dee in MS. Ashm. 488, he says, "All Barthilmew's reports of sight and hering spirituall wer burnt; a copy of the first part, which was afterward fownd, was burnt before me and my wife."

man, was with him here, and Mr. Dumbell, but they hard not our agrement; we were in my dyning-room. Oct. 22nd, receyved a kinde letter from the Lord Bishop of Chester in the behalfe of Thomas Billings for a curatship. Nov. 1st, Mr. Roger Coke did begyn to destill. Nov. 4th, the commission and jury did finde the titles of Nuthurst due to Manchester against Mr. James Ashton of Chaterdon. Nov. 7th, Oliver Carter his before Mr. Birch, Richard Legh and Charles Legh, in the colledg howse. Dec. 2nd, colledg awdit. Allowed my due of £7 yerely for my howse-rent tyll Michelmas last. Arthur Dee a graunt of the chapter clerkship from Owen Hodges, to be had yf £6 wer payd to him for his patent. Dec. 20th, borrowed of Mr. Edmund Chetam the scholemaster £10 for one yere uppon plate, two bowles, two cupps with handles, all silver, waying all 32 oz. Item, two potts with cover and handells, double gilt within and without, waying 16 oz.

1601. Jan. 19th, borrowed of Adam Holland of Newton £5 till Hilary day, uppon a silver salt dubble gilt with a cover, waying 14 oz. Feb. 2nd, Roger Cook his supposed plat laying to my discredit was by Arthur my sone fownd by chaunce in a box of his papers in his own handwriting circa meridiem, and after none about 1½ browght to my knowledg face to face. O Deus, libera nos a malo! All was mistaken, and we reconcyled godly. Feb. 10th to 15th, reconciliation betwene us, and I did declare to my wife, Katharine my dowghter, Arthur and Rowland, how things wer thus taken. Feb. 18th, Jane cam to my servyce from Cletheraw. Feb. 25th, R. K[oke] pactum sacrum hora octava mane. March 2nd, Mr. Roger Coke went toward London. March 19th, I receyved the long letters from Bartholomew Hickman hora secunda a meridie by a carryer of Oldham. April 6th, Mr. Holcroft of Vale Royall his first acquaintance at Manchester by reason of William Herbert his frend. He used me and reported of me very freely and wurshiply.

CATALOGUS
LIBRORUM BIBLIOTHECÆ EXTERNÆ
MORTLACENSIS

D. JOH. DEE, A° 1583, 6 SEPT.

LIBRI MANUSCRIPTI.

[From MS. Trin. Coll. Cantab. O. iv. 20, transcribed by Ashmole in MS. Ashm. 1142. Another autograph copy is preserved in MS. Harl. 1879, which scarcely differs from that in the library of Trinity College. The numbers prefixed to the several volumes are added, for the sake of reference, by the Editor.]

1. Milei sphæricorum tractatus tres. 4° pergameno.
2. Theoricæ planetarum. — Jordani de triangulis, ubi de quadratura circuli. — Ejusdem de perspectiva. — Ejusdem de speculis, crepusculis, ponderibus, speculis comburentibus, lib. ii. 4°, scripti pergameno.
3. Compendium de vitis philosophorum anonymi. — Ursonis de commixtionibus elementorum. — Ejusdem aphorismi. 4° pergameno.
4. Avicenna de anima mundi, cum aliis, videlicet, Liber cujus initium est, "Inspector præcedentis libri Avicennæ." — Expositorius Rogeri Bachonis." — Liber de ponderibus. — Morienus ad regem Calid. — Rasis libri quinque de deceno (?) — Hermetis

CAMD. SOC.—DEE.

K

- libri septem.—Rosinus ad Euthesiam.—Dicta sapientis.—Turba philosophorum.—Distinctionum sapientium liber.—Epistola Alexandri regis Persarum.—Aristoteles de 30 verbis.—Socratis liber.—Effrey Effinensis liber.—Liber Calid.—Liber commentatus.—Opus philosophorum.—Geber de perfecto magisterio. 4° pergamen.
5. Joh. Duns Scoti quæstiones in Porphyrii quinque voces.—Antonii cujusdam expositio in categorias sex, &c.—Rogerii Bachonis de multiplicatione specierum.—Ejusdem perspectiva. 4° pergamen.
6. Thomæ Aquinatis quæstionum disputatarum volumen. 4° pergamen.
7. Scintillarium poetarum.—Summa chiromantiæ.—Ovidii metamorphoseos expositio.—Tractatus de veneno.—Valerius ad Ruffinum de non ducenda uxore, cum expositione.—Joh. Wyclyf determinatio.—Literæ fratris Wilhelmi Fleth.—Fulgentii mythologiæ cum Expositione.—Tractatus de difficilibus dictionibus Bibliæ.—Rob. Lincolnensis in oculo morali.—Rob. Lincolnensis de ratione veneni.—Joh. Walensis brevisloquium philosophorum, descriptum per Stoctonem Cantabrigiæ, 1375.—Casus abstracti in jure, per Fratrem Hermannum de provincia Saxonie.—Casus episcopo reservati.—Expositio salutationis angelicæ.* 4° pergamen.
8. De ponderibus et mensuris medicinalis operationis.—Viaticus Constantini Africani libri 7.—De modo medendi experimenta.—De origine morborum, et eorum cognitione per urinam.—De electuariis, &c. 4° pergamen.
9. Ethici Histri cosmographia, ex versione Latina D. Hieronymi.† 4° pergamen.

One I had with me, and one I left here, which is noted after.

* Now in Trinity College, Dublin. Bern. 148, (H. 12.)

† Now MS. Cotton. Vespas. B. x. thus inscribed by Dr. Dee's hand, "Johannes Dee, 1565, Februarii 21, Wigornie, ex dono decani ecclesie, Magistri Beddar."

10. Anticlaudianus, carmine.—Hugonis de Pushac, Dunelmensis Episcopi, Brutus, carmine.* Longiuscula forma, pergamen.
11. Tractatus compendiosus de animalibus. 4° pergamen.
12. Wilhelmi Parisiensis fragment. de universis. 4° pergamen.
13. Euclidis Elementa Geometrica, Optica et Catoptrica, ex Arabico translata per Adellardum.—Theodosii Sphæricorum libri.—Liber de occultis.—Ptolomæi planisphærium.—Jordani planisphærium.—Archimedis tractatus de quadratura circuli.—Gerardi de Brussel liber de motu.—Jordanus de ponderibus.—Libri quatuor geometriæ practicæ.—Alfarabius de scientiis.—Wilhelmi de Conchis philosophia.—Rasis liber de physiognomia.—Anatomia hominis.—De proprietatibus elementorum.—cum aliis. 4° pergamen.
14. Augustinus de anima et spiritu.—Theoremata de spiritu et anima demonstrata.—Algorithmus demonstratus Joh. de Sacrobosco.—Joh. de Rupella summa de anima.—Rob. Lincolnensis tractatus de sphæra.—Joh. de Sacrobosco tractatus de sphæra.—Tractatus de proportionibus et proportionalitate, &c. Rogeri Bachonis—cum aliis. pergamen, 4°.
15. Maximi Monachi, Dionisii Areopagitæ, Sophronii Solitarii, et aliorum Græcorum fragmenta nonnulla. pergamen, 4°.
16. Ramundi Lullii liber de quinta essentia. papyro, f°.

Non est Ramundi Lullii, sed collectanea diversa ex Paracelso.
17. Rogerii Bachonis de anima, et ejus operibus.—Ejusdem liber de intellectu et intelligibili. f°. pergamen.
18. Apologia de versutiis atque perversitatibus pseudo-theologorum et religiosorum.—Joachim Abbatis prophetia contra religiones tenentes ordinem mendicantium.—Arnoldi de Villa Nova opus de generibus abusionum veritatis, et de pseudo-ministris Antichristi cognoscendis, et de pastoralis officio circa gregem exercendo. — Ejusdem prophetia catholica, tradens

* This MS. is now in the Cottonian library, Vespas. A. x. "Joannes Dee, 1574, Maj 7, bought upon a stall in London."

- artem annihilandi versutias Antichristi et omnium membrorum ejus, ad sacrum collegium Romanorum. pergameno, f^o.
19. Rogeri Bachonis de retardatione senectutis et senii, &c.—Ejusdem de graduatione medicinarum compositarum, &c. pergameno, f^o.
20. Ejusdem Bachonis metaphisica.—Ejusdem œconomica. pergameno, 4^o.
21. Ejusdem * de animalibus fragmentum. pergameno, f^o.
22. Ejusdem Bachonis fragmenta quædam; videlicet, de multiplicatione et corruptione specierum.—Item communia naturalia.—Epistola ad Clementem per R. de utilitate scientiarum artis experimentalis, &c. pergameno, f^o.
23. Rogeri Bachonis pars sexta Operis Majoris, quæ est Scientia Experimentalis, ad Clementem Pontif: Romanorum.—Ejusdem Operis Majoris pars septima, quæ est, Philosophia Moralis.—Ejusdem Alchimie tractatus expositivus, ad Clementem P. M. R.—Ejusdem compendium alchimie.—Avicennæ clavis sapientie, seu porta minor, seu tractatus de anima.—Breviloquium Holcot.—Rogerii Bachonis speculum alchimie.—Quæstiones super librum Jordani de ponderibus.—Compendium artis, Raymundi Lullii.—Excerpta ex theorica Ramundi Lullii.—Rogeri Bachonis tractatus de speciebus. papyro, fo.
24. Alberti Magni de mineralibus libri quinque.—Hermetis quadripartitum operis.—Rhithmomachia.—De lapide bezaar.—Ars fusoria ac tinctoria lapidum ac gemmarum.—Ptolomei liber de lapidibus et sigillis eorundem.—Techel de sculpturis lapidum.—Galenus (. . . portis) de spermate.—Avicennæ phisiognomia.—Commentariolus in Aristotelis phisiognomiam.—Cheiromantie fragmentum.—Arithmetice fragmentum, carmine.—Practica algorismi.—Anima artis transmutatorie Ramundi.—Phisica, seu medicina Ramundi Lullij.—De herbis.—De potentiis duodecim signorum et septem planetarum.—Epi-

* Dee has added in the margin the word "dubito," meaning, I suppose, that there was not any sufficient evidence for attributing this treatise to Roger Bacon.

- tola accurtationis lapidis philosophorum ad Regem Robertum.
 —Summa cheiromantiæ.—Albertus Magnus de mineralibus.—
 Phisiognomia ex Loxio, Aristotele, et Palemone.—Albertus de
 plantationibus arborum et de conservatione vini.—Virtutes
 septem herbarum Aristotelis. — Liber Kirimandarum. — Phi-
 lonis fragmentum de aquæductibus. — Quæstiones quædam
 naturales.—Constantinus Medicus de coitu.—Practica puero-
 rum.—De natura puerorum. — Introductiones astronomicæ.
 — Hyppocrates de pharmacis.—Hyppocrates de secretis.—
 Hippocratis lex. — Hippocrates de humana natura.—Hippo-
 crates de aere, aqua, et regionibus. pergameno, 4º.
25. Eulogium temporis, a condito orbe in annum Christi 1367,
 monachi ejusdem Niniani.* pergameno, f'.
26. Rogerii Bachonis summa, seu opus tertium, ad Clementem P.
 M.—Ejusdem Bachonis majoris operis pars quarta, in qua
 ostenditur potestas mathematicæ in scientiis atque rebus
 mundi hujus.—Ejusdem compendium studii theologici. —
 Liber præceptorum secundum Albertum.—Liber de sigillis
 solis in signis, secundum Hermetem. — Albertus de sigillo et
 annulo leonis, et ejus virtutibus.—Arnoldus de Villa Nova
 de sigillis duodecim signorum. papyro, fo.
27. Rogerii Bachonis communium naturalium libri duo, quatuor
 sectionibus distincti. pergameno, fo.
- In boards, with clasps.
28. Alpetraugii de verificatione motuum cœlestium liber.—The-
 bith de his quæ indigent expositione, antequam legatur Alma-
 gestum Ptolomæi. — Liber florum Albumasar.—Liber expe-
 rimentorum Albumasar. — Liber practicorum geometriæ.—Ja-
 cobi Alkindi liber de aspectibus.—Petri de Dacia commen-
 tum super tractatum algorismi. — Joh. de Sacrobosco super
 tractatum de sphæra. — Ejusdem computus ecclesiasticus.—
 Wilhelmus de Aragonia in Ptolomæi centiloquium.—Ars al-

* Now MS. Cotton. Galba, E. viii., partially burnt by the fire. Another copy of
 this work is in the library of Trinity College, Cambridge, R. vii. 2.

- gorismi de fractionibus. — Scripta utilia super computum manuale. — Joh: de Sicilia in canones Arzachelis de tabulis Toletanis.—Quæstiones mathematicales.* pergameno, fo.
29. Richardi Walyngforde Abbatis S. Albani de sinibus demonstrandis, libri iv.† pergameno, fo.
30. Johannis Massoni Monachi epistolæ.—Epistolæ de somnio Pharaonis, seu Pharaonis et Josephi epistolæ.—Alani enchiridion de planctu seu conquestu naturæ, prosa et versu.—Bernardi Silvestris Cosmographia.‡ pergameno, 4º.
31. Bartholomei Anglici breviarium, seu de proprietatibus rerum. pergameno, fo.
32. Jordani Nemorarii Φιλοτεχνη, sive de triangulis, liber primus, sexaginta quatuor propositiones continens. pergameno, 4º.
33. Rabbi Mosis liber de venenis.—Summa brevis Galeni de cura ethicæ senectutis.—Alberti de Colonia tractatus de incisionibus arborum et plantationibus earum.—Unguentum ad omnem scabiem tollendam, quod dicitur *Veni mecum*, &c.—Tractatus de ornatu faciei.—Hermetis liber de septem planetis, &c. — Rogerii Bachonis nonnulla secreta.—De factura Saxoniæ Gallici.—Liber de tincturis pannorum.—Liber de coloribus illuminatorum vel pictorum.—De diversis operationibus ignium. — De diversis tincturis.—Hermetis secreta.—Item, multa alia notabilia.—Item, turba philosophorum. pergameno, 4º.
34. Experimentorum diversorum liber.—De vernisio quo utuntur scriptores.—Secreta philosophorum.—De usu virgæ visoriæ, et hujusmodi secreta multa. papyro, 8º.
35. Arnaldi de Villa Nova thesaurus secretus operationum.—Hermetis liber de lapide philosophorum.—Alfredi liber de

* Now MS. Harl. 1, "Johannes Dee, 1557." A portion of this volume formerly belonged to John of London.

† The only copies of this work now known are in the Bodleian Library, but I have not succeeded in tracing this one.

‡ Otho, B. iv. vid. Tann. Bibl. p. 518. This MS. was destroyed in the fire of 1731.

- spiritu occultato.—Rasis practica, cum aliis viginti quinque libellis variorum autorum consimilis argumenti. papyro, 4^o.
36. Ptolomæi quadripartitum, Lat.—Albumazer introductorium.—Isibradi calendarium.—Profacii Judæi almanach.—Zaëlis electiones.—De significationibus planetarum, cum aliis tractatibus. pergameno, 4^o.
37. Expositio theoricarum.—Thebith de motu octavæ sphæræ.—Jordanus de ponderibus, cum quæstionibus notabilibus super eundem.—Jacobus Alkindus de radijs, seu de causis reddendis.—An futura possunt per astra præsciri.—Nicolai Oresmi liber divinationum.—Thomæ Bravardini geometria.—Perspectiva communis Joh. de Pecham.—Dominici de Hassia quæstiones super perspectivam communem.—Euclides de speculis.—Jacobus Alkindus de umbris et causis diversitatum aspectuum.—Dominici de Clavaso practica geometriæ.—Demonstratio æqualitatis lineæ ad peripheriam circuli.—Quadratura circuli.—Expositio tractatus de sphæra, cum quæstionibus.—Algorismus in integris Joh. de Sacro-Bosco.—Algorithmus in minutiis Joh. de Lineriis.—Thomæ Bravardini tractatus proportionum.
38. Joh. de Pecham canticum pauperum.—Joh. Walensis comuniloquium.—Ejusdem Walensis dietarium, locarium, itinerarium.—Ejusdem breviloquium.—Tractatus, cujus initium est, *Supra tribus sceleribus*.—Aristotelis liber de secretis secretorum. pergameno, 4^o.
39. Liber Physiologi de natura animalium et bestiarum. pergameno, 8^o.
40. Gualteri Burlæi tractatus de potentiis animæ. pergameno, 4^o.
41. Rogerii Bachonis perspectiva.—Ejusdem de multiplicatione specierum. pergameno, 4^o.
- In paste-bords, with strings.
42. Tractatuli tres de lapide philosophorum, quorum primi initium est, "Dicit philosophus," &c.
43. Vectii Valentis anthologia.—Aristoxeni musica.—Alippii

- musica—Cleomedes de mundo.—Expositio astrolabii.—Hyparchus in Aratum et Eudoxum.—*Græcè omnes.* papyro, f°.
44. Libellus antiquissimus de speculis comburentibus, cujus initium est, "De sublimiori," &c.* pergamenno, 4°.
45. Jordanus de ponderibus cum scholiis, cujus initium est "Omnis ponderosi." pergamenno, f°.
46. Raymundi Lullii liber de quinta essentia. pergamenno, f°.
47. Boetius de consolatione philosophiæ, in *Græcam* linguam conversus a Maximo Planude.—Catonis distica, cum scholiis Planudis, &c. *Græcè.*—Aphthonij progymnasmata, *Græcè.* papyro, f°.
- I gave this Booke to Cracovia Library, A°. 1584, July 28.
48. Porphirii philosophi Isagoge in Aristotelis logicam, *Græcè.* papyro, f°.
49. Naupegia Itali cujusdam, cum figuris. papyro, 4°.
50. Dionysii Zecharii opusculum de lapide philosophorum, *Gallicè.* papyro, 4°.
51. Roberti Gloucestrensis chronica, *rythmo Anglico.*† papyro, f°.
52. Hystoria Britannicorum principum a Cadwaladro Rege ad Leolinum, per Humfredum Lluyd collecta, *Anglicè.*‡ papyro, f°.
53. Variæ compositiones aquarum mercurialium et alia experimenta chemica, *Anglicè*, cujus initium est, "He that will make," &c. papyro, 4°.
54. Varia experimenta chimica, *Anglicè*, quorum initium est, "For to make white lead." pergamenno, f°.
55. Alberti Magni summa naturalium, cujus initium est, "Philosophia dividitur." papyro, 4°.

* Now in MS. Vespas. A. 11. art. 12, "Joannes Dee, 1555." This is an extremely curious and valuable tract in the history of optical science, and is similar to the curious treatise by Gogava *De speculo ustorio*. The focus of the parabola is here for the first time indicated, a circumstance which has escaped the notice of scientific historians.

† The only MS. of Robert of Gloucester's poem, answerable to this description, is in the University Library, Cambridge.

‡ This MS. is now in the library of the Ashmolean Museum, No. 846.

56. Rogerii Bachonis annotationes super Aristotelis tractatum de secretis secretorum. pergameno, f°.
57. Phillipi Ulstadii cœlum philosophorum. impressum, f°.
58. Inventa quædam geometrica. papyro, f°.
My owne hand, of Richard Chancellor and Thomas Topely.
59. Dumbyltoni summa. pergameno, f°.
60. Beda de gestis Anglorum. pergameno, 4°.
61. Euclidis geometrica.—Rogerii Bachonis perspectiva.—Aristotelis problemata.—Campani theoricæ planetarum. pergameno, 4°.
62. Volumina duo magna, *Hebraicè*, de astrologicis judiciis.—Alchimia Salomonis. papyro, f°. 2 vol.
63. Roberti Groshead, Lincolniensis episcopi, dicta; quorum initium est, "Spiritus Sanctus per os Salomonis," &c.—Ejusdem tractatus de cessatione legalium. — Ejusdem tractatus de oculo morali, una cum aliis variis. pergameno, f°.
64. Isaac Judæi logica, cum aliis variis consimilis argumenti, *Hebraicè*. papyro, 4°.
65. Alhazen perspectiva, &c. pergameno, 4°.
John Davis' spoyle.
66. Ramundi Lullii testamentum.—Ejusdem cantilena.—Ejusdem codicillus, sive vade mecum.—Ejusdem anima transmutatoria.—Annotationes super testamentum Ramundi.—Lapidarius Raymundi.—Quæstiones de Paulina Ramundi.—Quæstiones de Olympiade Ramundi.—Declaratio tabularum figuræ 5. Ramundi.—Repertorium Raymundi.—Tractatus de consideratione lapidis. — Philosophia cujusdam Ramundistæ. — Joh. Dastini chimici somnium, seu visiones, *Anglicè*.—Ramundi Lullii distinctio tertia.—Anima artis, juxta exemplar in Anglia reperiunt.—Apocalypsis spiritus secreti.—Ars conversionis Mercurii et Saturni in aurum et argentum, seu de aquis Theuthidis.—Aristotelis lumen luminum.—Raimundi Lullii quæstionarius arboris philosophalis.—Quæstionarius figuræ quadræ.

CAMD. SOC.—DEE.

L

- rangularis.—Quæstionarius figuræ 5.—Tertia distinctio juxta aliud exemplar.—Aphorismi.—Accurtatio. — Practica secreti occulti.—Opus magnum, sive opus regale.—Considerationes operis minoris.—Cantilena *Catalonicè*, cum commento.—Ars brevis, &c. papyro, f°.
67. Ramundi Lulli speculum alchimix.—Ejusdem liber de quinta essentia.—Ejusdem lapidarius, scilicet de gemmis.—Joh. Dastini liber de compositione lapidis.—Ejusdem donum Dei.—Liber radicum. — Liber administrationum. — Ejusdem Dastini speculum philosophorum.—Rasis de duodecim aquis, &c. papyro, f°.
68. Aneti filii Abraham practica medica.—Scarsati practica medicinalis, una cum aliis. pergamen, 4°.
69. Eathelredi Abbatis Rievallis de vita Edowardi regis Anglorum et Confessoris.* pergamen, 4°.
70. Roberti episcopi Lincolniensis tractatus in lingua Romana, hoc est, *veteri rithmo Gallico*, de principio creationis mundi, de medio et fine, &c. pergamen, 4°.
71. Wilhelmi de Northfeilde expositio super librum de differentia spiritus et animæ.—Ejusdem expositio super diversa opuscula Aristotelis phisicorum.† pergamen, f°.
72. Magistri Franconis regulæ musicales, cum additionibus aliorum musicorum, collectæ a Roberto de Handlo.—Rogerii Bachonis perspectiva, una cum aliis geometricis et astrologicis. pergamen, f°.
73. Gualtheri Burlei notabilia super Porphyrii prædicabilia, et Aristotelis prædicamenta, una cum aliarum notationum libellis. papyro, 4°.
74. Boetii Musica.—Hermannus Contractus de compositione astrolabii, et de ejus utilitatibus. pergamen, 4°.
75. Chronica de imperatoribus seu compendium historiarum in prima monarchia Babiloniorum, in annum Christi 1266. —

* Now MS. Harl. 200, " Joannes Dee, 1575."

† Now C. C. C. Oxon. No. 235.

- Joh. de Bononia summa pontificum Romanorum et imperatorum in annum Christi 1313. — Alexandri Magni ortus et res gestæ. pergamen, 4°.
76. Wilhelmi Wodford, ordinis Minorum, opusculum quæstionum quarundam, contra dialogum Joh. Wycklyf a Thoma Cantuariensi archiepiscopo condemnatum.—Thomas Palmere tractatus de imaginibus, cum aliis variis. papyro, 4°.
77. Collectanea quædam chimica Siberti Rhodii. papyro, f°.
78. Roberti Holcot quæstiones super quatuor libros Lombardi sententiarum.—Ejusdem quæstiones de astronomia. pergamen, 4°.
79. Arnaldi de Villa Nova liber de alchimia, cujus initium est, "Scito, fili, quod in hoc libro," una cum aliis ejusdem opusculis. papyro, 4°.
80. Ethici philosophi cosmographia, per D. Hieronymum Stredonem Lat. conversa. pergamen, f°.
81. Rogerii Bachonis epistolæ tres, sive scripta tria ad Joh. Parisiensem, in quibus latet sapientia mundi.—Kalid rex ad Moarium.—Gebri et Avicennæ chimica. papyro, 4°.
82. Euclidis elementorum geometricorum libri decem. — Ejusdem perspectiva, &c. Lat. papyro, 4°.
83. Alhazeni perspectiva, libri septem, Lat. pergamen, f°.
84. De fabrica speculi ustorii fragmentum.—Urso de effectibus qualitatum primarum.—Liber vaccæ.—Alberti dona.—Thomas Aquinas de essentiis rerum. pergamen, 4°.
85. Ricardi Hampole liber, qui dicitur Incendium Amoris, *Anglicè*. pergamen, f°.
86. Alhazeni perspectiva, Lat.—Item Alfraganus, &c. Lat. pergamen, f°.
87. Albumazar de judiciis astrologicis. pergamen, f°.
88. Jacobi Fabri Stapulensis conclusiones phisicæ, &c. ex Aristotele excerptæ. papyro, f°.
89. Joh. Eschuidi summa Anglicana, seu medicinalis. pergamen, f°.

90. Bartholomæus Anglicus de proprietatibus rerum.
pergameno, f. grandiori.
91. Jordani Nemorarii arithmetica cum commento.—Algorithmus in integris Joh. de Sacrobosco.—Algorithmus in minutiis, Joh. de Lineriis.—Campani theorica planetarum.—Nicholai Oresmi tractatus de proportionibus proportionum.* —Jordani tractatus de commensuratione cœlestium.—Gervasii algorithmus proportionum.—Demonstrationes conclusionum astrolabii.—Tractatus de torqueto et ejus usu.—Tabulæ Alfonsi regis Castellæ.—Canones tabularum Alfonsi per Joh. de Saxonia.—Joh. de Lineriis canones tabularum primi mobilis.—Jacob Alkindus de impressio[n]ibus aeris.—Rogerii Bachonis de utilitate arithmeticæ.—Campani compostus ecclesiasticus.—Jordani algorithmus demonstratus.
pergameno, f.
92. Helinandi Monachi Cisterciens. chronicorum mundi libri xxx. hoc est, pars prima.
pergameno, f.
93. Francisci Catanei Diacetii paraphrasis in Aristotelem de cœlo, &c.
pergameno, f.
94. Isidori Hispalensis liber de natura rerum, cum glosulis.—Prisciani institutio.—Bedæ versus de die judicii.
pergameno, 4°.
95. Tractatus de figuris stellarum in octava sphæra.—Gebri libri novem de astronomia.—Almagesti libri sex abbreviati.—Jordani libri de triangulis.—Plures conclusiones Almagisti abbreviati.—Archimedis liber de curvis superficiebus.—Tractatus Albeonis.—Tabula pro locis planetarum.—Tractatus Zaphei Arzachelis, &c. — Capitula libri Almagesti.—Compendium musices ex Boetio. — Euclidis elementa geometrica.—Gebri conclusiones de astronomia. — Theodosii sphærica.—Milei de figuris sphæricis et triangulis, libri tres. — Tabulæ planetarum de radicibus et motibus. — Machumeti Bagde-

* Extract from this article in MS. Bernard, 3467, where there are other extracts from MSS. in Dee's possession.

- dini liber divisionum. — Tractatus de quinque corporibus regularibus. — Tractatus de speculis comburentibus. — Tabula domificandi, pro latitudine Oxoniens. — Tabulæ plurium latitudinum, secundum Bachecumbe. — Thebith tractatus de motu. — Tractatus de proportionem circumferentiæ circuli, &c. — Tabulæ quatuor solis. pergameno, f°.
96. Rogeri Bachonis tractatus de virtutibus et actionibus stellarum. papyro, 4°.
97. Vitellionis perspectiva.* pergameno, f°.
98. Theodosii sphærica. — Euclidis data, Lat. — Archimides de quadratura circuli. pergameno, 4°.
99. Haly de judiciis astrorum. pergameno, f°.
100. Boetius de consolatione philosophiæ cum commento. — Scripta super plures libros geometriæ. — Jordanus de speculis. — Jordanus de ponderibus. — Archadii demonstrationes de quadratura circuli. — Tractatus Hermanni de astrolabio. — Liber de similibus arcubus. — Archimedes de figuris isoperimetris. — Archimedes de curvis superficiebus. pergameno, 4°.
101. Avicenna de prima philosophia, i. e. de causa causarum, vel metaphisica, Lat. pergameno, 4°.
102. Alhazeni perspectiva. pergameno, 4°.
103. Ricardi de Posis summa epistolarum (quasi ars quædam notariatus) secundum consuetudinem Romanæ curiæ. pergameno, f°.
104. Arzachelis tabulæ astronomicæ. pergameno, 4°.
105. Chronicon Angliæ, *Anglicè*, manuscriptum. pergameno, f°.
106. Aristotelis commentum in astrologiam (fragmentum). pergameno, 4°.
107. Alberti Magni minerarium. pergameno, 4°.
108. Haly de judiciis astrorum. — Liber novem judicum in astrologia. — Jafar de imbris. — Messahala de nativitatibus.

* Now MS. Ashm. No. 424. From a MS. note it appears that, in 1564, the Fellows of Peterhouse, at Cambridge, presented this book to Dr. Dee, in exchange for various printed books which he gave to their library. Vid. MS. C.C.C. Oxon. No. 191.

—Aristotelis liber de judiciis universalibus.—Hani Benhannæ liber de geometria.—Guido Bonatus de astrologio.*

papyro, f. magno.

109. Algorithmus integrorum cum commento.—Algorithmus fractionum cum commento.—Summa utriusque arithmeticæ Boetii.—Arithmetica compilata ex multis scientiis.—Liber de figuris numerorum.—Practica memorandi.—Tractatus de speculo combustorio secundum sectionem Mukesij.—Euclidis geometricorum libri 15. cum commento.—Jordanus de ponderibus cum commento.—Euclides de ponderibus cum commento.—Euclidis datorum liber cum commento.—Archimedes de curvis superficiebus cum commento.—Archimedes de quadratura circuli, cum commento.—Archimede[s] de figuris ysoperimetricorum.—Theodosii sphaerica.—Rob. Lincoln[i]ensis episcopi, de luce, calore, et iride.—Vitellionis perspectivæ libri quatuor. pergamen, f.
110. Rob. Lincoln[i]ensis episcopi constitutiones pro sua diocesi, videl. in decalogum, &c. pergamen, f.
111. Perspectiva Algazet, forte Halazen. Lat. pergamen, 4°
112. Annales regulorum Cambricorum, a Cadowaladro ad Leolini tempora, *lingua Brytannica sive Cambrica*. papyro, 4°
113. Perquisita et alia quæ pertinebant ad Winchecumbe Abbatiam.† pergamen, 4°.
114. Boetii arithmetica. pergamen, 4°.
115. Quæstiones erudite disputatæ super librum meteororum Aristotelis. pergamen, 4°.
116. De Indorum et Persarum annis astronomicis.—Annotationes in Martianum Capellam. pergamen, 4°.
117. De potentiis animæ.—Auberti Remensis philosophia.—Oliveri philosophia.—Petrus Hispanus de morte et vita, et causis longitudinis et brevitatis vitæ.—Albertus de divinatione.

* Now MS. Savil. Oxon. No. 15.

† It does not appear from Tanner's *Notitia Monastica*, or from Sir Thomas Phillipps's Catalogue, that this MS. is now preserved.

- De spiritu et inspiratione.—De signis aquarum, ventorum et tempestatum.—Ramundus Massiliensis de cursu planetarum.—Alexander Aphrodiseus ad imperatores Antoninum et Severum de fato.—Quæstiones de intellectu.—Quæstiones de anima.—Hermannus Secundus de essentiis.—Platonis Phædon, sive de anima.—Commentum super Platonis Timæum.—Platonis Menon. Lat. pergameno, f.
 118. De administratione principum liber. pergameno, 4°.
 119. Isidori Hispalensis etymologiarum fragmentum magnum. pergameno, f.
 120. Tabulæ astronomicæ ad annos decem, cum canonibus.—Algorithmus demonstratus cum minutiis.—Alfraganus de annis.—Alcabicii astrologia.—Tabulæ de numeris proportionabilibus.—Computus cum calendario. pergameno, 4°.
 121. Polychronica. pergameno, f.
 122. Polychronicon. pergameno, f. minori.
 123. Hystoriæ Britannicæ et Angliæ fragmentum, *Gallice* conscriptum. pergameno, 4°.
 124. Guido Bonatus de judiciis astrorum. pergameno, f.
 125. Passionale. pergameno, f.
 126. Astronomici libelli cujusdam fragmentum, cujus initium est, "A philosophis astronomiam sic definitam accepimus." pergameno, 4°.
 127. Expositio quædam super Cantica Canticorum.—Ars fidei secundum Ambionensem.—Macrobius in somnium Scipionis. pergameno, f.
 The second tract is cut out, and to be answered for.
 128. Matricula, sive catalogus bibliothecæ Cantuariensis. papyro, f.
 129. Author de causis cum demonstrationibus. pergameno, f.
 130. Alchimicus libellus, *Anglice*, cujus initium est, "Take limale." papyro, 4°.
 131. Libellus chemicus, *Latine*.—Varii tractatus super capitulum Hermetis quod dicitur "Clavis Sapientiæ Majoris." pergameno, f.

132. Sidrach philosophi liber, *Gallicè*. pergameno, 4°.
133. Kalendarium.—Quædam de computu ecclesiastico, *Latine et Saxonice*.—Alphabetum somniale.—Præces quædam piæ.*
pergameno, 8°.
134. Lectiones cujusdam super Ecclesiasticen. pergameno, f°.
135. Commentarius bonus in definitiones quinti libri Euclidis.—Euclides totus ex Campani traditione.—Explicatio bona Archimedis de quadratura circuli. pergameno, 4.
136. Cicero de natura deorum.—Catonis liber ad Varronem.—Euclidis liber cum commento.—Preceptum canonum Ptolomæi.—Tractatus astrolabii duplicis cum practica.—Tabulæ astronomiæ.—Aristotelis epistola de rectitudine vitæ, ad Alexand.—Henrici Britton philosophia.—Oliveri Britton philosophia.—Philosophia Remensis et aliorum.—Liber de speculis, liber de visu, et quædam alia. pergameno, 4°.
137. Boetii arithmetica.—Ejusdem de trinitate libri.—Ejusdem de duobus in Christo naturis.—Ejusdem de hebdomadibus.—Rob. Grostesti, Lincolnensis episcopi, de arte algorismi communi.—Ejusdem alius tractatus magis in speciali.—Thebith super Almagistum Ptolomæi.—Theodosius de locis habitabilibus.—Theoria planetarum cum tabulis necessariis.—Commentum super Centiloquium Ptolomæi.—Ars cheiromantiæ, *in Gallico sermone*.—De interpretationibus somniorum.—De significationibus tonitruorum.—Physiognomia secundum Thomam Aquinatem.—De prognosticationibus tempestatum.—De pluribus necessariis ad casus inquirendos secundum algorismum.—Cheiromantia, Lat.† pergameno, 4°.
138. Astronomica, astrologica, et arithmetica.—Observationes quædam planetarum et fixarum, Petri de Sancto Audomaro et et Joh. de Lineriis. pergameno, 4°.
139. Tabulæ astronomicæ cum canonibus. pergameno, 8°.

* The MS. described by Wanley, p. 222, as MS. Cotton. Vitell. A. xviii, now destroyed, is probably the one here mentioned. The Cotton. MS. Jul. A. vj. also answers the brief description above given.

† Now in Trinity College, Dublin. See Dr. Bernard's Catalogue, No. 46.

140. Libellus de natura locorum. pergamen, 8°.
141. Ivonis Carnutensis varii tractatus ecclesiastici, et volumen epistolarum diversorum ad diversos, &c. pergamen, f°.
142. Boetii musica.—Expositio Simonis de Bredon super duos libros arithmetice Boetii. pergamen, 4°.
143. Calcidius in Platonis Timæum.* pergamen, 4° long.
144. Marii de elementis libri duo.—Liber qui dicitur Prenonphysicon.—Alardi Bathoniensis quæstiones naturales.—Physiognomia secundum tres authores, videlicet, Loxum, Aristotelem, et Palemonem.—Liber spermatis.—Soranus de re medica.—Constantini liber de herbis.—Dioscorides de virtutibus herbarum, Lat.—Oribasius de virtutibus herbarum, Lat.—Odonis Adunensis versus de virtutibus herbarum.—Isidori Hyspalensis etymologiarum libri.—Constantini Medici liber graduum.—Euphonis experimenta.—Adamarii experimenta.—Joh. Melancholici experimenta.—Experimenta Abbatis.—Experimenta Wiscardi.—Experimenta Picoti.—De urina mulieris.—Expositio quintæ incisionis epidemiarum Hippocratis.—Joh. Melancholici liber de substantia urinæ.—Palladius de agricultura.—Liber de simplici medicina. pergamen, f°.
145. Alberti Magni magia naturalis et vera.—Idiotæ liber, authore Cusano.—Contra Jacobellinos in Bohemia.—Antonii Barsizii cauteriaria, comedia, una cum aliis variis. papyro, f°.
146. Aristotelis physicorum libri octo.—Ejusdem de generatione et corruptione, lib. 2.—De cælo et de mundo, libri 4.—Meteorum libri 4.—De vegetabilibus, &c.—De anima, libri tres.—De memoria et reminiscencia.—Ethicorum secundus et tertius.—De morte et vita, et alia ejusdem Aristotelis, Latinè. pergamen, 4°.
147. Serapionis de aptatione et repressione, seu servitor Serapionis. pergamen, f°.

* Now MS. Bib. Reg. Mus. Brit. 12 B. XXII, "Johannes Dee, 1557, 4 Maij, Londini."

148. Thomas de Aquino de veritate theologica, libri septem.
pergameno, 4°.
149. Alberti magni tractatus de lapidibus.—Jacobus Alkindus de radiis.
papyro, f°.
150. Historia Anglica cujusdam anonymi.
papyro, 4°.
151. Euclidis optica, catoptrica, et geometria, Lat.
pergameno, 4°.
152. Fragmentum theologicum quoddam in Ecclesiasticum.
pergameno, f°.
153. Tractatus astrolabij.—De significatione rei occultæ.—De aeris dispositione.—Tabula pro almanack.—Ars notaria.—Aristotelis epistola de conservatione sanitatis.—Rogeri Herefordensis computus.—Compositio astrolabii.—Planisphærium.—Alfraganus.—Geber in Ptolomæi almagestum, una cum aliis.
pergameno, 4°.
154. Apologia chemicæ artis, contra Cornelium Agrippum de vanitate scientiarum.—De oleis variis medicinalibus, una cum aliis multis.
papyro, 4°.
155. Alcabicius.—Astronomia quædam judicialis.—Zahelis introductorium, cum judiciis sequentibus.—Mathematica Alexandri summi astrologi.—Jacob Alkindus de judiciis astrologis.—Albumazar de revolutionibus annorum mundi.—Summæ excerptæ ex libro Albumazar, de revolutione natiuitatum.—Albohali de natiuitatibus.—Albumazar liber florum.—Almanack perpetuum Profacii Judæi.—Thomas Aquinas de angelis.*
4° pergameno.
156. Lamentationes Mathæoluli, carmine.†
pergameno, 4°.
157. Hippocratis aphorismi.—Ejusdem prognostica.—Ejusdem liber de regimine acutorum.—Ejusdem liber epidemiarum.—Ejusdem astronomia de infirmitatibus.—Johannicii isogoge

* This MS. is now in the Ashmolean collection, No. 360.

† This is probably the copy now in MS. Cotton. Cleopatra, C. IX. I know of no other which answers the description.

- in Galeni Tecknin.—Hyppocratis secreta.—Tractatus de compositione astrolabii.—Tractatus de practica astrolabii.—Tractatus de compositione novi quadratis.—Campani tractatus de motibus planetarum et de fabricatione equatorii instrumenti per quod certa loca planetarum inveniuntur.—Petri Perigrini tractatus de magnete.*—Jordani liber Planisphærii.—Euclidis liber de speculis.—Jordani tractatus de ponderibus.—Practica geometriæ. pergamen, 4^o.
158. Rogerii Bachonis calendarium.—Tabula ad sciendum quis planetadominetur omni hora cujus libet diei.—Tabula multiplicationis.—Liber de naturis rerum abbreviatus.—Marbodeus de sculpturis gemmarum.—Liber de lapidibus filiorum Israel.—Hippocratis signa in infirmo.—Unguentum alabastri.—De modo faciendi olei.—De aquis mundificativis oculorum faciei, et aliorum spiritualium membrorum.—De pilatoria.—Ut pili nascantur ubi volueris.—De conservatione vini.—Gregorii dialogorum liber primus et secundus.—Vita Sancti Nicholai.—Vita Sancti Ægidij. pergamen, 4^o.
159. Computus ecclesiasticus.—Beda de calculatione.—Computus. pergamen, 4^o.
160. Wilhelmi de Conchis philosophia. † pergamen, 4^o.
161. Quæstiones super elenchos, et alia logicalia. papyro, 4^o.
162. Quæstiones de apparentiis, seu fallaciis sophisticis, manuscriptæ. papyro.
163. Alberti de Saxonia tractatus proportionum, 4^o impressus Rothomagi.—Jacobi Lupi tractatus de productionibus personarum in divinis, secundum mentem Joh. Scoti, 4^o impressum.—Una cum aliis tractatibus variarum quæstionum,— papyro manuscript. 4^o.

* Dee's own copy of the printed edition, with his MS. notes, is in the British Museum. "Johannes Dee, 1562."

† Now MS. Bib. S. Joh. Coll. Cantab. G. 3. "Johannes Dee, 1557, 4 Maii."

164. Henrici Beaumundi regimen sanitatis, cum aliis variis experimentis, tam *Anglicè* quam Latinè scriptis. pergameno, 4^o
165. Avicenna de naturalibus.—Ejusdem de sufficientia.—Thomæ de Aquino tractatus de essentia.—Avendauth de quinque universalibus.—Alchindi philosophi de quinque essentiis, ex verbis Aristotelis abstractus liber.—Platonis Timæus.—Isaac de diffinitionibus, Lat.—Jacob de rationali in anima.—Alexandri Philosophi de intellectu et intelligibili liber, Lat.—Algacelis logica.—Alchindus de intellectu et intellecto.—Amaometh liber introductorius in artem logicam demonstrationis.—Averrhois de substantia orbis.—Alfarabius de intellectu et intellecto.—Liber planetarum cujusdam discipuli Ptolomæi.—Mercurius Trismegistus.—Secundus Philosophus de diffinitionibus.—Boetius de unitate.—Liber de differentia spiritus et animæ.—Liber metaphisicæ Avicennæ, qui non est completus.
166. De philosophia Salomonis.—Fulgentius episcopus ad Calcidium Grammaticum.—Experimenta quædam alchimica.—Cassiodorus de anima, una cum aliis theologicis. pergameno, 8^o.
167. Boetii arithmetica.—Theorica planetarum et stellarum secundum Alfraganum.—Boetii musica.—Euclidis geometrica.—Propositiones planisphærii Ptolomæi cum additionibus.—Maslem Arabis. * pergameno, 4^o.
168. Disputatio inter militem et clericum. pergameno, 4^o.
169. Joh. Scoti quæstiones super secundo et tertio libro Aristotelis de anima.—Antonii Andreæ quæstiones in Aristotelis meteora. papyro, 4^o.
170. Isidori Hispalensis liber differentiarum.—Cic. academicæ quæstiones.—Ejusdem natura deorum.—Ejusdem de divinatione.—Ejusdem de fato.—Ejusdem paradoxa.—Ejusdem Philippicæ orationes.—Libellus de bestiis, avibus, et arboribus.—

* Now MS. Lambeth, No. 67. Dee's autograph has been erased from the fly-leaf, but "1558, 30 Junii, Londini," remains in his handwriting.

- Salustius de bello Catilinario et Jugurthino.—Vegetius de re militari, &c. pergamen, 4°.
171. Computus Ecclesiasticus. pergamen, 8°.
172. Solinus de mirabilibus mundi. pergamen, 4°.
173. Bona gesta Mariæ.—Maleus, &c. pergamen, 16°.
174. Sortilegia nugatoria. pergamen, 8°.
175. Sortilegia nugatoria. pergamen, 4°.
176. Joh. Sarisberiensis polycraticum, sive de nugis curialium et vestigiis philosophorum, libri octo. pergamen, 4°.
177. Computus manualis, cum aliis sexaginta quinque tractatibus variorum autorum in medicinalibus, physicis, astronomicis, et aliis. pergamen, 8°.
178. Gebri summa alchimie. pergamen, 4°.
179. Hermetis cujusdam libellus de rebus universalibus. pergamen, 4°.
180. Imago mundi, cujus initium est, "Operatio divina." pergamen, 4°.
181. Thomæ Bravardini Anglici propositiones geometrie. pergamen, 4°.
182. Macer de virtutibus herbarum. pergamen, 4°.
183. Libellus medicine et chirurgie, partim Latine, partim *Anglicè*, partim etiam *Gallicè*. pergamen, 16°.
184. Ramundi Lulii practica chimica, *Anglicè*.* papyro, 4°.
185. Alchimica ; videlicet tres tractatus alchimici, Volvi lapidem, &c.—De quinta essentia Mercurii.—Secretum secretorum Pleri philosophi. pergamen, 4°.
186. Roberti Lincolniensis episcopi, de luce, de iride, cum multis aliorum tractatibus circiter 34. pergamen, 4°.
- A thick booke with a labell.
187. Libri diversi astrologici, quorum primi initium est, "Postulata a Domino." pergamen, 4°.

* Now MS. Sloan. 2128.

188. Rogeri Bachonis, Morieni Romani, Joh. Viennensis, Alberti Magni, Hermetis, Rasis, Hortulani, chimica quædam.
pergameno, 8°.
189. Speculum secretorum, cum aliis haud contemnendis chemicis fragmentis.
pergameno, 4°.
190. Joh. de Sacrobosco sphæra.—Johannicii glossulæ, cum aliis tractatibus.—Rogeri Bachonis et Rob. Lincolniensis episcopi, &c.
pergameno, 4°.
191. Libellus chemicus, cujus initium est, "Materia lapidis."
papyro, 8°.
192. Jacobi Alkindi de pluviis, imbribus, ventis, et de mutatione aeris.
papyro, f°.
193. Liber duodecim aquarum, &c.*
pergameno, 4°.
194. Ægidii de Wallecers computus, de cometis, de crepusculis.—Tabulæ domorum et ascensionum.—Kalendarii errores.—Jo. de Pecham perspectiva communis.—30 Arabes, qui dicuntur Magistri probationum.—Tractatus minutiarum, una cum aliis.
pergameno, 8°.
195. Abraham Judæi liber de judiciis nativitatum, cum aliis variis.
papyro, 4°.
196. Albertus de mineralibus, cujus initium est, "De mixtione et coagulatione," &c.—Rogerii Bachonis epistola prima ad Joh. Parisiensem.—Summa aurea, una cum multorum aliorum tractatibus.
pergameno, 4°.
- In a black cover with clasps.
197. Ludus astronomicus.
papyro, 8°.
198. Parisiensis liber, cujus initium est, "Augustinus de Civitate Dei," &c.
papyro, 4°.
199. Pomum Ambre.—Trotulæ de ornatu mulierum.—Ascarus Philosophus de signis mulierum.—De secretis mulierum, cum aliis experimentis.—Theophilus Monachus de coloribus.

* Now in Magdalen College, Oxford, No. 277.

—Eraclius de coloribus et artibus Roman.—Quædam experimenta medica, cum aliis superstitiosis.—Compositio et usus astrolabii, una cum aliis. pergameno, 8°.

[*In that part of the Catalogue describing the printed Books, under the title of "Chemicæ Libri, &c. Compacti," occur the following Manuscripts.*]

200. Ramundi Lulii ars generalis, cum quæstionibus ejusdem.—De med[ic]ina et astronomia ejusdem.—Speculum medicinæ. 4°.
201. Ramundi Lulii ars magna cum figuris.—Ejusdem ars generalis, cum quæstionibus.—Ejusdem introductorium sive canones artis generalis.—Ejusdem de principiis et medicinæ gradibus.—Ejusdem de regiminibus sanitatis et infirmitatis. f°.

A CATALOGUE OF SUCH OF DR. DEE'S MSS. AS
ARE COME TO MY HANDS.

[BY ELIAS ASHMOLE.]*

1. *Mysteriorum liber primus*, 1581, et 1582.
It begins 22 Dec. 1581, and ends 15 March 1582.
2. *Mysteriorum liber secundus*.
The first leaf is utterly perished. It ends 21 March, 1582.
3. *Mysteriorum liber tertius*.
It begins 28 April 1582, and ends 4 May, following.
4. *Liber Mysteriorum quartus*.
It began 15 Nov. 1582, but the first leaf is lost. It ends 21 Nov. following.
5. *Liber Mysteriorum quintus*, 1583.
It begins 23 March 1583, and ends 18 April following.
6. *Quinti libri Mysteriorum appendix*.
It begins 20 April 1583, and ends 23 May following.

* From Ashmole's MSS. No. 1790, fol. 52°.

Note that some other of his bookes were set forth by Dr. Casaubon 1659, and the first action (in them) begins 5 daies after the last action of the foresaid appendix, viz. 28 May 1583, which are these that follow.

7. Liber sexti Mysteriorum (et sancti) parallelus novalisque.

It begins 28 May 1583, and ends 4 July following.

8. Liber Peregrinationis Primæ (sexti Mystici paradromus).

It begins 21 Sept. 1583, and ends 13 March 1584.

9. Mensis Mysticus Sabbaticus, pars prima ejusdem.

It begins 10 April 1584, and ends the 30 of that moneth.

10. Libri Mystici Apertorii Cracoviensis Sabbatici 1584.

But in Dr. Dee's MS. (from which it was printed) it hath this title,

Libri septimi Apertorii Cracoviensis, Mystici Sabbatici, pars tertia, A^o. 1584.

And beside hath this note, Liber quartus decimus.

The first action in this booke begins 7 May 1584, and ends 22 May following.

11. Libri Septimi Apertorij Cracoviensis Mystici Sabbatici pars quarta.

It begins 23 May 1584, and ends 12 July following.

12. Libri Cracoviensis Mysticus Apertorius.

In the originall MS. it hath this marginall note, "Sive potius, pars quinta libri 7^{mi} &c. Cracoviensis."

The first action in this booke begins 12 July 1544, and ends 15 August following.

13. Mysteriorum Pragensium liber primus Cæsareusque.

It begins 15 Aug. stilo novo, 1584. At the bottome of the first leafe in the MS. is written, Liber 19us.

The last action in this booke is the 7th of Oct. 1584.

14. Mysteriorum Pragensium Confirmatio.

The first action begins 14 Jan. 1585, and ends the 20 of March following.

15. *Mysteriorum Pragensium Confirmatorum liber.*

This booke begins 20 Mar. 1585, and ends 6 June following.

16. *Unica Actio; quæ Pacciæna vocatur.* A°. 1585, Aug. 6.

17. *Liber Resurrectionis, to which the MS. adds, et 42 Mensium Fundamentum.*

It begins the 30 of April 1586.

Actio prima et secunda ex septem: is also added in MS.

The last action in this booke is 21 Jan. 1587.

18. *Actio tertia. Mysteriorum divinorum memorabilia, ab actionis (ex septem) tertiæ, descriptæ exordio, cui dies 4º Aprilis, A°. 1587, dicata fuit.*

It begins 4 April 1587, and ends 23 May following.

Thus far from the Printed Booke.

OTHER MANUSCRIPTS.

19. 48 *Claves Angelicæ.*

This booke is writen in the Angelick language. Interlined with an English translation.

Cracoviæ ab Aprilis 13 ad Julii 13 (diversis temporibus) receptæ, A°. 1584. At the bottome of the title page. Liber 18.

20. *Liber Scientiæ, Auxilii et Victoriæ Terrestris.*

Maij 2, stilo novo, 1585 collectus ex præmissis in lib. 10, et aliis.

21. *De Heptarchia Mystica Collectaneorum, Lib: primus.*

22. *Liber Enoch.* I suppose *Liber Logaeth* and this are all one, but in the MS. I copied myne from (which I borrowed from Sir John Cotton) it hath this Title, *Liber Mysteriorum Sextus et Sanctus, Liber 8.*

23. *A Booke of Supplications and Invocations.*

INDEX TO THE DIARY.

- ABBOT (Mr.), 49.
Addenstall (John), 59.
Agar (Mr.), 54.
Alaski (Prince Albert), 28, 43, 46. Salutes Dr. Dee, 19. Comes to London, 20. Makes acquaintance with Dr. Dee, *ib.* Visits Dr. Dee twice, *ib.* Returns home, 21. Goes to Trebona and Warsaw, 22. Gives money to Dr. Dee, 23. Goes to Trebona and Cremona, *ib.* Goes to Trebona and Prague, 27.
Alles (Mr.), 11.
Alred (Richard), 48, 52.
Anderson (Lord), 40.
Anderson (Margaret), birth, 2.
Anthony (Mr.), 63.
Arnold (Edmund), 60, 61.
Arnold (Richard), 62.
Arundell (Mr.), birth, 1.
Ashley (Mr.), visits Dr. Dee, 42. Returns home, 43.
Ashley (Mrs.), 49. Visits Dr. Dee, 42. Returns home, 43.
Ashmole (Elias), 38.
Ashton (James), 55, 64.
Ask (John), 2, 48.
Aspland (William), 38.
Aubrey (Dr.), 15, 39, 49. Death, 52.
Aubrey (John), 32, 52.
Aubrey (Mrs.), 6.
Bacon (Mr.), 16.
Baguely (Nicholas), 55.
Bagwell (Nicholas), 54.
Baily (Francis), 4.
Baldwyn (Richard), 52.
Banister (Mrs.), 46.
Banks (Mr.), 54.
Barber (Robert), 58.
Bardman (Isabelle), 56.
Barlow (Mr.), 60.
Barnes (Mr.), conference with Dr. Dee respecting the North-West passage, 19.
Barret (Mr.), 49, 60.
Barret (Mrs.), 49.
Barwick (Nurse) 34, 35, 36.
Basset (John), 24, 28, 58. Tutor to Dr. Dee's children, 23. Quarrel with Thomas Kelly, 24.
Baxter (Mr.), 61.
Bayly (Dr.), 5.
Baynton (Mr.), 52.
Beale (Mr.), 18, 38, 46.
Beale (Mrs.), 46, 53.
Beck (William), 47.
Bedell (Mr.) 38.
Bedford (The Earl of), visits Dr. Dee, 2.

- Beale, v. Beale.
 Benet (Mrs.), 12.
 Berran (Mr.), 54.
 Besbich (Thomas), 3.
 Beston (Mrs.), 56.
 Bettgran (Mr.), 18.
 Biberstein (Lord), makes acquaintance
 with Dr. Dee, 23. Goes to Trebona,
 24.
 Bigs (Mr.), 14.
 Billings (Thomas), 64.
 Billingsley (Henry), 29.
 Birch (George), 61, 64.
 Birch (Robert), 62.
 Blayney (John), 52.
 Blunt (Sir Charles), 45.
 Blunt (Francis), 44, 45.
 Blunt (Sir Michael), 44.
 Bodin (John), 10.
 Boordman (Elizabeth), 58.
 Booth (Sir George), 58, 63.
 Booth (Lady), 58.
 Bradley (Captain), 59.
 Bradshaw (Mr.), 57, 58, 60.
 Bragden (Edward), 15.
 Brandeburgh (Marquis of), 47.
 Brayce (Mrs.), 34.
 Brogreton (Mr.), 55.
 Broke (George), 52, 60, 61.
 Bromley (Mr.), 13.
 Browne (John), 2, 11, 58.
 Brunswick (the Duke of), 22.
 Brydock (Ed.), 61.
 Buckhurst (Lord), 51.
 Bull (Mr.), 50.
 Bullock (Mr.), 5.
 Burch (Mr.), 60.
 Burghley (Lord), 17, 35, 37, 39, 40, 41,
 50. Consultation with Dr. Dee, 9.
 Sends Dr. Dee some venison, 10. Dr.
 Dee dedicates his work on the calen-
 dar to him, 19. Illness, 42.
 Burrough (William), 21.
 Burton (Mr.), 7.
 Byron (John), 55.
 Byron (Sir John), 55. Dispute with
 Manchester College, 56.
 Cæsar (Dr.), 60.
 Camaiere (Cornelio), 46, 47.
 Camden (William), 40.
 Candish (Richard), 6, 34, 36, 37. Visits
 Dr. Dee, 33. Dr. Dee gives him a
 copy of Paracelsus, 35.
 Candish (Thomas), visits Dr. Dee, 34
 Canterbury (Archbishop of), 15, 34, 35,
 36, 37, 40, 42, 48, 49, 50, 51, 60, 61.
 Carolius, 42.
 Carpe (John), 29, 30. Goes to Prague,
 24. Makes furnaces, *ib.* Comes to
 Trebona, 26. Goes to Prague, 27.
 Carter (Oliver), 40, 53, 57, 59, 62, 64.
 Cary (Sir George), 33, 34.
 Cater (Mr.), visits Dr. Dee, 8.
 Cave (Mr.), 52.
 Cecil (Sir Robert), 40, 49, 55.
 Cecil (Sir Thomas), 40.
 Chaloner (Sir Thomas), 44.
 Charles (Robert), 41, 44, 46, 52, 60, 61.
 Chester (Bishop of), 62.
 Chetham (Edmund), 64.
 Childe (Mr.), 45, 50.
 Childe (Mrs.), 47.
 Cholmeley (John), 41, 58, 59, 60.
 Chritsin (Captain), 27.
 Clement (Mr.), 17.
 Clerkson (Mr.), 14.
 Clinton (Lord), 7.

Cobham (Lady), 33, 34, 41.
 Cobham (Lord), 40, 41.
 Coke, *v.* Cooke.
 Cole (Ellen), 12, 13.
 Collens (Thomas), 19, 38.
 Colman (Mr.), 47.
 Constable (Mary), wages paid, 8.
 Cooke (Bridget), birth, 2.
 Cooke (John), Sir Humphrey Gilbert
 and Dr. Dee dines with him, 8.
 Cooke (Roger), 63, 64. The secret of
 the elixir revealed to him by Dr.
 Dee, 7. His violent bearing towards
 Dr. Dee, 11. His quarrel with Dr.
 Dee, 12. His departure from Mort-
 lake, 13.
 Cooper (Edmund), 28.
 Cooper (Jane), birth, 1.
 Cosener (Mr.), 53.
 Coverts (Mr.), 17.
 Coweller (Mr.), 8.
 Cowly (Anthony), 55. Unfriendly to
 Dr. Dee, 32.
 Cracht, 24.
 Cradocke (Dr.), 13.
 Crane (Fr.), 2.
 Crocker (John), 33, 57, 58, 60.
 Crofts (Sir James), 11.
 Crofts (Lady Catherine), 8, 11.
 Crowne (Mr.), 53.
 Cumber (Mr.), 36.
 Cumberland (Countess of), 47, 53.
 Cunstable (Mary), supernatural fire, 7.
 Curtes (Mr.), 56.
 Cutcheth (William), 59.

 Dale (Roger), 45.
 Dalton (Mr.), 34.
 Dampfort (Humphrey), 60, 63.

Darant (Nurse), 8.
 David (Griffith), 57.
 Davis (Mr.), 63.
 Davis (Mrs.), 53.
 Davyes (Alise), 11.
 Davys (John), Reconciled to Dr. Dee, 6.
 Abuses Mr. Emery, 7. Conference
 with Dr. Dee about the North-west
 passage, 18, 19. Goes to Chelsea
 and Devonshire, 19.
 Day (Mr.), 51.
 Dee (Anthony), 37.
 Dee (Arnold), 52, 54, 60.
 Dee (Arthur), 14, 34, 39, 42, 46, 64.
 Born, 4. Christened, *ib.* Illness, 7.
 Weaned, 8. His fall, 16. Wounded
 with a razor, 28. Accidentally hurt,
 38. Sent to Westminster school, 40.
 Accidentally hurt at fencing, 60.
 Dee (Aubrey), 55.
 Dee (Catherine), 34, 39, 42, 46, 57, 63,
 64. Born, 11. Baptised, *ib.* Sent
 home, 12. Her nurse paid, 13. Ill-
 ness, 16. Accidentally hurt, 30.
 Dee (Frances), 41, 43, 57. Born, 39.
 Dee (Jane), *passim*.
 Dee (Dr. John), *passim*. Situation of
 his house at Mortlake, 2. His chemi-
 cal diary, 10. Dreams he is dead, 17.
 Goes abroad with his family, 21.
 Returns to England, 32. Installed
 warden of Manchester, 55.
 Dee (Madinia), 33, 34, 38, 39, 48, 56.
 Dee (Margaret), 56. Born, 53. Bap-
 tised, *ib.* Weaned, 55.
 Dee (Mary), 25.
 Dee (Michael), weaned, 21. Acciden-
 tally wounds his eye, 25. Ill with an
 ague, 27. Illness and death, 50.

Dee (Nicholas), 25.
 Dee (Rowland), 20, 21, 64. Baptised, 18. Goes to nurse, 19. Falls into the Thames, 35.
 Dee (Theodore), born, 26. Baptised, *ib.* Weaned, 31. Accident, 35. His eyes sore, 48. Illness, *ib.*
 Denby (Elizabeth), 42.
 Deny (Anne), born, 33.
 Deny (Dr.), 10.
 Derby (Countess of), 55, 59.
 Derby (Earl of), 52, 53, 55, 56, 59.
 Dickenson (R.), 60.
 Digges (Thomas), Lends Dr. Dee some money, 43.
 Diggs (William), 39.
 Dionysius (D. de), 17.
 Dodding (Dr.), 39.
 Drake (Sir Francis), 11.
 Duckett (Lady), 34.
 Duckett (Sir Lionel), 6, 20.
 Duerend (Mr.), 31.
 Dumbell (Mr.), 64.
 Dunstan, Book of, 25.
 Dutton (Laurence), 54.
 Dyer (Mr.), 6, 19, 26, 27, 28, 29, 33.
 Visits Dr. Dee, 2. Ambassador to Denmark, 32. Reconciled to Dr. Dee, 38.
 Dymmock (Mr.), 52.

 Edmunds (Mr.), Makes acquaintance with him, 18.
 Edward (Roger), 4, 38, 61.
 Edwards (Edward), 54.
 Egerton (Lord Francis), 35. Dr. Dee dines with him, 46. Gives Mrs.

Dee twenty angels, 47. Godfather to Margaret Dee, 53.
 Elizabeth (Queen), 34. Interview with Dr. Dee, 4. Goes to Richmond, 5. Interview with Dr. Dee, *ib.* Her disease, *ib.* Her dwarf, 8. Goes to Richmond, *ib.* Visits Dr. Dee at Mortlake, *ib.* Interview with Dr. Dee, 9. Removes from Richmond, 10. Goes to Whitehall, 13. Dines with Walsingham, 18. Calls on Dr. Dee, 19. Goes from Richmond to Greenwich, 20. Dr. Dee kisses her hand, *ib.* Goes from Greenwich to Sion, 21. Makes Dr. Dee a present of forty angels, *ib.* Interview with Dr. Dee on his return to England, 32. Favorably disposed towards Dr. Dee, 35. At Richmond, 36. Her kindness to Dr. Dee, *ib.* Discourse with, and liberality to Dr. Dee, 37. Her continued kindness to Dr. Dee, 39. Sends a commission to Dr. Dee's house at Mortlake, 42. Gives him a hundred marks, *ib.* Receives Dr. Dee's acknowledgements, 43. Interviews with Dr. Dee and his family, 49. Receives a petition from Mrs. Dee, 51. Appoints Dr. Dee warden of Manchester, 52. Receives Dr. Dee's Acknowledgements for being appointed to the wardenship of Manchester through the Countess of Warwick, 53.
 Ellet (Oliver), 61.
 Elmeaton (John), studies dialling under Dr. Dee, 6.
 Embden (Mr.), 32.
 Emery (William), 33, 44, 54, 59. His birth, 2. His dishonesty, 6.

Essex (the Countess of), 53.

Eton (Mr.), 15.

Euclid, 29.

Evans (John), 1.

Faber (Martin), 17.

Felde (Elizabeth), 50, 51, 53, 54.

Fennar (William), birth, 1.

Ferdinand (Mr.), 40.

Fisher (Mr.), 33.

Fitton (Sir Edward), 58.

Fletcher (John), 60.

Fletcher (Walter), 61.

Fletewood (Sergeant), 44.

Flower (Mr.), visits Dr. Dee, 5.

Fosker (Mr.), visits Dr. Dee, 8.

Fowler (William), 34.

Frank (Anne), possessed by a spirit, 35.

Anointed by Dr. Dee, *ib.* Attempts suicide, *ib.* Commits suicide, 36.

Franken (Christian), recants his work against Christ, 23. His work against Christ exhibited by Dr. Dee before the Archbishop of Canterbury, 42.

Franklin (Mrs.), 16.

Fromonds (Elizabeth), visits Dr. Dee, 4.

Fromonds (Jane), birth, 1. Marries Dr. Dee, 4. Goes to Richmond, 5.

Fromonds (Mr.), visited by Dr. Dee, 4. Death, 6.

Fromonds (Nicholas), 32, 33, 39, 40.

Fuller (Mr.), 52.

Gaele (Jane), 5, 8. Supernatural fire in her chamber, 7.

Gardner (Robert), 16. Enters the service of Dr. Dee, 13. His philosophical secret, 15.

Garland (Edward), visits Dr. Dee at Trebona, 22.

Garland (Henry), 30.

Garland (Francis), 22, 23, 24, 26, 28, 29, 31, 33, 35, 44, 48, 51.

Garland (Robert), 26.

Garret (Nurse), 12, 14, 15, 16.

Gele, *v.* Gaele.

Geoffry of Monmouth, 4.

George (Sir Thomas), 42.

Gerard (John), *the celebrated herbalist*, 16, 50.

Gerard (Mr.), 63.

Gerard (Mr.), 55.

Giffard (Dr.), 40.

Gilbert (Adrian), 7, 33. Is reconciled to Dr. Dee, 6. Conference with Dr. Dee about the North West voyage, 18, 19. Goes to Chelsea, 19. Goes to Brentford and Devonshire, 20. Transactions with Dr. Dee, 32.

Gilbert (Sir Humphry), 4. Dr. Dee's dealing with him for his grant of discovery, 8. Grants Dr. Dee's request, *ib.*

Gilbert (Sir John), 8.

Glots (Hans of), 31.

Glots (John of), 31, 32.

Godolphin (G.), 10.

Golding (Arthur), 60.

Goodyer (Thomas), 53, 55, 61.

Goodwyn (Mary), 56.

Goose (Winifred), 32, 43. Birth, 2. "Evilly tempted," 40.

Gore (F.), 25.

Grant (Mr.), 40.

Gray (Mr.), his attack on professors of alchemy, 47.

Grey (Lord), 18.

Griffith (Thomas), 27, 37, 57.

Gubbens (Mr.), 46.

Gwyn (John), 57.

Hackluyt (Mr.), 4, 34.

Halifax, 56.

Haller (John Leonard), 11. Visits Dr.
Dee, 17 (*bis*). Goes to Scotland, 18.

Halton (John), 21.

Hammond (John), 28, 31.

Hankinson (Thomas), 22. Comes to
Mortlake, 34.

Hanward (John), 32.

Harding (Mr.), 49.

Hardy (John), 61.

Harmer (Mr.), 63.

Harper (Mr.), 32.

Harriot (Thomas), 41.

Harrughby (Mr.), 61.

Hart (Mr.), *English Minister at Stade*,
visits Dr. Dee, 31.

Harward (Thomas), 49.

/ Hatton (Sir Christopher), 5. Audience
with Dr. Dee, 4. Knighted, *ib*.

Hatton (Randal), 14.

Haut (Nicholas du), 22.

Hawghton (Mr.), 55.

Hawkins (Mr.), 11, 45.

Haylok (Mr.), 12.

Haywood (Sir Rowland), 4.

Hazelwood (Catharine), 52.

Hazelwood (Marmion), 51, 52.

Hazelwood (William), birth, 31.

Hearne (Thomas), 19, 37.

Hendor (Captain), makes acquaintance
with Dr. Dee, 49.

Henedge (Sir Thomas), 51.

Henrick (Mr.), 12, 13.

Herbert (John), 6, 17, 18, 36, 38, 45,
46, 52, 53.

Herbert (Mary), 14.

Herbert (Mrs.), 14, 42.

Herbert (William), 10, 13, 14, 64. His
annotations on Dr. Dee's *Monas
Hieroglyphica*, 3.

Heriot (Mr.), 41, 48.

Hertford (the Countess of), birth, 4.

Her gift to Frances Dee, 57.

Hesketh (Richard), 12.

Hess (Dr. Andrew), 12.

Hesse (the Landgrave of), 31,

Hetherley (William), 53.

Heton (Matthew), 57, 60.

Heydon (Mr.), birth 1.

Hickman (Ambrose), 39.

Hickman (Bartholomew), 5, 13, 37, 38,
39, 41, 44, 45, 46, 48, 50, 51, 52, 53,
55, 57, 58, 59, 60, 61, 62, 64. His
birth, 1. His papers destroyed by
Dr. Dee, 63.

Hickman (Jane), 38, 50.

Hickman (Richard), 5.

Hickman (William), 48.

Hill (Auditor), 41.

Hilton (Edmund), 24, 27, 29, 30, 31,
32, 34, 35, 54.

Hilton (John), 3.

Hilton (Robert), 6, 13, 21.

Hinde (Mr.), 11.

Hipwell (Mr.), 52.

Hitchcock (Mr.), 5.

Hodges (Owen), 64.

Holcroft (Mr.), 64.

Holden (Ralph), 55, 56, 60.

Holland (Adam), 63, 64.

Holland (Miles), 46, 47.

Holland (Richard), 62.

Hollinshed (Ralph), 62.
 Holtens (Mr.), 17.
 Homes (Mr.), 46.
 Hone (Dr.), 54.
 Hook (Thomas), 21.
 Hooper (Walter), 3.
 Hopwood (Edward), 57, 59.
 Hudson (Thomas), 11, 34, 38. Birth, 2.
 Conference about the North-West
 passage, 19.
 Hulme (Mr.), 58.
 Huyck (Dr.), 2.
 Hynde (Edward), 3, 14.

Ingram (Mr.), 17.
 Ive (Mr.), 14.

Jack (Thomas), 32, 33, 34.
 Jacksbite (Robin), 16.
 Jones (Morgan), 52.
 Jones (Thomas), 7, 36, 37, 56.
 Jones (Sir Thomas), 38.
 Jonson (Mr.), 51.
 Julius (Dr.), 60.

Kay (Roger), 56, 59.
 Kelly (Edward), 32, 33, 48, 50, 51, 52,
 53. Birth, 1. His sister, *ib.* An
 apothecary in Worcester, *ib.* Goes
 to Blakley, 17. Goes to London, 20.
 Goes abroad, 21. Dr. Dee is sent to
 him, *ib.* Stops three weeks at Prague,
ib. Makes gold, 22. Goes to Prague
 and Trebona, *ib.* Quarrel and recon-
 ciliation with Dr. Dee, 23. Goes to
 Prague, 24. To Trebona, *ib.* Dis-

CAMD. SOC.—DEE.

pute with Dr. Dee, *ib.* Accident
 with his spirit-lamp, 25. Invites Dr.
 Dee to his house, *ib.* Goes to Crum-
 low, *ib.* Distils sericon, 26. Informs
 Dr. Dee of treacherous friends, *ib.*
 Reveals a great secret to Dr. Dee, 27.
 Falls ill with an ague, *ib.* Goes to
 Prague, 29. Returns thence, *ib.* Dr.
 Dee gives his glass to him, *ib.* Gives
 Dr. Dee's glass to Lord Rosenberg, 30.
 His bad conduct to Dr. Dee, 34. His
 work on alchemy, 35. Dreamt of by
 Dr. Dee, 44. Set at liberty by the
 emperor, 46, 47. His death, 54.
 Kelly (Lydia), 21, 28. Birth, 2. Goes
 abroad, 21. Gives birth to a still-
 born child, 26. Is written to by Dr.
 Dee in a friendly manner, 27. Goes
 to Punchartz, 29. Gives birth to
 twins still-born, 30. Goes to Eng-
 land, 31.
 Kelly (Thomas), 25, 32, 33, 34, 44, 50.
 Birth, 2. Marriage, 23. Goes to
 Prague, 24.
 Kemp (Randall), 41, 62.
 Kenion (George), 49, 61.
 Kent (Countess of), 51. Visits Dr.
 Dee, 47.
 Key (Richard), 57.
 Khanradt (Dr. Kenrich), 31.
 Killegrew (Sir John), 17.
 King (Mr.), 12.
 Knaresborough (Bartholomew), 16.
 Knaresborough (Thomas), 45.
 Kooke (Roger), v. Cooke.
 Kyffin (Morrice), 10, 15, 48.
 Kylmer (George), makes acquaintance
 with Dr. Dee, 13.
 Kyrton (Elizabeth), 11, 46.

O

- Laen (Van der), 47, 48.
 Lagny (Sir Richard), 38.
 Laiesley (Mr.), 42.
 Laigham (Bishop of), 42. His quarrel with Dr. Dee, 43.
 Langley (Mr.), 63.
 Larder (Mr.), 11.
 Laward (Mr.) 44, 51.
 Laward (Thomas), 51, 52.
 Lawrence (John), 48, 59, 61.
 Lee (Mr.), *schoolmaster at Mortlake*, 16, 33, 35. Makes acquaintance with Dr. Dee, 18.
 Lee (Mrs.), 46.
 Legg (Dorothy), 47.
 Legh (Charles), 55, 57, 62, 64.
 Legh (Richard), 64.
 Legh (Robert), 62.
 Legh (Sir Urien), 58.
 Leicester (The Earl of), 20. Visits Dr. Dee, 2. Sends Dr. Dee abroad, 5. Intercedes with the Queen for Dr. Dee, 21.
 Leon (Mr.), 56.
 Lewknor (Mary), birth, 1.
 Lewys (John), 5, 16, 17.
 Lewys (Dr.), 6.
 Lewys, the proctor, 36.
 Lilly (John), 32.
 Lincoln (Bishop of), 58.
 Littlechild (John), 14.
 Lloyd (Oliver), 21, 53.
 Lock (Benjamin), 8, 17.
 Lock (Mr.), 8, 54.
 Lock (Zachariah), 8.
 London (Bishop of), 9, 34.
 Lording (Mr.), 47.
 Losin (George), 31.
 Lurensey (Mr.), 42.
 Lydgatt (Nurse), 19, 21, 54.
 Lyne (Ellen), 3. Death, 5.
 Mains (Mr.), 30.
 Mallett (Walter), 50.
 Martyn (Richard), 47.
 Maspely (Nurse), 12.
 Mather (Dr.), *Bishop of Bristol*, 37.
 Mathias (Zacharias), 30.
 Maynard (Edward), 39.
 Maynard (Henry), birth, 28. Death, 43.
 Maynard (Robert), 37, 40, 43.
 Maynard (William), birth, 21.
 Memschit (James), 22.
 Meulen (D. V.), birth, 1.
 Middleton (Mr.), *Bishop of St. David's*, visits Dr. Dee, 18.
 Mills (Mr.), 20.
 Molyneux (Lady), 55.
 Molyneux (Sir —), 55.
 Monteagle (Lord), 16.
 Morgan (Mr.), 40.
 Morley (Lord), 16.
 Morryce (John), 57.
 Moscovy (Emperor of), 22.
 Mountjoy (Lord), 45.
 Mownson (Elizabeth), birth, 2.
 Mownson (Thomas), 39. His sister, 2. Birth, *ib.*
 Multon (Daniel van der), visits Dr. Dee, 31.
 Murphyn (Vincent), slanders Dr. Dee, 3 (*bis*). His law-suit against Dr. Dee, 9. Loses his cause, 10. Judgment given against him, *ib.* Released, *ib.*
 Myniver (Dr.), 16.
 Nant (Lieutenant), 44.

- Nettlebronner (Conrad), 35.
 Nevell (Mary), 40, 53, 61. Birth, 1.
 Newbury (Mr.), 17.
 Newsam (Bartholomew), lends money to Dr. Dee, 3.
 Newton (Mr.), 62.
 Nichols (Francis), 44, 47, 49, 57, 61, 62, 63. Dispute between him and Dr. Dee, 48.
 Nichols (Mary), 62, 63.
 Nichols (William), 63.
 Nicholson (William), 55, 61.
 Nores (Mr.), 47.
 North (Mr.), comes from Poland, 19.
 Brings salutations to Dr. Dee and Queen Elizabeth, *ib.*
 Norton (John), 54.
 Nutthall (Francis), 56.

 Oliver (Thomas), makes acquaintance with Dr. Dee, 39.
 Osborn (Mr.), 17.
 Osmond (the Earl of), 17.
 Ottomeen (Mr.), makes acquaintance with Dr. Dee, 18.
 Owen, (Mr.), 14.

 Packington (Mr.), 11.
 Paget (Mr.), 55.
 Palmer (Matthew), 57, 58, 59, 60.
 Parpoynt, *v.* Perpoynt.
 Parry (Mrs. Blanche), 6.
 Partrich (Mr.), 52.
 Peckham (Sir George) 17. Conference with Dr. Dee, 16.
 Peiser (Dr. Michael), visits Dr. Dee, 47.
 Peregrinus (David), 26.
 Peregrinus (Peter), 26.

 Perkins (Mr.), 31.
 Perpoynt (Magdalen), 46, 49.
 Perpoynt (Mark), 44, 46. His house purchased by Dr. Dee, 45.
 Perrot (Sir John), executed, 40.
 Pezelia (Dr.), 57.
 Phillips (Mr.), 16.
 Plan (Mrs.), 46.
 Plat (Mr.), 17.
 Pole (William), 16.
 Ponsoys, or Pontoy's (John), 41, 46, 47, 59, 61. Birth, 2.
 Powell (Mr.), *the younger*, makes acquaintance with Dr. Dee, 18.
 Powell (Anne), 52.
 Prise (Harry), 47. His dreams, 10.
 Prychard (Mr.), 36.
 Pucci (Francis), 23. His dealings with Edward Kelly, 26, 27.

 Radford (Mr.), 19.
 Randolph II., 29.
 Ratclyf (John), 59, 60, 63.
 Raleigh (Walter), *afterwards knighted*, 20. Letter to Dr. Dee, 21. Dr. Dee dines with him, 54.
 Raynolds (Mr.), 4.
 Redhed (Mrs.), 46.
 Redishmer, 62.
 Reimer (Joachim), 30.
 Reinhold (Dr. Victor), 21, 22, 27.
 Revel (Mary), 47.
 Richardson (Thomas), 44, 47, 48, 49, 50.
 Ripley (The Canon), 26.
 Rogers (Daniel), 4.
 Rogers (William), commits suicide, 3.
 Rolls (Edward), 29.

- Rosenbergh (Lady), 29.
 Rosenbergh (Lord), 22, 23, 24, 29.
 Gives Dr. Dee's glass to the emperor,
 30.
 Rowland (Arthur), 56, 62.
 Rowland (Nurse), 20 (*bis*).
 Rowlaschy, 25.
 Rowley (Edward), 28, 29, 51.
 Russell (Lady), 48. Robbed of her
 jewels, 39.
 Russell (Lord) 20.
 Russell (Margaret), *Countess of Cum-*
 berland. Birth, 1.
 Ryve (Antony), 60.
- Sagiensis (Radolphus), a *chemist*, 30.
 Sankinson (Thomas), 58.
 Saunders (Mr.), 39.
 Saville (Henry), 56. Makes acquaint-
 ance with Dr. Dee, 18. Visits Dr.
 Dee, 55.
 Sawl (Barnabas), 14, 16. Troubled
 with a spirit, 13. Speaks ill of Dr.
 Dee, 15.
 Sawl (Edward), 14.
 Saxton (Christopher), 55. Surveys
 Manchester, 56.
 Schwiczenbagh (The Earl of), 30.
 Scotland (The Bishop of), 37.
 Selbury (Mr.), 2.
 Shallcross (James), 58, 60.
 Sharp (Thomas), 48, 50.
 Sherington (Mr.), 55.
 Sidney (Sir Philip), 20. Visits Dr.
 Dee, 2.
 Simkinson (Thomas), 30.
 Simon (Alexander), visits Dr. Dee, 3.
- Simons (Phillip), 16.
 Skullthorp (Mr.), 14.
 Skydmor (Lady), 51.
 Skydmor (Mary), 11.
 Skydmor (Mr.), 7.
 Smyth (Gawayne), 32, 35.
 Smyth (Hugh), 11.
 Smyth (John), 39.
 Smyth (Mr.), 61.
 Smith (Thomas), 40.
 Sombius, 42.
 Southwell (Thomas), 32. Visits Dr.
 Dee at Trebona, 28. Tries to recon-
 cile Dr. Dee and Kelly, *ib.* Possesses
 a lump of the philosopher's stone,
 ib.
 Spenser (John), visits Dr. Dee, 33.
 Stafford (Mrs.), arrests Dr. Dee, 16.
 Stale (Mr.), 28.
 Standysh (Mr.), 58.
 Stanley (Sir William), 31.
 Statfeldt (John), 53.
 Statfeldt (Timothy), 53.
 Sted (Charles), 17, 54, 61.
 Stephen (Robert), 57.
 Steward (Simeon), birth, 2.
 Stockden (John), 34, 45, 46, 49.
 Stockden (Mrs.), 36, 50.
 Stoner (Mr.), 8.
 Stoner (Mr.), birth, 35.
 Strange (Andrew), 38.
 Stubble (Margery), 53.
 Stubble (Nurse), 54, 56.
 Stabley (John), 56.
 Sussex (The Earl of), his quarrel with
 the Earl of Leicester, 12.
 Suttley (Thomas), 10.
 Swallow (Samuel), birth 2.
 Swyft (Mr.), 28.

- Talbot (Mr.), 15, 16.
 Talsley (Robert), 58.
 Tattin (Rolous), 31.
 Tavistock (The Earl of), 16.
 Taylor (Antony Ryve), 50.
 Taylor (John), 59.
 Taylor (Mr.), 5.
 Taylor (Ralph), 59.
 Thaneth (Robert), 40, 41, 44.
 Theneth, *v.* Thaneth.
 Thickpenny (Robert), 47.
 Thomas (Robert), 50.
 Thornton (Margery), 46, 47.
 Thurp (Mr.), 58.
 Thynne (Mr.), 61.
 Tomasin (Mrs.), the Queen's dwarf, 8.
 Tomson (Mr.), 45.
 Townson (Mr.), conference with Dr.
 Dee concerning the North-west pass-
 age, 19.
 Traherne (Morgan), 48, 53.
 Traves (James), 56.
 Treherne, *v.* Traherne.
 Turnifer (Mr.), 5.
 Twyne (Mrs.), 46.
 Tyldesley (Mr.), 56.
 Tyndale (Mrs.), 37, 38.

 Walder (Mr.), 59.
 Walkedine (Richard), 42, 54, 58, 60,
 61.
 Walker (William), 46.
 Walkson (Richard), 60.
 Walls (Mrs.), 52.
 Walmealey (Mr. Sergeant), 14.
 Walsingham (Sir Francis), 6, 31, 32.
 Conference with Dr. Dee, 4. Sends
 Dr. Dee abroad, 5. Conference with
 Dr. Dee about the North-west pass-
 age, 18 (*ib.*). Queen Elizabeth dines
 with him, 18. Calls on Dr. Dee, 19.
 His death, 33.
 Walsingham (Lady), 33. Calls on Dr.
 Dee, 19.
 Ward (Richard), 52.
 Warren (Mr.), 41, 52.
 Warwick (Countess of), 40, 42, 43, 49,
 53.
 Waters (Henry), 12.
 Webb (Robert), 38, 39, 41, 44, 46, 47,
 49, 50.
 Webbes (Adolphus), 40, 44, 48. Com-
 mitted to prison, 47.
 Webber (Thomas), 44.
 Welder (Robert), 45, 46.
 Welder (Mrs.), 38.
 Welsham (Robert), 57.
 Werall (Mr.), 59.
 Western (Richard), 54.
 White (Richard), 8, 49.
 Whitlock (Edward), 28.
 Wier (Mr.), 57.
 Wilks (Sir Thomas), 48.
 Willemots (Master), 52.
 Williams (Mr.), 8.
 Williamson (Thomas), 58, 62.
 Willoughby (Lord), 51. Birth, 1.
 Dines with Dr. Dee, 47. Makes him
 a present, *ib.*
 Withenstalls (Mr.), 62.
 Witischindi (D.), 32.
 Wodcote (Francis), 57.
 Wolly (Sir John), 49, 51.
 Wolly (Mr.), 42.
 Wood (Robert), 48, 53.
 Wortley (Mr.), 58, 63.
 Wye (Thomas), 49.

Wykham (Mr.), 13.
Wyse (Harry), 40.

Xyd, 55.

Yardely (Mr.), 59.

Yong (Mr.), 17, 26, 29, 31, 32, 34.
Conference with Dr. Dee about the
North-West passage, 19.

Zacharias, the Book of, 25.
Zackinson (Mr.), visits Dr. Dee, 8.

FINIS.

LONDON: J. B. NICHOLS AND SON, PRINTERS, 25, PARLIAMENT-STREET.

CAMDEN



SOCIETY.

FOR THE PUBLICATION OF

EARLY HISTORICAL AND LITERARY REMAINS.

At a General Meeting of the Camden Society held at the Freemasons' Tavern, Great Queen Street, Lincoln's Inn Fields, on Monday the 2nd May, 1842,

THOMAS AMYOT, Esq. F.R.S., TREAS. S.A., DIRECTOR,
IN THE CHAIR.

THE Director having opened the business of the Meeting,

The Secretary read the Report of the Council agreed upon at their meeting of the 28th April last, whereupon it was

Resolved, That the said Report be received and printed, and that the Thanks of the Society be given to the Council for their services.

The Thanks of the Society were also voted to the Editors of the Society's publications; to the Right Honourable Thomas Grenville; to the Master and Fellows of St. Peter's College, Cambridge; to J. I. Blackburn, Esq. M.P.; to the Local Secretaries; and to Messrs. Nichols, for the assistance towards attaining the objects of the Society mentioned in the Report as having been given by them.

The Secretary then read the Report of the Auditors, agreed upon at their meeting of the 30th of April last, whereupon it was

Resolved, That the said Report be received and approved, and that the Thanks of the Society be given to the Auditors for their trouble.

Thanks were then voted to the Director, Treasurer, and Secretary for their services during the past year; and

The Meeting then proceeded to the election of Officers, when
 The Right Hon. Lord FRANCIS EGERTON, M.P.
 was elected President, and

THOMAS AMYOT, Esq. F.R.S. Treas. S.A.
 The Right Hon. Lord BRAYBROOKE.
 JOHN BRUCE, Esq. F.S.A.
 JOHN PAYNE COLLIER, Esq. F.S.A.
 CHARLES PURTON COOPER, Esq. Q.C. D.C.L. F.R.S. F.S.A.
 T. CROFTON CROKER, Esq. F.S.A. M.R.I.A.
 Sir HENRY ELLIS, K.H. F.R.S. Sec. S.A.
 JAMES ORCHARD HALLIWELL, Esq. F.R.S., F.S.A.
 The Rev. JOSEPH HUNTER, F.S.A.
 Sir FREDERIC MADDEN, K.H., F.R.S., F.S.A.
 JOHN HERMAN MERIVALE, Esq. F.S.A.
 The Rev. LANCELOT SHARPE, M.A., F.S.A.
 THOMAS STAPLETON, Esq. F.S.A.
 WILLIAM JOHN THOMS, Esq. F.S.A. and
 THOMAS WRIGHT, Esq. M.A., F.S.A.

were elected as the Council, and

JOHN YONGE AKERMAN, Esq. F.S.A.
 CHARLES FREDERICK BARNWELL, Esq. F.R.S., F.S.A., and
 PETER CUNNINGHAM, Esq.

were elected Auditors of the Society for the ensuing year.

Thanks were then voted to the Director, for his able conduct in the
 Chair.

ELECTION OF OFFICERS, 1842.

At a Meeting of the COUNCIL of the Camdeff Society held at No. 25,
 Parliament Street, Westminster, on Thursday the 5th May, 1842,

THOMAS AMYOT, Esq. in the Chair ;

The Council having proceeded to the Election of Officers,—

THOMAS AMYOT, Esq. was elected Director ; JOHN BRUCE, Esq.
 Treasurer ; and WILLIAM J. THOMS, Esq. Secretary, for the Year next
 ensuing.

REPORT OF THE COUNCIL.

DATED 1st MAY, 1842.

THE Council elected on the 3rd May 1841 are pleased to be able to report that the affairs of the Society continue in a condition of unabated prosperity.

The number of 1200 Members, to which the Society is limited, has been maintained; and there continues to be a large number of Candidates for admission upon vacancies.

The investment standing in the names of the Trustees for the Society has been increased, since the last General Meeting, from the sum of £408 0s. 4d., Three per Cent. consols, to £574 13s. 8d. This increase has arisen from the investment of sums received for Compositions; and the Council recommend that whatever sum may now be in hand on that account, should be added to the investment.

The Council have added the following gentlemen to the list of Local Secretaries:—

The Rev. Joseph Bosworth, LL.D. for Nottingham.

Richard Rees, Esq. F.S.A. for Cardiff, in the place of Captain W. H. Smyth, retired.

James Heywood Markland, Esq. F.R.S. F.S.A. for Bath, in the place of Rev. William L. Nichols, who has removed.

The Publications for the past year have been—

The Second Book of the Travels of Nicander Nucius, a Corcyræan Gentleman who came to England in the suite of an Ambassador from the Netherlands, sent by the Emperor Charles V. to the Court of Henry VIII.: translated from the Original Greek MS. formerly belonging to Archbishop Laud, and now preserved in the Bodleian Library. Edited by the Rev. JOHN ANTONY CRAMER, D.D. Principal of New Inn Hall, and Public Orator, Oxford.

The Latin Poetry of Walter Mapes, Archdeacon of Oxford at the beginning of the thirteenth century. Edited by THOMAS WRIGHT, Esq. M.A., F.S.A. and

Three inedited Early English Metrical Romances. Edited, from a MS. in the possession of J. I. Blackburn, Esq. M.P., by JOHN ROBSON, Esq.

And—

The Private Diary of Dr. John Dee, from the MS. in the Ashmolean Library, together with a Catalogue of MSS. in his Library. Edited by JAMES ORCHARD HALLIWELL, Esq. F.R.S., F.S.A.

is completed at the press, and will be ready for delivery to the Members by the end of the present month. The Council have followed the precedent of former years, in directing that there should be appended to the last-mentioned volume a list of the Members of the Society for the past year; and, if the General Meeting think proper, this Report and that of the Auditors may also be added.

The Council have much satisfaction in being able to state that the "Apology for the Lollards," a work attributed to Wickliffe, which has been so long delayed by reason of the many engagements of the Editor, the Rev. Jas. Henthorn Todd, D.D. is now on the eve of completion; and will certainly be ready for delivery in the ensuing year.

Considerable progress has also been made with the "Promptorium," a Latin and English Dictionary of words in use during the fifteenth century, editing by Albert Way, Esq. F.S.A. a work which the Council believe will be one of great merit and utility; and a portion of it will be one of the publications of the ensuing year.

Besides the Apology for the Lollards and the Promptuary, the following works have been ordered to be put to press at the convenience of their Editors and the Society, and will be published as soon as they are ready.

A Collection of Original Letters and Papers of Literary Men of England during the Reigns of Elizabeth and James I., including some Unpublished Papers of Camden. To be edited by SIR HENRY ELLIS, K.H., F.R.S., F.S.A.

Latin Romance Narratives and Legends of the thirteenth, fourteenth, and fifteenth Centuries, relating to King Arthur and other Heroes of the Welsh and Breton cycle of Fiction. To be edited by Sir FREDERIC MADDEN, K.H., F.R.S., F.S.A.

Letters and State Papers relating to the Proceedings of the Earl of Leicester in the Low Countries, in the years 1585 and 1586, derived from a MS. placed at the

disposal of the Society by Frederick Ouvry, Esq. and other sources. To be edited by JOHN BRUCE, Esq. F.S.A.

The Private Diary of Thomas Cartwright, Bishop of Chester, temp. James II.

The Romance of Jean and Blonde of Oxford, by Philippe de Reims, an Anglo-Norman Poet, of the latter end of the twelfth Century. To be edited from a Unique MS. in the Royal Library at Paris, by M. LE ROUX DE LINCY, editor of the *Roman de Brut*.

The Council have added the following works to the list of Suggested Publications—

A Collection of Original Letters relating to the Dissolution of the Monasteries and some other points connected with the Reformation. To be edited by THOMAS WRIGHT, Esq. M.A., F.S.A.

Specimens of the Anglo-Latin Poets from the seventh to the thirteenth century, selected from inedited MSS. and arranged chronologically, with notices of the Writers and popular Notes. To be edited by THOMAS WRIGHT, Esq. M.A., F.S.A.

Contemporary Diary of a resident in London, extending from the Year 1550 to 1563, now the Cottonian MS. Vitellius F. v. To be edited by JOHN GOUGH NICHOLS, Esq. F.S.A.

The Council have to direct the attention of the Society to the obligations conferred upon it by J. I. Blackburne, Esq. M.P. by giving the Society the use of the MS. of the Three Romances, edited by Mr. Robson.

Also by the Right Hon. Thomas Grenville, in placing in Mr. Way's hands, upon the application of the Director, his valuable early printed editions of the "Promptorium," which Mr. Way wished to use for his edition of that work; and by the Master and Fellows of Saint Peter's College, Cambridge, for the readiness with which, upon a similar application, they lent the Council, for the use of Mr. Way, a valuable MS., entitled *Campus Florum*.

The same exertions, in behalf of the Society, which former Councils have acknowledged, have been continued to be made by the Local Secretaries, and other friends of the Society resident in the country; and the Council trust that such exertions will not be relaxed. To diffuse a knowledge of

the existence and objects of the Society tends, not merely to promote its welfare, but also to carry out the purpose for which it was established, by directing the attention of the possessors of MSS. to those collections in which there yet exist, unpublished, inestimable papers which this Society would be ready and willing to make available. ●

Messrs. Nichols have continued to the Council the same attentions, and have rendered them the same valuable and gratuitous assistance in the general management of the affairs of the Society, which they have given from its Institution. Nothing can be more honourable to Messrs. Nichols, or more advantageous to the Society; and the Council are assured, that it is only necessary for them to state the fact to the Members, in order to its being duly appreciated.

The Council have to regret the loss, by death, during the last year, of the Rt. Hon. THOS. P. COURTENAY, who, in addition to valuable services as a Member of the Council, was one of the Trustees of the Society, and gave much attention to its affairs. The Council have filled up the vacancy in the Trusteeship by electing to that office CHARLES PURTON COOPER, Esq. LL.D., Q.C., F.R.S., F.S.A.

The Council have also to regret the death of HENRY BOWER, Esq. F.S.A. the very zealous and efficient Local Secretary of the Society at Doncaster; and also of the following other Members:

THOMAS BARNES, Esq.

GEORGE FREDERICK BELTZ, Esq. F.S.A. Lancaster Herald.

HENRY EYTON, Esq.

The Rev. THOMAS DUDLEY FOSBROKE, F.S.A.

F. T. GRAYLING, Esq.

Lieut.-Col. JOHN HARVEY.

JOHN HOLMES, Esq. F.S.A. East Retford.

THEODORE EDWARD HOOK, Esq. F.S.A.

HENRY MITCHISON, Esq.

JOHN MOORE, Esq. F.S.A.

The Right Hon. the Earl of MUNSTER, F.R.S., Pr. As. S.

THE REV. GEORGE FREDERICK NOTT, D.D., F.S.A.

EDWARD SKEGG, Esq. F.R.G.S.

JOHN SYDNEY TAYLOR, Esq.

Lieut.-Gen. WILLIAM THORNTON.

HENRY WOODTHORPE, Esq. F.S.A.

The Council report that the Treasurer, having found that other engagements prevented his any longer devoting to the accounts and financial correspondence of the Society the time and attention which, after an experience of three years, he found to be absolutely necessary to be given to them, submitted to the Council the propriety of their accepting his resignation, or of making some other arrangement with respect to the accounts. The Council, regarding the subject as one vitally affecting the welfare of the Society, proceeded immediately to take it into their consideration, and are happy to be able to report that they have effected an arrangement by which the accounts are now kept, and the financial correspondence is attended to, by the Secretary, the Treasurer still continuing responsible to the Society. This arrangement will put the Society to a small annual expense, which can very well be afforded, and which the Council are persuaded the Members will think well bestowed, if it has the effect of preserving accuracy in the accounts. The recent arrangements in the Post Office render it easy for country Members to transmit their subscriptions by Post Office orders, which course the Council recommend to be adopted, making the Post Office orders payable to the Treasurer.

After the lapse of four years of continuing prosperity the Council hope that the Camden Society may be regarded as having taken a permanent station amongst established publishing associations. Many societies have been founded upon similar principles, and one considerably out-numbers this Society in Members: but there is no one which can produce better evidences of stability and prosperity, or which has greater reason to be satisfied with the estimation in which its works are regarded by the public. Amongst the Candidates for admission recently entered there are many Public Libraries and other bodies, whose desire to participate in

the advantages of Membership indicates the reputation of the Society, both in this and other countries ; and the prices maintained by our books when copies get abroad into the market, afford encouraging proof of the demand for them on the part of collectors and literary men. In four years the Society has issued eighteen volumes, all of them works excluded from the ordinary mode of publication, and yet worthy of being published, of eminent use to historical inquirers, and likely to retain a place in the permanent literature of the country.

The forthcoming works are fully calculated to maintain, if not to increase, the reputation of the Society, and the Council see no reason to doubt but that the Society may long usefully and prosperously retain its station, and the number of its Members.

REPORT OF THE AUDITORS,

DATED 30TH APRIL, 1842.

WE, the Auditors appointed to audit the Accounts of the Camden Society, report to the Society, that the Treasurer has exhibited to us his accounts, from the 27th day of April, 1841, to the 30th day of April, 1842, and that we have examined the same, together with the vouchers relating thereto, and find the same to be correct and satisfactory.

And we further report that the following is a correct Abstract of the Receipts and Expenditure of the Society during the period to which we have referred.

**An ABSTRACT of the RECEIPTS and EXPENDITURE of THE CAMDEN SOCIETY,
from the 27th April, 1841, to the 30th April, 1842.**

	Balance of last year's account.....	393	12	2	Paid for the purchase of £166.13s.4d. 3 per cent. consols, invested for the benefit of the Society	150	0	0	£.	s.	d.
1841, April 27th, to 1842, April 30th.	} Received on account of Subscriptions of members in arrears... The like on account of Subscriptions due 1st May, 1841 Two half-year's dividends on £574. 13s. 8d., 3 per cent. consols, standing in the names of the Trustees for the Society Compositions received from six members .	68	0	0	Paid for printing and paper of 1,250 copies of " The Irish Narratives "	96	12	6			
		956	0	0	The like of " Walter Mapes "	277	15	0			
					The like of " Nicander Nucius "...	98	11	9			
					The like of " Metrical Romances "	109	12	0			
					Paid for binding copies of the past year's books, not before charged	3	6	0			
					The like for binding 1,200 copies of " The Irish Narratives "	48	0	0			
		17	4	8	The like for binding 1,200 copies of each of the three books published for this year	153	12	0			
		60	0	0	Paid for delivery and transmission of 1,200 copies of the " Irish Narratives," and of each of the three works for the present year — at 2d. per book, with paper for wrappers, expense of parcels, &c.	36	16	6			
					Paid for lithographic fac-simile, and printing paper for the same	5	4	0			
					Paid for transcripts and other expenses of a like kind, connected with works published and in progress	40	10	10			
					Paid for printing Reports, Lists of Members, Prospectuses, Circulars and other miscellaneous printing	32	5	0			
					Paid expenses of last general meeting	2	13	0			
					One quarter of a year's payment for keeping the Accounts and General Correspondence of the Society	13	2	6			
					Paid for stationery, postage, and various petty cash expenses....	15	3	9			
					Cash balance, viz. Sums remaining in hand for Compositions..... £ 30 0 0						
					— From Subscriptions and other receipts..	381	12	0			
									411	12	0
Total receipts for the year	£1,494	16	10						£1,494	16	10

The Treasurer has also reported to us that the Secretary and himself have made arrangements by which they hope, during the ensuing year, almost, if not altogether, to get rid of all arrear of outstanding subscriptions. We trust that the Members will assist them in this very desirable object; and especially that Members resident in the country will transmit their subscriptions at once to the Treasurer by Post Office orders. The adoption of this course has been suggested by several of the Local Secretaries; and it is obvious that it will greatly lessen the troublesome and not very agreeable duties, which are thrown upon those officers by the present practice, will lessen the number of mistakes, and will greatly promote the prosperity of the Society.

Dated the 30th April, 1842.

(Signed) LANCELOT SHARPE.
B. CORNEY.

LAWS OF THE CAMDEN SOCIETY,

ADOPTED AT THE GENERAL MEETING, MAY 2, 1842.

I. THAT the Society shall be entitled "THE CAMDEN SOCIETY, for the Publication of Early Historical and Literary Remains."

II. That the objects of the Society shall be, First, the publication of inedited Manuscripts; Second, the reprinting of Works of sufficient rarity and importance to make Reprints desirable; and Third, the publication of Translations of Historical Works not previously rendered into English.

III. That the Society shall consist of One Thousand Two Hundred Members, being Subscribers of One Pound annually; such Subscription to be paid in advance, on or before the first day of May in every year.

IV. That the management of the affairs of the Society shall be vested in a President and a Council consisting of fifteen Members, which President and Council shall be elected annually by the Society at large, at a General Meeting to be held on the 2nd day of May, being the Anniversary of Cam-

den's birth ; or on the Monday following, when the 2nd of May shall happen to fall upon a Sunday.

V. That the President and Council shall, from amongst their own body, elect a Director, who shall act as Chairman of the Council, in the absence of the President, and also a Treasurer, and a Secretary.

VI. That the Accompts of the Receipts and Expenditure of the Society shall be audited annually by three Auditors, to be elected at the General Meetings, and that the Report of the Auditors, with an Abstract of the Accompts, shall be published.

VII. That the names of Members proposed to be elected as President, Council, and Auditors, shall be transmitted by the proposers to the Secretary, one fortnight before the General Meeting, and that notice of the persons so proposed shall be forwarded by the Secretary one week before the General Meeting, to all the Members residing within the limits of the Twopenny Post, and to all other Members who shall, in writing, request to receive the same.

VIII. That no Member shall be entitled to vote at any General Meeting whose Subscription is in arrear.

IX. That in every year one-fifth in number of the Council of the year preceding shall be ineligible for re-election ; and that in case any Member of the Council shall not attend more than one-third of the number of Meetings of the Council, such Member shall be considered to be one of the retiring Members.

X. That in the absence of the President and Director, the Council at their Meetings shall elect a Chairman, who shall have a casting vote in case of equality of numbers, and shall also retain his right to vote upon all questions submitted to the Council.

XI. That the Funds of the Society shall be disbursed in payment of necessary expenses incident to the production of the Works of the Society, and that all other expenses shall be avoided as much as possible.

XII. That, after the Members of the Society shall have reached One

Thousand Two Hundred, vacancies in that number shall be filled up by the Council, from time to time as they occur.

XIII. That every Member not in arrear of his Annual Subscription, shall be entitled to One Copy of every Work published by the Society during that year.

XIV. That the Members shall be invited to contribute or recommend Works for publication.

XV. That Editors of Works printed by the Society shall be entitled to Twenty Copies of the Works they edit.

XVI. That the Council shall determine what number of copies of each Work shall be printed, and that the copies over and above those required by the Members shall be sold in such manner, and at such prices, as shall be fixed by the Council, the proceeds being carried to the account of the Society.

XVII. That the Publications of the Society shall all form separate and distinct Works, without any other connexion than that which must necessarily exist between the volumes of such Works as consist of several Volumes.

XVIII. That any Member of the Society may at any time compound for his future Annual Subscriptions, by payment of £10 over and above his Subscription for the current year.

XIX. That every Member of the Society who shall intimate to the Council his desire to withdraw from the same, or who shall not pay his Subscription for the current year within three Months after his Election, or after such Subscription shall have become due, shall thereupon cease to be a Member of the Society.

XX. That the Council may appoint Local Secretaries in such places, and with such authorities as to them shall seem expedient; every Local Secretary being a Member of the Society.

XXI. That no alteration shall be made in these Laws, except at a General Meeting, nor then, unless One Month's notice of any alteration intended to be proposed at such Meeting shall have been given in writing to the Secretary.

MEMBERS OF THE CAMDEN SOCIETY,

FOR THE

FOURTH YEAR, ENDING 2ND MAY, 1842.

Those Members to whose names (c.) is prefixed have compounded for their Annual Subscriptions.

The Members whose names are printed in Capitals were on the Council of the year.

THE RIGHT HON. LORD FRANCIS EGERTON, M.P. *President.*

H. R. H. THE DUKE OF SUSSEX, K.G., F.R.S. F.S.A.

THE MOST REV. AND RIGHT HON. THE LORD ARCHBISHOP OF CANTERBURY.

THE RIGHT HON. LORD LYNTHURST, LL.D. F.R.S., LORD HIGH CHANCELLOR.

THE MOST HON. THE MARQUESS OF NORTHAMPTON, D.C.L., PRES.R.S., F.S.A.

THE RIGHT HON. THE EARL OF ABERDEEN, PRES.S.A., F.R.S.

Arthur Abbot, Esq. Exeter.

Abraham Abell, Esq. Cork.

Joseph Ablett, Esq. Llanbedr Hall,
Ruthen.

Right Hon. Lord Viscount Acheson,
M.P.

(c.) Sir Robert Shafto Adair.

John Adams, jun. Esq. M. A.
Christ Church, Oxford.

John Adamson, Esq. Secretary of
the Society of Antiquaries of New-
castle. *Local Secretary at New-
castle.*

Rev. James Adcock, M.A. Lincoln.

John Adolphus, Esq. F.S.A.

Professor Dr. Adrian, Librarian of
the University of Giessen (Hesse
Darmstadt).

John Yonge Akerman, Esq. F.S.A.
Sec. Num. Soc.

(c.) Edward Nelson Alexander, Esq.
F.S.A. *Local Secretary at Hali-
fax.*

Robert Alexander, Esq. Q.C., F.R.S.
F.S.A.

Robert Henry Allan, Esq. F.S.A.
Treasurer of the Surtees Society.
Local Secretary at Durham.

George Edward Allen, Esq. Bath.

John Allen, Esq.

Mr. William Allen.

Richard Almack, Esq. F.S.A. Long
Melford, Suffolk.

The Vicomte Louis d'Armaille, Paris.

Thomas Frederick Hill Alms, Esq.

George Henry Ames, Esq. Cote
House, near Bristol.

Samuel Amory, Esq.

THOMAS AMYOT, Esq. F.R.S.
Treas. S.A. *Director.*

A. P. Anderson, M.D.

Alexander Annand, Esq. F.S.A. Sut-
ton, Surrey.

Thomas Chisholme Anstey, Esq.

Samuel Appleby, Esq. Gray's Inn.
 George Appleyard, Esq.
 Rev. Thomas Arnold, D.D. Head
 Master of Rugby School.
 M. le Chevalier Artaud, Membre de
 l'Institut de France.
 Robert John Ashton, Esq. F.L.S.
 The Athenæum Club.
 George James Aungier, Esq.
 Benjamin Austen, Esq.
 William Ayrton, Esq. F.R.S., F.S.A.
 W. Scrope Ayrton, Esq. F.S.A.
 Barrister-at-Law.
 James Bacon, Esq. Barrister-at-Law.
 Thomas Bacon, Esq. Redlands,
 Reading.
 Edward Badeley, Esq. F.S.A. Temple.
 The Right Hon. Lord Bagot, LL.D.,
 F.S.A.
 James Evan Baillie, Esq.
 George Baker, Esq. *Local Secretary*
at Northampton.
 Rev. Bulkeley Bandinel, D.D. Bod-
 leian Librarian, Oxford.
 George Banks, Esq. St. Catharine's,
 near Doncaster.
 Rev. Richard H. Barham, B.A.
 Benjamin Barnard, Esq.
 John Barnard, Esq.
 Alfred Brooke Barnes, Esq.
 Keith Barnes, Esq.
 Ralph Barnes, Esq. Exeter.
 Charles Frederick Barnwell, Esq.
 M.A. F.R.S., F.S.A.
 Rev. John Bartholomew, Morchant.
 John Baron, Esq. M.D. F.R.S.
 Mr. J. Bartlett, Blandford.
 Rt. Rev. the Lord Bishop of Bath
 and Wells, F.R.S. and F.S.A.
 R. R. Bayley, Esq.

Thomas Baylis, Esq. F.S.A. Prior's
 Bank, Fulham.
 Rev. Thomas Vere Bayne, B.C.L.
 Warrington.
 Edward Blake Beal, Esq.
 Henry Ridley Beal, Esq.
 Mr. Henry Mitchison Bealby.
 John Beardmore, Esq.
 Rev. Daniel Augustus Beaufort, A.M.
 His Grace the Duke of Bedford.
 Rev. Henry Bedford, Dunton Bas-
 sett.
 The Bedford Permanent Library.
 Alfred Beesley, Esq. Banbury.
 James Bell, Esq.
 Robert Bell, Esq. Advocate, Procu-
 rator for the Church of Scotland.
 Thomas Bell, Esq. F.R.S. Professor
 of Zoology, King's College, Lond.
 Charles Bellamy, Esq. D.C.L. Fel-
 low of St. John's College, Oxford.
 Samuel Beltz, Esq.
 Mr. James Bennett, Tewkesbury.
 Henry Bentley, Esq.
 John Bentley, Esq. Birch House,
 near Bolton, Lancashire.
 Michael Bentley, Esq.
 Richard Bentley, Esq.
 P. S. Benwell, Esq. Henley.
 J. B. Bergne, Esq.
 Samuel Berridge, Esq. Leicester.
 (c.) The Rev. John Besly, D.C.L.
 Vicar of Benton, Northumberland.
 J. Richard Best, Esq. Botley Grange,
 Southampton.
 Sir William Betham, Ulster King at
 Arms, F.S.A. M. R. I. A., *Local*
Secretary at Dublin.
 Richard Bethell, Esq. M.P. Rise,
 near Beverley.

- M. le Comte Arthur Beugnot, Mem-
bre de l'Institut de France.
- John Bevan, Esq. Cowbridge.
La Bibliothèque du Roi, Paris.
- Robert Bickersteth, Esq. Liverpool.
- John Bidwell, Esq. F.S.A.
- Leonard Shelford Bidwell, Esq.
F.S.A. Thetford.
- Rev. George Augustus Biedermann,
Rector of Dauntsey, Wilts.
- Rev. Edward T. Bigge, M.A. Fellow
of Merton Coll. Oxford.
- Arthur Biggs, Esq. Bristol.
- Edw. Charles Bird, Esq. Southwold.
- Thomas Birkbeck, Esq.
The Birmingham Public Library.
- John Black, Esq.
- William Black, Esq.
- Alexander Blair, Esq. LL.D. Bristol.
- Dr. Malachi Blake, Taunton.
- Rev. W. Blakesley, M.A. Trin. Coll.
Camb.
- Michael Bland, Esq. F.R.S., F.S.A.
- Rev. George Bland, M.A.
- Francis Lawrence Bland, Esq.
- William Bland, Esq. Place House,
Hartlip.
- Charles Blandy, Esq. Reading.
- (c.) John Jackson Blandy, Esq.
Reading.
- William Blandy, Esq. Reading.
- Octavian Blewitt, Esq. Secretary
to the Literary Fund Society.
- (c.) Rev. Philip Bliss, D.C.L., F.S.A.
Registrar of the Univ. of Oxford.
Local Secretary at Oxford.
- Bindon Blood, Esq. F.R.S.E., F.S.A.
Scot., M.R.I.A. Edinburgh.
- Edward Blore, Esq. D.C.L., F.S.A.
- B. Blundell, Esq. Temple.
- Rev. Wm. Blunt, B.A. Under Master
of Merchant-Tailors' School.
- Miss Bockett, Southcote Lodge,
Berks.
- Henry G. Bohn, Esq.
- Rev. J. A. Bolster, M.A., M.R.I.A.
Local Secretary at Cork.
- Edward A. Bond, Esq.
- Mr. William Boone.
- Mr. Lionel Booth.
- Rt. Hon. Sir John Bernard Bosan-
quet, one of the Judges of the
Common Pleas, M.A.
- Rev. Joseph Bosworth, LL.D.,
F.R.S., F.S.A. *Local Secretary
at Nottingham.*
- William Fuller Boteler, Esq. M.A.,
Q.C.
- (c.) Beriah Botfield, Esq. M.P.,
F.R.S., F.S.A. Norton Hall, Nor-
thamptonshire.
- Rev. Thomas Bowdler, Sydenham.
- Henry Bower, Esq. F.S.A. *Local
Secretary at Doncaster.* [Died
Feb. 25, 1842.]
- Rev. Thomas Frere Bowerbank,
M.A. Vicar of Chiswick.
- Mark Boyd, Esq.
- David Bradberry, Esq.
- Robert Greene Bradley, Esq. Ben-
cher of Gray's Inn.
- Joseph Hoare Bradshaw, Esq.
- George Weare Braikenridge, Esq.
F.S.A. Brislington House, Som.
- Edw. Henry Bramah, Esq. Reading.
- Jonathan Brammall, Esq. Sheffield.
- Rev. Thomas Brancker, M.A. Fel-
low of Wadham Coll. Oxford.
- Right Hon. LORD BRAYBROOKE,
F.S.A. Pres. Percy Society.
- Edward Wedlake Brayley, Esq.
F.S.A.

Henry Brice, Esq. Bristol.
 Rev. Thomas Edward Bridges, D.D.
 President of Corpus Christi Coll.
 Oxford.
 Benjamin Heywood Bright, Esq.
 Ham Green, near Bristol.
 John Bright, Esq. M.D.
 John Ruggles Brise, Esq. Spains-
 hall, Finchingfield, Essex.
 John Britton, Esq. F.S.A.
 James Broadwood, Esq.
 Thomas Broadwood, Esq.
 William Brockedon, Esq. F.R.S.
 John Trotter Brockett, Esq. F.S.A.
 Newcastle.
 William Bromet, M.D., F.S.A. Sur-
 geon 1st Life Guards.
 (c.) Right Hon. Lord Brooke, St.
 John's College, Oxford.
 Francis Capper Brooke, Esq. Ufford
 Place, Suffolk.
 Charles Bros, Esq.
 The Right Hon. Lord Brougham
 and Vaux, F.R.S. Pres. of Univ.
 College, London, and Member of
 the National Institute of France.
 Rev. John Brown, M.A. Vice-Mas-
 ter of Trinity College, Camb.
 Samuel Cowper Brown, Esq. F.S.A.
 Shillingford Cross, Devon.
 W. H. Brown, Esq.
 Rev. G. A. Browne, M.A. Fellow of
 Trin. Coll. Camb.
 Rt. Hon. Sir Jas. Lewis Knight Bruce,
 Vice Chancellor, F.R.S., F.S.A.
 JOHN BRUCE, Esq. F.S.A.
Treasurer.
 Thomas Bruce, Esq. Shenfield.
 Mr. Leonard Bruton, Bristol.
 Rev. Guy Bryan, M.A., F.S.A. Rec-
 tor of Woodham Walter, Essex.
Local Secretary at Maldon.
 Mr. John Bryant.

Rev. George Buckeridge, M.A. Fel-
 low of Worcester Coll. Oxford.
 George Buckton, Esq. Oakfield.
 Lieut.-Gen. Sir Henry Bunbury,
 K.C.B., F.S.A.
 John Burder, Esq. F.S.A.
 William Burge, Esq. Q.C. M.A.,
 D.C.L.
 John William Burgon, Esq. *Auditor.*
 James Burn, Esq. W.S. Edinburgh.
 Ven. Charles Parr Burney, D.D.,
 F.R.S., F.S.A. Archdeacon of St.
 Alban's.
 John Burrell, Esq. Durham.
 Robert Burrell, Esq. Durham.
 Edmund Burrow, Esq.
 Decimus Burton, Esq. F.R.S.,
 F.S.A.
 John Hill Burton, Esq. Advocate,
 Edinburgh.
 Septimus Burton, Esq.
 Rev. Thomas Byrth, M.A., F.S.A.,
 Rector of Wallasey, Cheshire.
 Benjamin Bond Cabbell, Esq. F.R.S.,
 F.S.A.
 Frederick Caldwell, Esq.
 Rev. Henry Calthrop, B.D. Fellow of
 Corpus Christi Coll. Camb.
 Rt. Hon. Lord Campbell.
 John Campbell, Esq.
 Rt. Hon. the Earl of Camperdown.
 Edward Capps, Esq.
 Rev. Henry Card, D.D. F.S.A.
 Great Malvern.
 J. S. Cardale, Esq. Leicester.
 The Cardiff Institution.
 (c.) The Rev. Edward Cardwell, D.D.
 CAMDEN'S Professor of Ancient
 History, Oxford.
 (c.) Peter Stafford Carey, Esq. M.A.
 Rt. Hon. the Earl of Carlisle, F.R.S.
 Edward John Carlos, Esq.

A. N. Carmichael, Esq. Principal
Classical Master at the Edinburgh
Academy.

Rev. John Carr, M.A. Fellow of
Balliol Coll. Oxford.

William Thomas Carr, Esq.

John Carter, Esq. Coventry.

George Alfred Carthew, Esq. East
Dereham, Norfolk.

(c.) Cornelius Cartwright, Esq. Dud-
ley.

Rev. W. Carus, M.A. Fellow of
Trin. Coll. Camb.

The Rt. Hon. Earl Cawdor, F.R.S.

Mr. James Chaffin, Islington.

Thomas Chapman, Esq. F.S.A.

William Chapman, Esq. Richmond,
Surrey.

William Chappell, Esq. F.S.A. Treas-
urer of the Percy and the
Musical Antiq. Societies.

Mr. Emerson Charnley, Newcastle.

Sir William Chatterton, Bart.

J. M. G. Cheek, Esq. Evesham.

Rt. Rev. the Lord Bishop of Chi-
chester.

(c.) John Walbanke Childers, Esq.
M.P.

Francis Cholmeley, Esq. F.S.A.

Rev. Henry Christmas, M.A. F.R.S.
F.S.A.

Henry Christy, Esq.

William Church, Esq. Streatley,
Reading.

Rev. Thomas Townson Churton,
M.A. Brazenose College, Oxford.

Rev. Francis Foreman Clark, B.A.
Townfield House, near Newcastle,
Staffordshire.

George Thomas Clark, Esq.

William Clark, M.D. Professor of
Anatomy, Cambridge.

Charles Clark, Esq.

John Clarke, Esq. Southwark.

John Clarke, jun. Esq. Peatling Hall,
Leicestershire.

Thomas Clarke, Esq. Knedlington,
Yorkshire.

Thomas Clarke, Esq. F.S.A.

Rev. Piers C. Claughton, M.A. Fel-
low of Univ. Coll. Oxford.

Rev. Patrick Clason, D.D. Edinb.

Jacob Clements, Esq.

(c.) Rev. A. B. Clough, B.D., F.S.A.
Jesus Coll. Oxford.

Charles Thornton Coathupe, Esq.
Wraxhall, near Bristol.

James Cobb, Esq. Yarmouth.

J. Ingram Cobbin, Esq.

Sir William S. R. Cockburn, Bart.
M.A., Bath.

William Colbourne, Esq. Chippen-
ham.

Robert Cole, Esq.

Rev. Edward Coleridge, M.A.

Francis George Coleridge, Esq.
Ottery St. Mary, Devon.

Henry Nelson Coleridge, Esq. M.A.

The Hon. Sir John Taylor Coleridge,
one of the Judges of the Queen's
Bench, M.A.

JOHN PAYNE COLLIER, Esq. F.S.A.
Director of the Shakespeare So-
ciety.

Mr. Edwin Collings, Bath.

Edward Collins, Esq.

Thomas Combe, Esq. Oxford.

Rev. C. Comberbach, Stonor.

Mr. John Comport, Stroud.

(c.) Rev. John Connop, M.A. Brad-
field Hall, Berkshire.

Edward Conroy, Esq. M.A.,
M.R.I.A.

Lord Albert Conyngham, F.S.A.

Philip Davies Cooke, Esq. Owston,
Yorkshire.

W. H. Cooke, Esq. Temple.

Charles Henry Cooper, Esq. Coroner
for Cambridge.

CHARLES PURTON COOPER, Esq.
Q.C., D.C.L., F.R.S., F.S.A.

Rev. James Cooper, M.A. St. Paul's
School.

Thomas Henry Cooper, Esq.

William Durrant Cooper, Esq. F.S.A.

Rev. William John Copeland, M.A.
Fellow of Trinity College, Ox-
ford.

James Copland, M.D., F.R.S.

The Lord Bishop of Cork, Cloyne,
and Ross.

George Richard Corner, Esq. F.S.A.

(c.) Bolton Corney, Esq. Greenwich.
Auditor.

Frederick Corrance, Esq. Loudham
Hall, Suffolk.

Rev. Thomas Corser, Stand, Man-
chester.

Rev. G. E. Corrie, B.D. Fellow of
Cath. Hall, and Norrisian Prof.
of Div. in the Univ. of Cambridge.

Rt. Hon. Lord Cottenham.

Rev. William Charles Cotton, B.A.
Student of Christ Ch. Oxford.

The Right Hon. Lord Courtenay.

The Right Hon. THOMAS P.
COURTENAY. [Died July 8, 1841.]

Andrew Coventry, Esq. Advocate,
Edinburgh.

S. P. Cox, Esq.

Mrs. Cox, Lawford, Essex.

George L. Craik, Esq.

Rev. John Antony Cramer, D.D.
Public Orator, Oxford.

Rev. Richard Crawley, M.A. Steeple
Ashton, Wiltshire.

Anthony Crofton, Esq. Barrister.

The Rt. Hon. John Wilson Croker,
LL.D., F.R.S.

THOMAS CROFTON CROKER, Esq.
F.S.A., M.R.I.A.

James Crofts, Esq.

James Crossley, Esq. *Local Secre-
tary at Manchester.*

James Dodsley Cuff, Esq.

George Godfrey Cunningham, Esq.
Glasgow.

Peter Cunningham, Esq. Treasurer
of the Shakspeare Soc.

Miss Richardson Currer, Eshton
Hall, Yorkshire.

Henry Curwen, Esq. Workington
Hall.

The Rev. Henry Curwen, Rector of
Workington.

Edward Dalton, Esq. LL.D., F.S.A.
Dunkirk House, near Minchin-
hampton, Gloucestershire.

George Daniel, Esq.

Rev. John Wareyn Darby, Fram-
lingham.

George Webbe Dasent, Esq.

Rev. C. N. Davies, Norwood.

James Edward Davies, Esq.

Robert Davies, Esq.

Thomas Stephens Davies, Esq. F.R.S.
L. and Ed. F.S.A. Prof. of Mathe-
matics in Royal Military Acad.
Woolwich.

David Elisha Davy, Esq. Ufford,
Suffolk. *Local Secretary.*

Matthew Dawes, Esq. F.G.S. Bol-
ton-le-Moors.

Vesey Thomas Dawson, Esq.

Rev. Arthur Dayman, M.A. Fellow
of Exeter College, Oxford.

W. Head Deacon, Esq. Long Cross,
 near Cardiff.
 Charles Deane, Esq.
 Rev. J. Bathurst Deane, M.A., F.S.A.
 James Dearden, Esq. Rochdale.
 Norris Deck, Esq. Cambridge.
 Right Hon. Earl De Grey, Pres. of
 R. Inst. Br. Architects, F.S.A.
 Joseph Delafield, Esq. F.R.S., F.S.A.
 Rev. D. C. Delafosse, M.A. Vicar of
 Wandsworth.
 Philip Chilwell De la Garde, Esq.
 Exeter.
 Rt. Hon. Earl Delawarr.
 George Dempster, Esq. of Skibo,
 Advocate.
 Mons. Jules Desnoyers, Sec. de la
 Soc. de l'Histoire de France.
 His Grace the Duke of Devonshire,
 K.G., D.C.L.
 Hugh Welch Diamond, Esq. F.S.A.
 Hon. Libr. of the Numism. Soc.
 John Ross Diamond, Esq.
 F. H. Dickinson, Esq.
 William Dickson, Esq. Edinburgh.
 Count Maurice Dietrichstein, Pre-
 fect of the Imp. Library at Vienna,
 Associate of the Numismatic Soc.
 of London, &c.
 Charles Wentworth Dilke, Esq.
 LL.B.
 Joseph C. Dimsdale, Esq.
 John Disney, Esq. The Hyde, In-
 gatestone.
 I. D'Israeli, Esq. D.C.L., F.S.A.
 (c.) George Dodd, Esq. M.P., F.S.A.
 Charles Cooper Doggett, Esq.
 William Fishburn Donkin, Esq. B.A.
 Fellow of Univ. Coll. Oxford.
 Edward Douglas, Esq. Christ Ch. Oxf.
 John Edward Dowdeswell, Esq.
 Pull Court, Worcestershire.

Charles Downes, Esq.
 Thomas Doyley, Esq. D.C.L. Ser-
 jeant-at-Law.
 William Richard Drake, Esq. Read-
 ing.
 The Rev. W. Drake, M.A. Colle-
 giate School, Leicester.
 Rev. Pearce William Drew, Youghal.
 Charles Seymour Dubourg, Esq.
 Samuel Duckworth, Esq. M.A. Mas-
 ter in Chancery.
 Adam Duff, Esq. Woodcott House,
 Oxfordshire.
 George Duke, Esq. Barrister-at-
 Law, St. Leonard's, Sussex.
 Thomas Farmer Dukes, Esq. F.S.A.
 Shrewsbury.
 Andrew Dun, Esq. W.S., M.A.,
 F.A.S. Scot. Edinburgh.
 Philip Bury Duncan, Esq. M.A.
 Keeper of the Ashmolean Museum,
 Oxford.
 David Dundas, Esq. M.A. Temple.
 William Pitt Dundas, Esq. Advocate,
 Edinburgh.
 James Dunlop, Esq. W.S. Edin-
 burgh.
 John Dunn, Esq. Paisley.
 Enoch Durant, Esq. F.S.A.
 Right Rev. the Lord Bishop of
 Durham, F.R.S., F.S.A.
 Mons. Dusommerard, Hôtel de
 Cluny, Paris.
 Rev. Alexander Dyce, B.A.
 William Dyce, Esq. School of Design,
 Somerset-house.
 Rev. John Bradley Dyne, M.A. Fel-
 low of Wadham College, Oxford.
 Mr. Thomas Eaton, Worcester.
 Thomas Edgworth, Esq.
 Rev. Andrew Edwards, B.D., Fel-
 low of Magdalen Coll. Oxford.

Edward Hugh Edwards, Esq.
 Joseph Berry Edwards, Esq. Southwold.
 The Rt. Hon. George Earl of Egremont, F.S.A.
 Benjamin Elam, Esq.
 Rev. H. T. Ellacombe, M.A., F.S.A. Bitton near Bristol.
 Sir HENRY ELLIS, K.H., LL.B. F.R.S., Sec. S. A., Principal Librarian of the British Museum.
 Rev. John Joseph Ellis, M.A., F.S.A.
 Joseph Ellis, jun. Esq. Richmond.
 John Fullerton Elphinstone, Esq.
 Hastings Elwin, Esq.
 William Empson, Esq. M.A.
 Dr. Endlicher, Vienna.
 Rt. Hon. Thomas Erskine, Chief Judge of the Bankruptcy Court.
 George Essell, Esq. Rochester.
 Thomas Grimston Bucknall Estcourt, Esq. M. P. for the University of Oxford. Estcourt, Gloucestershire.
 Rev. Henry H. Evans.
 Herbert Norman Evans, Esq.
 Thomas Evans, Esq. Cardiff.
 John Leman Ewen, Esq. Southwold.
 Edmund Eyton, Esq.
 James Falconar, Esq. F.S.A.
 James William Farrer, Esq. Master in Chancery.
 Mr. Thomas Faulkner, Chelsea.
 Mr. William Faulkner, Chelsea.
 Rev. Godfrey Faussett, D.D. Margaret Professor of Divinity, Oxf.
 Joseph Fearn, Esq.
 Tarver R. Fearnside, Esq.
 Dr. Feder, Privy Councillor, and Head Librarian to the Court of Hesse Darmstadt.

Rev. George O. Fenwicke, F.S.A. Aston near Birmingham. *Local Secretary at Birmingham.*
 Sir Charles Dalrymple Fergusson, of Hailes and Kilkerran, Bart.
 Copley Fielding, Esq. Brighton.
 Rev. Henry Fielding, M.A. Salmonby Rectory near Horncastle.
 William Figg, Esq. Lewes.
 Charles Filica, Esq.
 John Joseph Ashby Fillinham, Esq.
 Charles John Fisher, Esq. Jesus College, Cambridge.
 John Goate Fisher, Esq. Yarmouth.
 Paul Hawkins Fisher, Esq. The Castle, Stroud.
 Wm. Stevenson Fitch, Esq. *Local Secretary at Ipswich.*
 Robert Fitch, Esq. Norwich.
 Edward Herbert Fitzherbert, Esq. M.A., Barrister at Law.
 Richard Wilson FitzPatrick, Esq. South Luffenham, Rutland.
 The Right Hon. Earl FitzWilliam.
 Sir Hesketh Fleetwood, Bart. Rossall Hall, Lancashire.
 (c.) Thomas W. Fletcher, Esq. F.R.S., F.S.A. *Local Secretary at Dudley.*
 (c.) Rev. William Fletcher, M.A. *Local Secretary at Derby.*
 (c.) John Harris Flooks, Esq. Wilton.
 Sir William J. H. Browne Folkes, Bart. F.R.S., F.S.A.
 (c.) George Folliott, Esq. Vicar's Cross, Chester.
 Thomas G. Fonnereau, Esq. F.S.A.
 M. de la Fontenelle de Vaudoré, Conseiller à la Cour Royale de Poitiers, For. Memb. S.A.
 Charles Ford, Esq.
 G. J. Ford, Esq. Exeter Coll. Oxf.

- Rev. Josiah Forshall, M.A., F.R.S.,
 F.S.A. Secretary to the British
 Museum.
 John Forster, Esq. Newton-in-the-
 Willows.
 Matthew Forster, Esq. Belsize,
 Hampstead.
 Hon. George M. Fortescue.
 Edward Foss, Esq. F.S.A.
 Rev. W. W. Fowler, Darley, near
 Derby.
 Lieut.-Colonel Charles Richard Fox.
 Henry Ralph Francis, Esq. M.A.
 late Fellow of St. John's College,
 Cambridge.
 Miss Francis, Hampstead.
 Richard Frankum, Esq.
 Thomas Fraser, Esq. Advocate, Inner
 Temple.
 Mons. Frère, Rouen.
 Thomas Frewen, Esq. Cold Over-
 ton, Leicestershire.
 Charles Frost, Esq. F.S.A. Pres. of
 the Lit. and Philos. Soc. of Hull.
Local Secretary at Hull.
 Baldwin Fulford, Esq. Great Ful-
 ford, Devon.
 (c.) John Lewis Ffytche, Esq. Linc.
 Coll. Oxf., Thorpe Hall, Louth.
 Charles Gambier, Esq. Harley-street.
 James Gandy, jun. Esq. Heave's
 Lodge, near Kendal.
 Rev. Richard Garnett, F.S.A. Bri-
 tish Museum.
 Thomas Garrard, Esq. F.S.A. Bristol.
 Thomas Gaspey, Esq.
 Mr. Geeves, Regent-street.
 Herr von Gévay, Vienna.
 Professor Aug. Fred. Gfroerer, Di-
 rector of the Royal Library, Stutt-
 gardt.
 Humphrey Gibbs, Esq.
 Joseph Gibbs, Esq. M.I.C.E.
 John Gidley, Esq. Exeter.
 Edward Gifford, Esq. Admiralty.
 Richard James Gilman, Esq.
 William Anthony Gilman, Esq.
 Thomas Ward Gleadow, Esq. Hull.
 The Literary and Scientific Asso-
 ciation of Gloucester.
 John Hulbert Glover, Esq. F.S.A.
 Librarian to Her Majesty.
 Sir Stephen Richard Glynne, Bart.
 F.S.A.
 George Godwin, jun. Esq. F.R.S.
 F.S.A.
 Gabriel Goldney, Esq.
 Aaron Asher Goldsmid, Esq.
 Sir Isaac Lyon Goldsmid, Bart.
 F.R.S., F.S.A.
 Rev. Charles Portales Golightly,
 M.A. Oriel College, Oxford.
 Rev. W. Goode.
 James Gooden, Esq. F.S.A.
 Jonathan Gooding, Esq. *Local*
Secretary at Southwold.
 Alexander Gordon, jun. Esq.
 Richard Gosling, Esq.
 The Gottingen University Library.
 James Robert Gowen, Esq. F.G.S.
 John Black Gracie, Esq. F.S.A. Sc.
 Edinburgh.
 Charles Graham, Esq. F.S.A.
 Rev. Robert Henry Gray, Christ
 Church, Oxford.
 The Library of the Hon. Society of
 Gray's Inn.
 Charles Green, Esq. Spalding.
 Henry Green, Esq.
 Thomas Abbott Green, Esq. Bedford.

John Greenall, Esq. Warrington.
 Benjamin W. Greenfield, Esq. Shirley, Southampton.
 Hon. and Rev. George Neville Grenville, M.A. Master of Magdalene Coll. Camb.
 Right Hon. Thomas Grenville, F.S.A.
 John Morewood Gresley, Esq. Exeter College, Oxford.
 Charles Cavendish Greville, Esq.
 Philip Griffith, Esq.
 Rev. Robert H. Groome, M.A. Caius Coll. Camb.
 (c.) The Right Hon. Earl Grosvenor.
 John Grundy, Esq. Hampton Court Palace.
 The Lady Charlotte E. Guest.
 Edwin Guest, Esq. M.A. Fellow of Caius Coll. Camb.
 Sir John Guise, Bart. Rendcomb, Gloucestershire.
 John Lewis Guillemard, M.A. F.R.S.
 Daniel Gurney, Esq. F.S.A.
 (c.) Hudson Gurney, Esq. V.P.S.A., F.R.S.
 The Hon. Sir John Gurney, one of the Barons of the Exchequer.
 Rev. John Hampden Gurney, M.A. Lutterworth.
 John Mathew Gutch, Esq. F.S.A. *Local Secretary at Worcester.*
 Frederick Gwatkin, Esq.
 Mr. Henry Gwyn.
 Miss Hackett, Clapham, Surrey.
 William D. Haggard, Esq. F.S.A., F.R.A.S., M.N.S.
 Mr. David Haig, Advocates' Library, Edinburgh.
 Edward Hailstone, Esq. Horton House, near Bradford, Yorkshire.
 Alexander Haldane, Esq. Barrister.

Sir Henry Halford, Bart. G.C.H. M.D. F.R.S. Pres. of the College of Physicians, and Physician to the Queen.
 Mr. Charles Hall, Blandford.
 Rev. George W. Hall, D.D. Master of Pembroke College, Oxford.
 Giles Hall, Esq. Gloucester.
 John Hall, Esq.
 John Charles Hall, Esq.
 (c.) Thomas Henry Hall, F.R.S. Barrister-at-Law.
 Henry Hallam, Esq. M.A., F.R.S. V.P.S.A.
 Charles William Hallett, Esq.
 James Orchard Halliwell, Esq. F.R.S. F.S.A.
 William Richard Hamilton, Esq. F.R.S., V.P.S.A.
 Robert Handyside, Esq. Advocate, Edinburgh.
 Philip Augustus Hanrott, Esq. F.S.A.
 (c.) J. A. Hardcastle, Esq. Hatcham House, New Cross.
 George Perfect Harding, Esq. F.S.A.
 Joseph Harding, Esq. Finchley.
 E. T. Harding, Esq. Librarian to the King of Hanover.
 John Stockdale Hardy, Esq. F.S.A. Leicester.
 (c.) Ven. Julius Charles Hare, M.A. Archdeacon of Lewes.
 Edward Harman, Esq. F.S.A.
 Rev. William Harness, M.A.
 Robert Harris, Esq. Reading.
 Edward M. Harrison, Esq.
 Wm. F. Harrison, Esq. M.N.S. Rochester.
 William Henry Harrison, Esq.
 Right Hon. the Earl of Harrowby, F.S.A.

- Marmaduke Hart Hart, Esq.
 Solomon Alexander Hart, Esq. R.A.
 Rev. Charles Henry Hartshorne,
 M.A., F.S.A.
 Lieut.-Col. Harvey, Thorpe Lodge,
 Norfolk. [Died Feb. 9, 1842.]
 Henry Paul Harwood, Esq. M.D.
 Sheffield.
 James Hastie, Esq.
 Henry Hatcher, Esq. *Local Secretary at Salisbury.*
 Charles Havell, Esq. Reading.
 Rev. Edward Hawkins, D.D. Pro-
 vost of Oriel College, Oxford.
 Edward Hawkins, Esq. F.R.S. F.S.A.
 Rev. Edward Craven Hawtrey, D.D.,
 F.S.A., Head Master of Eton.
 E. W. Drummond Hay, Esq. F.S.A.
 Lond. and Sc.
 Rev. J. M. Heath, M.A. Fellow of
 Trinity Coll. Camb.
 John Benjamin Heath, Esq. F.S.A.
 Sir William Heathcote, Bart. D.C.L.
 M.P.
 Henry Heffill, Esq. Diss, Norfolk.
 Henry Heintz, Esq.
 Bathurst Hemans, Esq. Barrister-
 at-Law.
 Alexander Henderson, M.D., F.S.A.
 James Henwood, Esq. Hull.
 Hon. Algernon Herbert, M.A.
 Thomas Hewitt, Esq. M.A. Cork.
 Henry William Hewlett, Esq.
 James Heywood, Esq. F.R.S. F.S.A.
 Thomas Heywood, Esq. F.S.A.
 Ledbury.
 George Hickman, Esq. Marlow.
 Rev. W. Hildyard, Market Deeping.
 Henry Hill, Esq. Barrister-at-Law.
 (c.) Rev. Herbert Hill, Fellow of New
 College, Oxford.
 Jere Hill, Esq. Bristol.
 Matthew D. Hill, Esq. Q.C.
 John Hills, Esq. M.A.
 John Hodgson Hinde, Esq. M.P.
 J. H. Hippisley, Esq.
 Francis Hobler, jun. Esq. Sec.N.S.
 Langford Lovel Hodge, Esq.
 Sampson Hodgkinson, Esq.
 Rev. John Hodgson, M.R.S.L. Vice-
 Pres. Soc. Ant. Newc.
 W. B. Hodgson, Esq. Liverpool.
 James Maitland Hog, Esq. of New-
 liston.
 Thomas Holden, Esq.
 (c.) James Holding, Esq. Basing-
 stoke.
 Rt. Hon. the Dowager Lady Holland.
 (c.) Robert Hollond, Esq. M.P.,
 M.A. Barrister-at-Law.
 Richard Hollier, Esq. F.S.A.
 Mr. M. M. Holloway.
 Bryan Holme, Esq. New Inn.
 Edward Holme, M.D. Manchester.
 John Holmes, Esq. F.S.A. East
 Retford. [Died May 25, 1841.]
 John Holmes, Esq. F.S.A. British
 Museum.
 Robert Home, Esq.
 Mr. W. Hood.
 Frederick B. Hooper, Esq. Reading.
 John Hooper, Esq. Reading.
 Alexander Beresford Hope, Esq.
 Trinity College, Cambridge.
 James Robert Hope, Esq. B.C.L.
 Fellow of Merton Coll. Oxford.
 John Hope, Esq. Dean of the Fa-
 culty of Advocates, Edinburgh.
 Charles Hopkinson, Esq. M.A.
 Queen's College, Oxford.
 William Hopkinson, Esq. *Local
 Secretary at Stamford.*

- Alfred John Horwood, Esq.
 William Hosking, Esq. F.S.A.
 Chandos Wren Hoskyns, Esq.
 Wroxhall Abbey, Warwickshire.
 Abraham Howard, Esq.
 Edward Howes, Esq. M.A.
 Rev. F. Howes, M.A. Norwich.
 John Hubback, Esq. Barrister-at-Law.
 Rev. John William Hughes, M.A.
 Trin. Coll. Oxford.
 William Hughes Hughes, Esq. M.P.
 Barrister-at-Law.
 The Hull Subscription Library.
 William Powell Hunt, Esq. Ipswich.
 Rev. Evan Haynes Hunter, B.A.
 John Hunter, Esq. jun. W.S.
 Rev. JOSEPH HUNTER, F.S.A.
 Mr. William Hurley.
 (c.) Richard Charles Hussey, Esq.
 F.S.A., Birmingham.
 (c.) Rev. Robert Hussey, B.D. Student of Christ Church, Oxford.
 Mrs. Hutcheson, Bristol.
 John Ibbotson, Esq.
 Sir Robert Harry Inglis, Bart. LL.D.
 F.R.S., F.S.A., M.P. for the University of Oxford.
 (c.) Rev. James Ingram, D.D., F.S.A.
 President of Trin. Coll. Oxford.
 The Royal Irish Academy.
 David Irving, Esq. LL.D. Edinburgh.
 James Ivory, Esq. Solicitor-General for Scotland.
 The Islington Literary and Scientific Society.
 Henry Jackson, Esq. Sheffield.
 Rev. Stephen Jackson, M.A. Ipswich.
 Rev. Thomas Jackson, M.A. Incumbent of St. Peter's, Mile End.
 B. Jacob, Esq. Dorchester.
 Rev. William Jacobson, M.A. Vice-Principal of Magdalen Hall, Oxf.
 John Richmond Jaffray, Esq.
 G. P. R. James, Esq. The Shrubbery, Walmer.
 David Jardine, Esq. Barrister-at-law.
 Rev. Richard Jenkyns, D.D. Master of Balliol Coll. Oxford.
 Right Hon. Sir Herbert Jenner, LL.D., Dean of the Arches.
 Mr. Robert Jennings.
 William Jerdan, Esq. F.S.A.
 James Jermyn, Esq. Reydon, Suffolk.
 Edward Jesse, Esq. Windsor.
 Mr. George James Johnson, Reading.
 Maurice Johnson, Esq. Spalding.
 Charles Jones, Esq.
 George Jones, Esq. R.A.
 Rev. H. Longueville Jones, M.A. Paris.
 Michael Jones, Esq. F.S.A.
 Pitman Jones, Esq. *Local Secretary at Exeter.*
 Richard Jones, Esq.
 William Bruce Jones, Esq. M.A. Oxford, Barrister-at-Law.
 William Samuel Jones, Esq.
 Henry Holmes Joy, Esq.
 Herr Theodor von Karajan, Hofkammer-Archiv's Beamte, Vienna.
 Edwin Keats, Esq.
 Fitzroy Kelly, Esq. M.P., Q.C.
 John M. Kemble, Esq. M.A.
 Robert Palmer Kemp, Esq. Yarmouth.
 Russell Kendall, Esq. Gifford's Hall, Stoke by Nayland, Suffolk.
 Rev. George Kennard.
 John Kenyon, Esq.
 Philip Kernan, Esq.
 James Kerr, Esq. Coventry.

John Kerr, Esq. *Local Secretary at Glasgow.*

Edward Key, Esq. Holbeach.

Richard T. Kindersley, Esq. Q.C.

Frederick King, Esq. Fulham.

Mr. John Venables King.

Richard John King, Esq. Exeter College, Oxford.

Joseph Chas. King, Esq. St. John's Wood.

Thomas W. King, Esq. F.S.A. Rouge Dragon Pursuivant of Arms.

Paul Augustine Kingdon, Esq. Exeter College, Oxford.

George Ritchie Kinloch, Esq. Edinb.

Charles Knight, Esq.

Henry Gally Knight, Esq. M.P., F.S.A.

William Knight, Esq. F.S.A.

Rev. Erskine Knollys, M.A. Merton Coll. Oxford.

Rev. Charles Knyvett, Windsor.

Charles König, Esq. K.H., F.R.S.

Herr Matth. Kupitsch, Antiquarian bookseller at Vienna.

Rt. Hon. Henry Labouchere, M.P.

David Laing, Esq. F.S.A. L. & Sc. Edinburgh.

Rev. F. Laing, M.A. Tewkesbury.

Rev. John Lamb, D.D. Master of Corpus Christi Coll. Camb.

John Newton Lane, Esq. King's Bromley Manor, Lichfield.

William Lang, Esq. Bristol.

Right Hon. Lord Langdale, Master of the Rolls.

Arthur S. Larken, Esq. St. Alban's Hall, Oxford.

(c.) Dr. J. M. Lappenberg, For. Memb. Soc. Ant. *Local Secretary at Hamburg.*

Mons. de Larenaudière, V.P. de la Soc. de Geographie de Paris, Chev. de la Legion d'Honneur, &c.

Mr. W. Law.

Andrew Lawson, Esq. Boroughbridge.

Sir William Lawson, Bart. F.S.A.

Robert Leadbitter, Esq. Newcastle.

Lt.-Col. Wm. Martin Leake, F.R.S.

Rev. J. E. Leefe.

P. Bainbridge Le Hunt, Esq. Ashbourne.

Robert Lemon, Esq. F.S.A. State Paper Office.

Charles Lever, Esq.

Peter Levesque, Esq.

Rev. T. T. Lewis, M.A. Bridstow, near Ross. *Local Secretary.*

Mr. Lewis A. Lewis.

Robert Leycester, Esq. Cork.

William Liddiard, Esq.

Alfred Lillingston, Esq. Southwold.

Mr. Joseph Lilly.

The Lincoln Permanent Library.

Mons. Le Roux de Lincy, Paris.

John Lindsay, Esq. Barrister-at-Law, Maryville, Cork.

Rev. John Lingard, D.D. Hornby, Lancashire.

Thomas Henry Lister, Esq.

The Rt. Hon. Sir Joseph Littledale, M.A.

Right Rev. the Lord Bishop of Llandaff, Dean of St. Paul's, F.S.A.

Edward John Lloyd, Esq. M.A. Barrister-at-Law.

George Lloyd, Esq. Brynestyn, near Wrexham.

William Horton Lloyd, Esq. F.S.A.

Mr. Richard Lloyd, Holloway.

Sir Joseph Lock, Oxford.

Henry F. Lockwood, Esq. F.S.A. Hull.

- Rev. John Lodge, M.A. Librarian of
 the University of Cambridge. *Local Secretary at Cambridge.*
 City of London Library, Guildhall.
 The London Library.
 The London Institution.
 The City of London Literary and
 Scientific Institution.
 Gwalter B. Lonsdale, Esq.
 Rev. John Lonsdale, M.A. Principal
 of King's College, London.
 C. W. Loscombe, Esq. Clifton.
 Henry Albert Loscombe, Esq. Andover.
 Very Rev. Thomas Hill Lowe, M.A.
 Dean of Exeter.
 (c.) James Lucas, Esq. Stirling.
 Samuel Lucas, Esq. Bristol.
 Ebenezer Ludlow, Esq. M.A. Serjeant-at-Law.
 Robert Wheatley Lumley, Esq.
 Edmund Ormond Lyne, Esq.
 Colin Campbell Macaulay, Esq. Leicester.
 John David Machride, Esq. D.C.L.
 Principal of Magdalen Hall, Oxf.
 Le Conseilleur Commandeur de
 Macedo, Secretary General of the
 Royal Society of Sciences, Madrid.
 Andrew D. M'Kellar, Esq.
 Rev. Charles Mackenzie, St. Olave's,
 Southwark.
 J. Whitefoord Mackenzie, Esq. W.S.
 Edinburgh.
 James Macknight, Esq. W.S., Edinburgh.
 Miss Macleod.
 William M'Mahon, Esq.
 The Hon. Alexander Maconochie,
 Lord Meadowbank.
 Allan A. Maconochie, Esq. Advocate.
 James A. Maconochie, Esq. Advocate,
 Sheriff of Orkney.
 Robert Maconochie, Esq.
 (c.) Sir FREDERIC MADDEN, K.H.,
 F.R.S. F.S.A. Keeper of the
 MSS. in the British Museum.
 James Maidment, Esq. F.S.A. Scot.
 Rev. Samuel Roffy Maitland, F.R.S.
 F.S.A. Librarian to the Arch-
 bishop of Canterbury.
 Sir Alexander Malet, Bart. Sec. of
 Legation at the Hague.
 Benjamin Heath Malkin, Esq. LL.D.
 Edward Heath Mammett, Esq.
 F.G.S. Ashby de la Zouche.
 Thomas John Manchee, Esq. Bristol.
 W. S. Mare, Esq. Magdalen College,
 Cambridge.
 James Heywood Markland, Esq.
 F.R.S., F.S.A. Treasurer of the
 Roxburghe Club. *Local Secretary at Bath.*
 Rev. Herbert C. Marsh, M.A. Prebendary of Peterborough.
 Robert Marsham, Esq. D.C.L., Warden of Merton College, Oxford.
 George Martin, Esq. M.A. Cork.
 John Martin, Esq. F.L.S. Woburn.
 Studley Martin, Esq. Liverpool.
 Theodore Martin, Esq. Edinburgh.
 Philip Martineau, Esq.
 Thomas Mason, Esq. F.S.A. Copt Hewick, near Ripon.
 Thomas Bardwell Mason, Esq.
 William Matchett, Esq. Bracondale, Norwich.
 John Mee Mathew, Esq. F.S.A.
 William Constable Maxwell, Esq.
 Everingham Park, Yorkshire.
 Daniel Charles Meadows, Esq. Great Bealing, Suffolk.

Rev. Thomas Medland, B.D., Fellow
of Corpus Christi Coll. Oxford.

(c.) David Melville, Esq. B.A. Brasenose Coll. Oxford.

John Herman Merivale, Esq. F.S.A.
Barrister-at-Law.

Samuel Merriman, M.D.

Francis Mewburn, Esq. Darlington.

A. G. F. Meyer, Counsellor of Justice, Hanover.

George Meynell, Esq. York.

Sir Samuel Rush Meyrick, K.H.,
F.S.A.

Mons. Michelet, Memb. de l'Institut, Professeur d'Histoire au Collège Royal de France.

John Miland, Esq.

Andrew Miller, Esq. Cardiff.

(c.) William Henry Miller, Esq.
F.S.A.

Samuel Mills, jun. Esq.

Rev. Thomas Mills, Rector of Stutton, Suffolk.

Rev. William Mills, D.D. Exeter.

Rev. Henry Hart Milman, M.A.
Prebendary of Westminster.

Thomas Mist, Esq. Fulham.

Richard Mitchell, Esq. Enderby Hall, Leicestershire.

Henry Mitchison, Esq. V.P. of Islington Lit. and Scient. Society.
[Died Sept. 3d, 1841.]

Rev. John Mitford, M.A., Rector of Benhall, Suffolk.

Nathaniel Cranch Moginie, Esq.

Mons. Monmerqué, Membre de l'Institut de France.

John Moore, Esq. F.S.A. Danefield House, Henley-upon-Thames.
[Died April 1842.]

Mr. John Moore, Tewkesbury.

Maurice Peter Moore, Esq. Sleaford.

Thomas Moore, Esq. Sloperton Cottage, Devizes.

Thomas Moore, Esq. F.S.A.

Rev. W. Moore, D.D. Holbeach.

Edward Raleigh Moran, Esq.

Louis Selliers Chevalier de Moranville, Amanuensis Imp. Library, Vienna.

John Shank More, Esq. Advocate, Edinburgh.

William Bowyer Morgan, Esq.

John Morice, Esq. F.S.A.

W. C. Morland, Esq.

Mr. John Morris, Bath.

Rev. James Morton, B.D. Prebendary of Lincoln. *Local Secretary at Holbeach.*

Mr. William Richard Morton.

Joseph Moule, Esq. Resident of the General Post Office, Edinburgh.

Thomas Moule, Esq.

J. D. Moxon, Esq. Bristol.

James Patrick Muirhead, Esq. M.A. Edinburgh.

Baron Eligius von Münch-Bellinghausen, Kh. Hof-Secretär, Vienna.

The Right Hon. the Earl of Munster, F.R.S., P.R.A.S., M.R.S.L. [Died March 20, 1842.]

Rev. Jerom Murch, Bath.

Charles Robert Scott Murray, Esq. Christ Church, Oxford.

Rt. Hon. Sir John Archibald Murray, one of the Lords of Session in Scotland.

John Murray, Esq. Albemarle-street.

Thomas Murray, Esq. LL.D. Edinb.

Sir Francis W. Myers, K.C.S. Pentlow Hall, near Sudbury, Suffolk.

Peter Rickards Mynors, Esq.

Rev. C. Nairne, Lincoln.

(c.) T. C. Neale, Esq. Chelmsford.

Richard Neave, jun. Esq.
 John Nedham, Esq. Leicester.
 Joseph Neeld, Esq. F.S.A.
 John Newman, Esq. F.S.A.
 Charles Thomas Newton, Esq. B.A.
 Student of Christ Church, Oxf.
 Iltyd Nicholl, Esq. Usk, near Monmouth.
 Mrs. S. Nichols, Highbury Place.
 J. Bowyer Nichols, Esq. F.S.A.
 John Gough Nichols, Esq. F.S.A.,
 Treasurer of the Surtees Society.
 (c.) Rev. William L. Nichols, M.A.
 Alexander Nicholson, Esq. F.S.A.
 Lond. and Scotl., Ufford, Suffolk.
 George Stewart Nicholson, Esq.
 George Barons Northcote, Esq. Exeter College, Oxford.
 Nicholas Nugent, Esq. M.D.
 George Offer, Esq.
 Rev. George Oliver, Exeter.
 George Ormerod, Esq. D.C.L.
 F.R.S. F.S.A.
 Thomas Osler, Esq. Bristol.
 Frederick Ottley, Esq. Barrister-at-Law.
 Rt. Hon. Sir Gore Ouseley, G.C.H.
 F.R.S. F.S.A.
 Frederick Ouvry, Esq.
 Rev. Peter Ouvry, M.A.
 The Oxford and Cambridge Club.
 Cornelius Paine, jun. Esq.
 William Dunkley Paine, Esq.
 Samuel Alexander Pagan, Esq.
 Peter Page, Esq. East Sheen.
 Sir Francis Palgrave, K.H. F.R.S.,
 F.S.A.
 Alfred Zouch Palmer, Esq. Sonning,
 Berks.
 Arthur Palmer, Esq. Bristol.

Arthur Hare Palmer, Esq. Bristol.
 Charles John Palmer, Esq. F.S.A.
Local Secretary at Yarmouth.
 Henry Andrewes Palmer, Esq. Bristol.
 John Palmer, Esq. Dorney Court,
 Windsor.
 Rev. William Palmer, M.A., Worcester College, Oxford.
 The Hon. Sir James Parke, Knt.
 one of the Barons of the Exchequer.
 Charles Parker, Esq.
 John Henry Parker, Esq. Oxford.
 John W. Parker, Esq. West Strand.
 Kenyon S. Parker, Esq.
 Joseph Parkes, Esq.
 Rev. Richard Parkinson, Fellow of
 Christ Church, Manchester.
 Thomas Parry, Esq.
 John Parsons, Esq. Oxford.
 The Hon. Sir John Patteson, one
 of the Judges of the Court of
 Queen's Bench, M.A.
 Jacob Howell Pattisson, Esq. LL.B.
 Witham, Essex.
 L. Paulding, Esq. Stockport.
 Rev. Frederick Pawsey, B.A. Vicar
 of Wilhelmsted, Beds.
 Mr. J. G. Payne, Wallingford.
 John Thos. Payne, Esq. Pall Mall.
 Anthony Peacock, Esq.
 Reginald Peacock, Esq. Downhill
 House, near Sunderland.
 Rev. J. R. Pears, Bath.
 Rt. Hon. Sir Robert Peel, M.P.,
 F.R.S. F.S.A.
 Thomas Pemberton, Esq. Q.C.
 M.P.
 Henry Perkins, Esq.
 Rev. Charles Perry, M.A. Fellow
 and Tutor of Trinity Coll. Camb.

- Alexander Peterkin, Esq. Edinburgh.
 Mr. John Petheram.
 Louis Hayes Petit, Esq. F.R.S. F.S.A.
 Thomas Joseph Pettigrew, Esq. F.R.S. F.S.A.
 W. V. Pettigrew, Esq. M.D.
 Joseph Philips, Esq. Leicester.
 Johnson Phillott, Esq. Bath.
 Mr. Wm. Pickering, Piccadilly.
 Rev. John Piccope, Manchester.
 Henry Clark Pidgeon, Esq.
 Simon Fraser Piggott, Esq. Barrister-at-Law.
 Rev. John Hearne Pinckney, D.D. East Sheen.
 John Pitcairn, Esq.
 (c.) Robert Pitcairn, Esq. F.S.A. Scotland.
 Jas. Robinson Planché, Esq. F.S.A.
 Thomas Joshua Platt, Esq. Q.C.
 Charles Innes Pocock, Esq. Bristol.
 Lewis Pocock, Esq. F.S.A.
 George Pockock, Esq.
 Edward Polhill, Esq. F.S.A. Brighton.
 James Prince Pollard, Esq.
 Archer Polson, Esq.
 William G. Ponsonby, Esq. M.A. Gray's Inn.
 Thomas Ponton, Esq. M.A. F.S.A.
 Rev. Thomas Pooley, M.A. Rector of Thornton in Lonsdale, Yorks.
 Robert Porrett, Esq. F.S.A.
 John Powell Powell, Esq. Quex Park, Thanet.
 Richard Cowley Powell, Esq. Exeter College, Oxford.
 Right Hon. the Earl of Powis, President of the Roxburghe Club.
 Charles Poynder, Esq. Henley-upon-Thames.
 Samuel P. Pratt, Esq. Bath.
 Rev. Jermyn Pratt, Rector of Campsey Ash, Suffolk.
 (c.) Osmond de Beauvoir Priaulx, Esq. Barrister-at-Law.
 Rev. Thomas Price, D.D. Hackney.
 Richard Price, Esq. M.P.
 Rev. George Proctor, D.D.
 G. H. Proctor, Esq. Balliol College, Oxford.
 Robert Proctor, Esq.
 Thomas Prothero, jun. Esq.
 Edward Protheroe, Esq. M.P. F.S.A.
 Rt. Hon. Lord Prudhoe.
 Marlborough Pryor, Esq. Hampstead.
 James Brook Pulham, Esq.
 Hamilton Pyper, Esq. Advocate, Edinburgh.
 Madame la Maréchale Duchesse de Raguse.
 Henry Raikes, Esq. Chester.
 J. M. Rainbow, Esq.
 Rev. James Raine, M.A. F.S.A. Newc., Secretary of the Surtees Society.
 Charles Ranken, Esq. B.A., Gray's Inn.
 Francis Harrison Rankin, Esq. F.R.G.S. *Local Secretary at Liverpool.*
 Christopher Rawson, Esq. F.G.S. President of the Halifax Literary and Philosophical Society.
 W. Rayner, Esq. M.D. Stockport.
 Rev. Joseph Bancroft Reade, M.A. F.R.S. Peckham.
 John Read, Esq. Derwent Hall near Sheffield.
 Richard Reece, Esq. F.S.A. Cardiff.
 Rev. Thomas Rees, LL.D., F.S.A.

- Henry Reeve, Esq. Office of Her Majesty's Privy Council.
- Thomas Charles Renshaw, Esq. Barrister-at-Law.
- John Adey Repton, Esq. F.S.A. Springfield, Chelmsford.
- Francis Riddell Reynolds, Esq. Yarmouth.
- George Ambrose Rhodes, Esq. Bellair, Devon.
- (c.) Edward Priest Richards, Esq. Cardiff.
- John Richards, Esq. Reading.
- John Richards, jun. Esq. F.S.A. *Local Secretary at Reading.*
- Charles James Richardson, Esq. F.S.A., M.I.B.A.
- George Gibson Richardson, Esq. Lawford Richardson, Esq. Blackheath.
- Charles Rickards, Esq.
- Samuel Rickards, Esq.
- Edward Widdrington Riddell, Esq.
- Edward F. Rimbault, Esq. F.S.A. Sec. of the Percy Society.
- James Ritchie, Esq. Wrentham, Suffolk.
- Rev. J. C. Roberson, Boxley, Kent.
- Charles Julius Roberts, Esq. M.D.
- Richard Robert Roberts, Esq.
- Archibald Robertson, Esq. Surgeon R.N. *Local Secretary at Chatham.*
- J. E. P. Robertson, D.C.L. Doctors' Commons.
- John Robertson, Esq. W.S. Edinburgh.
- Rev. C. W. Robinson, Prestwold, Leicestershire.
- Henry Crabb Robinson, Esq. F.S.A. Barrister-at-Law.
- William Robinson, Esq. LL.D. F.S.A. Barrister-at-Law.
- William Robinson, Esq. Dudley.
- John Roby, Esq. M.R.S.L.
- Rev. Daniel Rock, D.D.
- Mr. Rodwell, New Bond street.
- Henry Rogers, Esq. Birmingham.
- Rev. John Rogers, M.A. Canon of Exeter.
- Samuel Rogers, Esq. F.R.S. F.S.A.
- JOHN GAGE ROKEWOOD, Esq. F.R.S. Director S.A.
- The Hon. Sir Robert Monsey Rolfe, one of the Barons of the Excheq.
- Wm. Henry Rolfe, Esq. Sandwich.
- John Romilly, Esq. M.A. Barrister-at-Law.
- Rev. A. W. H. Rose, M.A. St. John's Coll. Camb.
- Sir George Rose, F.R.S.
- Rev. Henry John Rose, B.D. Rector of Houghton Conquest, Beds.
- William Henry Rosser, Esq. F.S.A.
- Mayer Anselm de Rothschild, Esq. Trin. Coll. Camb.
- Rev. Martin Joseph Routh, D.D. President of Magdalen Coll. Oxf.
- James Yeeles Row, Esq.
- Richard Roy, Esq.
- Edward Rudge, Esq. F.R.S. F.S.A.
- The Russell Institution.
- James Russell, Esq. Barrister at Law.
- Rev. John Fuller Russell, B.C.L. Minister of St. James's, Enfield.
- Rev. Thomas Russell, Walworth.
- William Russell, Esq. Accountant General in Chancery.
- The Right Hon. Andrew Rutherford.

- His Grace the Duke of Rutland, K.G.
D.C.L., V.P.R.S.L.
- Rev. Richard J. St. Aubyn, M.A.
Trin. Coll. Camb.
- Richard Sainthill, Esq. Cork.
- The Most Hon. the Marquess of
Salisbury, D.C.L.
- The Rt. Rev. the Lord Bishop of
Salisbury.
- Thomas Deere Salmon, Esq. Pen-
llyne Court, Glamorgan.
- Charles Sanderson, Esq. Sheffield.
- William Salt, Esq.
- Anthony Salvin, Esq.
- Osborne Henry Sampayo, Esq.
- William Sandys, Esq. F.S.A.
- Wm. Devonshire Saull, Esq. F.S.A.
- Mrs. Daniel E. Saunders, Gloucester.
- Thomas Bush Saunders, Esq. M.A.
- Thomas Saunders, Esq. F.S.A.
- Thomas Field Savory, Esq. F.S.A.
- Edward Scholfield, M.D. Doncaster.
- Ven. Archdeacon Scott, Whitfield,
Northumberland.
- D. G. Scott, Esq. Ipswich.
- James John Scott, Esq. Barrister-
at-Law.
- (c.) Rev. Robert Scott, M.A. Fellow
of Balliol Coll. Oxford.
- Edward Cator Seaton, M.D.
- William Selwyn, Esq. Q.C.
- Mr. Setchel.
- Rev. William Sewell, M.A. Fellow
of Exeter College, and Professor
of Moral Philosophy, Oxford.
- William Shackell, Esq. M.R.S.L.
Hammersmith.
- Right Hon. Sir Lancelot Shadwell,
Vice-Chancellor of England, M.A.
- Sir Cuthbert Sharp, Knt.
- Rev. Lancelot Sharpe, M.A. Camb.
F.S.A. Head Master of St. Savi-
our's School, Southwark. *Auditor.*
- Sutton Sharpe, Esq. Q.C. F.S.A.
- George Shaw, Esq. M.D. Leicester.
- Henry Shaw, Esq. F.S.A.
- Daniel Shears, Esq. jun.
- Robert Shelley, Esq.
- Samuel Shepherd, Esq. F.S.A.
- W. H. Sheppard, Esq. Keyford
House, Frome.
- Mr. William Shipp, Blandford.
- Evelyn Philip Shirley, Esq. M.P.
M.A. Ealing Park, Warwicksh.
- Rev. Robert St. John Shirreff,
Blackheath.
- Rev. Thomas Short, B.D. Fellow of
Trinity Coll. Oxford.
- Right Hon. the Earl of Shrews-
bury, F.S.A.
- Siemsen, Secretary of the Royal
Library, Hanover.
- John Augustus Francis Simpkinson,
Esq. M.A., Q.C., F.S.A.
- Jeremiah Simpson, Esq. Temple.
- Mr. George Sims, Manchester.
- Samuel Weller Singer, Esq. F.S.A.
- Edward Skegg, Esq. F.R.G.S.
[Died 1842.]
- Edward Skegg, Esq. jun.
- Alex. A. Smets, Esq. Savanna,
Georgia.
- Edward Smirke, Esq. M.A.
- Sir Robert Smirke, R.A., F.S.A.
- Sydney Smirke, Esq. F.S.A.
- Alexander Smith, Esq. Edinburgh.
- Benwell Smith, Esq.
- Charles Roach Smith, Esq. F.S.A.
Sec. of the Numism. Society.
- Mr. George Smith.
- George Frederick Smith, Esq.

George Spencer Smith, Esq.
 H. Porter Smith, Esq.
 John Abel Smith, Esq. M.P.
 Rev. J. J. Smith, M.A. Fellow of
 Caius Coll. Camb.
 Mr. John Russell Smith.
 Newman Smith, Esq. Croydon Lodge.
 Richard John Smith, Esq.
 Thomas Smith, Esq. F.S.A. Birstall
 House, Leicester. *Local Secre-
 tary at Leicester.*
 William Smyth, Esq. M.A. Prof. of
 Modern History, Cambridge.
 William Smythe, Esq. Advocate,
 Edinburgh.
 Frederick Snaith, M.D. Holbeach.
 Mr. John Snare, Reading.
 Rev. Walter Sneyd, M.A. Christ
 Church, Oxford.
 The Most Noble Edward Duke of
 Somerset, K.G., D.C.L., F.R.S.
 S. Leigh Sotheby, Esq.
 J. W. Southgate, Esq. Camberwell.
 Rev. George Southwell, B.A. Bristol.
 William Spalding, Esq. Advocate,
 Edinburgh.
 Charles Spence, Esq. Admiralty.
 Andrew Spottiswoode, Esq.
 George James Squibb, Esq.
 Rev. Thomas Stacey, M.A. Cardiff.
 THOMAS STAPLETON, Esq. F.S.A.
 Sir George Thomas Staunton, Bart.
 D.C.L., F.R.S., F.S.A.
 (c.) Rev. William Staunton, M.A.
 Longbridge House, near Warwick.
 G. Steinman Steinman, Esq. F.S.A.
 Archibald John Stephens, Esq.
 M.A., F.R.S. Barrister-at-Law.
 Seth William Stevenson, Esq. F.S.A.
Local Secretary at Norwich.

Mr. C. J. Stewart.
 John Stirling, Esq. Edinburgh.
 (c.) Rev. Charles William Stocker,
 D.D. St. John's Coll. Oxford.
 George Stokes, Esq. Colchester.
 Henry Sewell Stokes, Esq. *Local
 Secretary at Truro.*
 Rev. Thomas Streatfeild, F.S.A.
 Chart's Edge, Westerham.
 Rev. Henry Street, Bath.
 Miss Agnes Strickland, Reydon Hall,
 Suffolk.
 (c.) Rev. Joseph Stroud, M.A. Wad-
 ham College, Oxford.
 John Stuart, Esq. Q.C.
 Right Hon. Lord P. James Crichton
 Stuart.
 John J. J. Sudlow, Esq.
 Mr. R. Sunter, York.
 Rev. Charles Sutton, D.D. Norwich.
 Edward Swaine, Esq. F.S.S.
 Clément Tudway Swanston, Esq.
 Q.C., F.S.A.
 (c.) Sir John Edw. Swinburne, Bart.
 F.R.S., F.S.A., Pr.S.Ant. Newc.
 Mr. John Sydenham, Fordington,
 Dorchester.
 Rev. Edward Tagart, F.S.A.
 Thomas Noon Talfourd, Esq. M.P.
 Serjeant-at-Law.
 Michael Anne Tasburgh, Esq.
 Arthur Taylor, Esq. F.S.A.
 Edward Taylor, Esq. Gresham Pro-
 fessor of Music.
 Richard Taylor, Esq. F.S.A.
 Mr. John Taylor, Gower-street.
 W. Benj. Sarsfield Taylor, Esq.
 Mons. Techener, Paris.
 John Godfrey Teed, Esq. Bench-
 er of Gray's Inn.

Joseph Francis Tempest, Esq. F.S.A.
Christopher Temple, Esq. Q.C.

Mons. Alexandre Teulet, Employé
aux Archives. *Local Secretary*
at Paris.

Robert Thackthwaite, Esq.

Thomas Thane, Esq.

Frederick Thesiger, Esq. M.P. Q.C.

Mr. Benj. Thomas, Cheltenham.

WILLIAM J. THOMS, Esq. F.S.A.
Secretary.

Jonathan Thompson, Esq. Temple
Grove, East Sheen.

Rev. W.H. Thompson, M.A. Fellow
of Trinity College, Cambridge.

Walter Thornhill, Esq.

Lt.-Gen. William Thornton. [Died
1841.]

Ven. Thomas Thorp, D.D. Arch-
deacon of Bristol.

Benjamin Thorpe, Esq. F.S.A.

Joseph Win Thrupp, Esq.

Rev. Mark Aloysius Tierney, F.R.S.,
F.S.A. Arundel.

Right Hon. Sir Nicholas Conyng-
ham Tindal, Chief Justice of the
Common Pleas, M.A.

(c.) William Tite, Esq. F.R.S.,
F.S.A., Hon. Sec. of the London
Institution.

The Ven. Henry John Todd, M.A.
Archdeacon of Cleveland, F.S.A.

(c.) Rev. James Henthorn Todd, D.D.,
M.R.I.A., Fellow of Trinity Coll.
Dublin, Sec. Irish Archæol. Soc.

F. G. Tomlins, Esq.

William Tooke, Esq. F. R. S.,
M.R.S.L., Vice-Pres. of the Soc.
of Arts, Treas. of Roy. Soc. Lit.
and the Lit. Fund Soc.

Charles Towneley, Esq. F.S.A.

John Towneley, Esq.

R. E. A. Townsend, Esq. Doctors'
Commons.

(c.) Rev. J. Montgomery Traherne,
M.A., F.R.S., F.S.A.

Walter Calverley Trevelyan, Esq.
F.S.A. Newc., Wallington, Nor-
thumberland.

William Edward Trotter, Esq.

W. J. A. Tucker, Esq.

Charles A. Tulk, Esq.

Thomas Turnbull, Esq.

William B. D. D. Turnbull, Esq.
F.S.A. Sc. *Local Secretary at*
Edinburgh.

Alfred Turner, Esq.

Dawson Turner, Esq. F.R.S., F.S.A.
Great Yarmouth.

Francis Turner, Esq. Barrister-at-
Law.

Rev. George T. Turner.

Robert S. Turner, Esq.

Rev. Samuel Blois Turner, Hales-
worth, Suffolk.

Gen. Sir T. Hilgrove Turner, G.C.H.,
K.S.A., K.C., F.S.A.

Rev. Charles Turnor, B.A., F.S.A.,
F.R.A.S.

Travers Twiss, Esq. B.C.L., F.R.S.,
Fellow of University College, Ox-
ford.

William Twopeny, Esq. Barrister-
at-Law, Temple.

Mr. Samuel Tymms, Bury St. Ed-
mund's.

(c.) Edward Tyrrell, Esq. City Re-
membrancer, Guildhall.

William Tyson, Esq. F.S.A. Bristol.

(c.) J. R. D. Tyssen, Esq. F.S.A.
Hackney.

Adam Urquhart, Esq. Advocate.

- Edward Vernon Utterson, Esq. F.S.A.
 M. Aart Veder, Rotterdam.
 William Vines, Esq. F.S.A.
 Gabriel Vignon, Esq.
 Mr. Charles Waine, Blandford.
 Reader Wainewright, Esq. Barrister-at-Law, F.S.A.
 Daniel Wakefield, Esq. Q.C.
 Francis Pearson Walesby, Esq. B.C.L. Barrister-at-Law, and late Professor of Anglo-Saxon in the Univ. of Oxford.
 Arthur Walford, Esq. Hammersmith.
 Thomas Walford, Esq.
 D. M. Walker, Esq. Gloucester.
 John Walker, Esq. Cornhill, Northumberland.
 Rev. Henry Wall, M.A., Vice-Principal of St. Alban Hall, Oxford.
 Lionel A. B. Waller, Esq.
 Thomas George Waller, Esq.
 William Elyard Walmisley, Esq.
 James Walsh, Esq. F.S.A.
 Henry Walter, Esq. The Willows, Windsor.
 Rev. Jonathan Walton, D.D. Rector of Birdbrook, Essex.
 William Wansey, Esq. F.S.A.
 John Ward, Esq. Durham.
 Rev. Charles Ward, M.A. Rector of Maulden, Beds.
 Rev. Charles Warren, M.A. Librarian of Trinity College, Camb.
 Edward Warren, Esq.
 John Warwick, Esq. Maidstone.
 Rev. John Watson, M.A. Brasenose College, Oxford.
 ALBERT WAY, Esq. M.A., F.S.A.
 Thomas William Weare, Esq. B.A., Student of Christ Church, Oxf.
- Rev. John Webb, M.A., F.S.A., M.R.S.L., Tretire, Herefordshire.
 Montagu Webster, Esq. Pen's House, near Birmingham.
 Hugh Weightman, Esq. B.A.
 Mr. Richard Welch, Reading.
 John Weld, Esq.
 Rev. Charles Wellbeloved. *Local Secretary at York.*
 — Werlauff, Chief Librarian of the Royal Library, Copenhagen.
 Miss Westcar, Tewkesbury.
 Sir Richard Westmacott, R.A., F.S.A.
 His Excellency M. Van de Weyer, Belgian Minister.
 John Welchman Whateley, Esq. Birmingham.
 William Whateley, Esq. Q.C.
 James Whatman, Esq. Vinters, near Maidstone.
 Rev. William Whewell, M.A., F.R.S. F.S.A., Fellow and Tutor of Trinity College, Camb.
 Gordon Whitbread, Esq. M.A.
 Anthony White, Esq.
 Harry White, Esq. Halesworth, Suffolk.
 Horace Philips White, Esq. Winchester.
 Rev. Robert Meadows White, B.D. Professor of Anglo-Saxon, Oxf.
 Wm. Archibald Armstrong White, Esq. F.R.S., F.S.A.
 Mr. H. A. Whitehead, Gloucester.
 Francis Whitmarsh, Esq. Q.C.
 Rev. Ainslie Henry Whitmore, Rector of Leasingham, near Sleaford. *Local Secretary.*
 W. Lechmere Whitmore, Esq. F.S.A. Prior's Bank, Fulham.

George Byrom Whittaker, Esq.
 Rev. Sidney H. Widdrington, M.A.
 Rector of Walcot, Bath.
 Right Hon. Sir James Wigram, Vice-
 Chancellor, M.A. F.R.S. F.S.A.
 Thomas Willement, Esq. F.S.A.
 Philip Williams, Esq. Q.C. Lincoln's
 Inn.
 Charles M. Willich, Esq.
 Horace Hayman Wilson, Esq. M.A.
 Professor of Sanscrit, Oxford, and
 Pres. of the Numism. Society.
 (c.) Rev. John Wilson, B.D. Fellow
 of Trin. Coll. Oxford.
 Sir Giffin Wilson, F.R.S. Master in
 Chancery.
 Joshua Wilson, Esq.
 (c.) Lea Wilson, Esq. F.S.A.
 (c.) Lestock Peach Wilson, Esq.
 Walter Wilson, Esq. Bath.
 John Wimbridge, Esq.
 Benjamin Godfrey Windus, Esq.
 Thomas Windus, Esq. F.S.A.
 Charles Wingfield, Esq. Oxford.
 William Wingfield, Esq. Master in
 Chancery.
 Charles Winn, Esq. Nostel Priory.
 Thomas Winstanley, Esq. Liverpool.
 Rev. Robert Wintle, B.D. Culham,
 Oxfordshire.
 Rev. Thomas Wintle, B.D. Fellow of
 St. John's College, Oxford.
 David Williams Wire, Esq.
 Henry Wise, Esq. Huntley Cottage,
 Camberwell.
 Mr. Lewis Wise.
 Mr. John Wodderspoon, Ipswich.
 Herr Ferdinand Wolf, For. Memb.
 S.A. Sec. Imp. Library at Vienna.
Local Secretary at Vienna.

The Ducal Library, Wolfenbittel.
 Sir Francis Lindley Wood, Bart.
 Hickleton Hall, Yorkshire.
 George Woodfall, Esq. F.S.A.
 Henry Woodthorpe, Esq. LL.D.,
 F.S.A. Town Clerk of London.
 [Died March 3, 1842.]
 Rev. Christopher Wordsworth, D.D.
 Master of Trinity College, Camb.
 William Wordsworth, Esq.
 Francis Worship, Esq.
 Rev. Thomas Worsley, M.A. Mas-
 ter of Downing College, Camb.
 The Ven. Francis Wrangham, M.A.,
 F.R.S. Archdeacon of the East
 Riding of York.
 Rev. John Reynell Wreford, F.S.A.
Local Secretary at Bristol.
 William Ellicombe Wreford, Esq.
 Bristol.
 John Francis Wright, Esq.
 Rev. Godfrey Wright, Bilham House,
 Yorkshire.
 THOMAS WRIGHT, Esq. M.A.,
 F.S.A.
 William T. Wright, Esq. H. M.
 Dockyard, Chatham.
 Wm. Battie Wrightson, Esq. M.P.
 The Library of the Writers of the
 Signet, Edinburgh.
 Rt. Hon. Charles Watkin Williams
 Wynn, F.R.S., F.S.A.
 (c.) Wadham Wyndham, Esq. M.P.
 Rev. Philip Wynter, D.D. President
 of St. John's College, Oxford.
 Rev. Samuel Wildman Yates, M.A.
 Henry Galgacus Redhead Yorke, Esq.
 Thomas Young, Esq.

RETURN
RETURN
TO →
LOAN PER
HOME

4

ALL BOOK
Renewals

Books may

AUT

JUL

CIRC

RETURN TO the circulation desk of any
University of California Library

or to the

NORTHERN REGIONAL LIBRARY FACILITY

Bldg. 400, Richmond Field Station

University of California

Richmond, CA 94804-4698

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS

- 2-month loans may be renewed by calling
(510) 642-6753
- 1-year loans may be recharged by bringing
books to NRLF
- Renewals and recharges may be made
4 days prior to due date

DUE AS STAMPED BELOW

JUN 09 2006

DD20 12M 1-05

FORM NO. DD6

UNIVERSITY OF CALIFORNIA, BERKELEY
BERKELEY, CA 94720

(S2700L)

University of California
Berkeley

MAR 24 1981

Ps

5- queen - - 11 ?

8-9 - u

GENERAL LIBRARY - U.C. BERKELEY

18-19 -

20

21 use

32 use

35

36 - use

(37) use

42 -

43 -

44 ?

49 use

51 -



8000930129



